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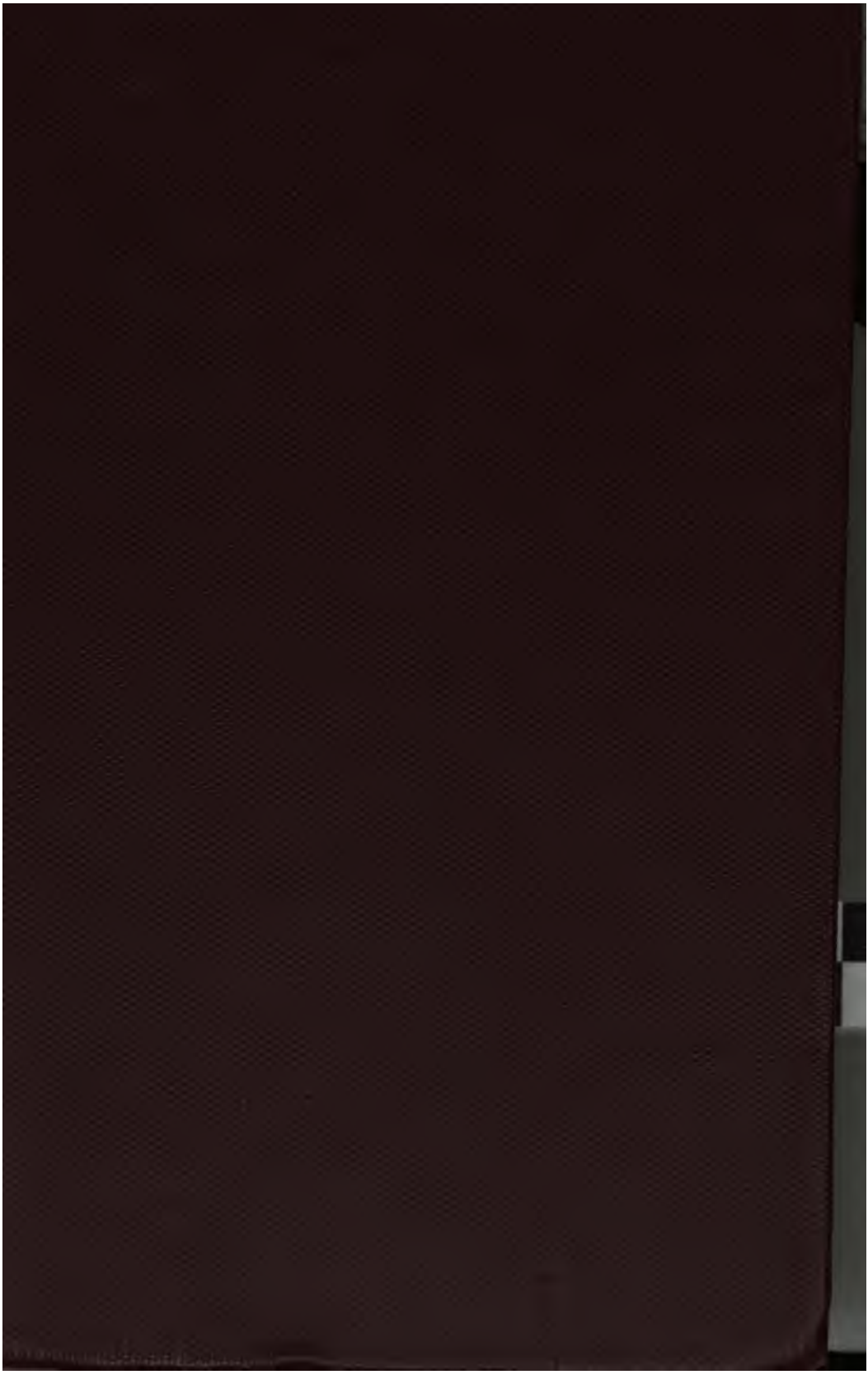

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ŒDIPUS TYRANNUS

OF

SOPHOCLES,

WITH

NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

T. MITCHELL, A. M.

LATE FELLOW OF SIDNEY-SUSSEX COLLEGE, CAMBRIDGE.

OXFORD,

JOHN HENRY PARKER,

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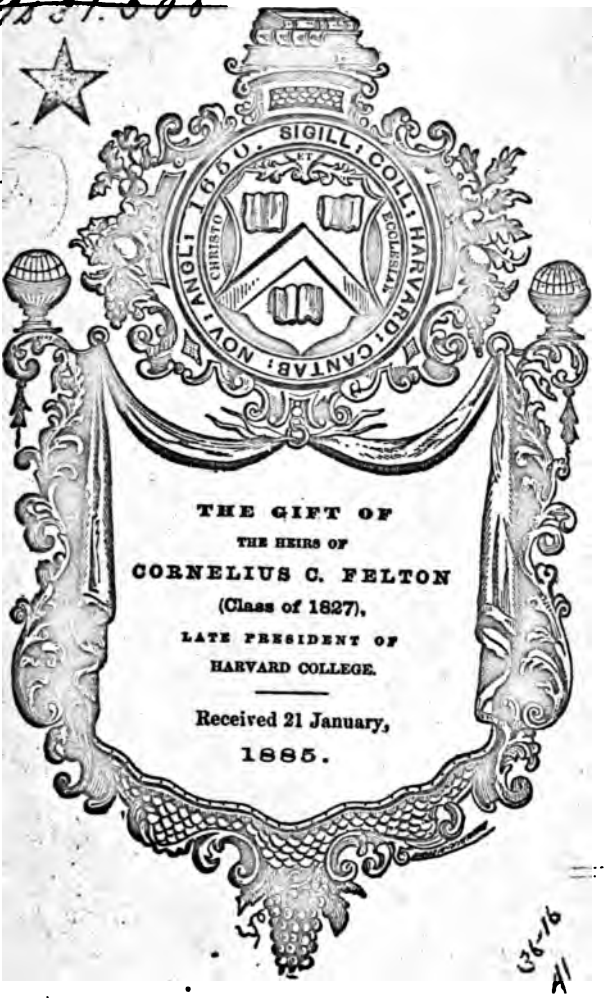

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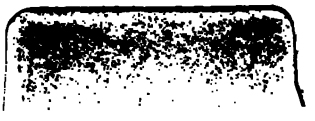

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ADVERTISEMENT.

IN any undertaking connected with a language so boundless in extent and variety as the Greek, and adapted to such widely different classes of readers, it becomes necessary to state with some precision what is intended, that the author may not be judged by rules different from those which he has laid down for himself, or which he has adopted in correspondence with the views of others. The object and plan of the present undertaking are easily told, but it is less easy to tell why that plan has been so widely departed from.

Having fatigued himself with occupations of a more laborious kind, yet not wishing to be entirely idle, it was proposed to the present editor by a member of a family, which has for many years been to him almost the same as his own, to draw up an edition of Sophocles with short notes, adapted to the use of younger students in the University; and after some little consideration, this seemed to be the sort of work of which he was in quest;—a work that would occupy his time, without pressing too heavily upon it. The most trying and least palatable of the difficulties connected with such an undertaking had been superseded by the labours of preceding editors. Of the three modes by which a Greek text may be purified—manuscripts, citations of ancient grammarians, scholia—it seems admitted by those most conversant with the subject, that all three have been pretty well exhausted on the text of Sophocles, and that consequently little is left to be supplied but explanatory remarks and conjectural criticism. What would have been his greatest objection to the undertaking being thus removed, there were some considerations of a personal and incidental nature calculated to give it no small recommendations. Previous labours had thrown him among the *dicasteria* and *ecclesiæ* of Athens: was it no agreeable variety to exchange those turbulent scenes for the green glades of

Cithæron or the nightingales of Colonos? Former labours had almost chained him down to Athenian politics; and Athenian politics are not certainly the department in which her name appears to most advantage: was it nothing to get rid almost, if not entirely, of these? But there was one recommendation to the task still stronger than either of the preceding. His former labours, by shewing what man ought not to be, furnished rather an argument against vice than an incentive to virtue; if, as Aristotle asserts, Sophocles of all the three Grecian dramatists best exhibits what man may be and ought to be, could there be a stronger stimulant to intellectual labour, than to have the opportunity of holding up such a model of excellence before those who must one day occupy that place in society which their seniors now hold?

It now becomes necessary to explain why in the present instance (and it will certainly be the only one) the narrower plan, first chalked out, has been abandoned, and whence it has happened that besides notes of a size not originally contemplated, the reader had nearly found himself involved in a Preface of no ordinary length, in order that an explanation might be afforded out of what circumstances those notes have grown.

Simple and easy as the language and constructions of Sophocles usually are, it cannot be denied that in the following drama many are found which are neither one nor the other. Finding no satisfactory explanation of some of these in preceding editors of the poet, it occurred to the present writer, that from the scene where the drama was laid and the general nature of the subject, some clue to those difficulties might be found in the writings of Theban poets, more particularly of Hesiod and Pindar. To suppose that a man of taste and genius like Sophocles could, under any circumstances, have been ignorant of such compositions, would be more absurd than to suppose such men as Byron and Wordsworth without a knowledge of the writings of Chaucer and Spencer. But when Sophocles determined to try whether, by removing the Tragic Muse from Argos to Thebes, a joint effort of art and genius might enable the destinies of the house of Cadmus to compete in deep interest with those of the house of Atreus, was it likely that any previous Theban writings, capable of assisting in such a purpose, would not be examined by him with intense eagerness and curiosity? A very short inquiry convinced me that I had not been too sanguine in these expectations: a mine hitherto unexplored was evidently within reach: phraseology, construction, myths, the very colour, as it were, of the Attic poet's thoughts in ethics, in politics, in religion;—all or most of these, it was clear to me, might receive illustration from both these poets; the present play perhaps more than any other from the first and earliest of the two, but this and every succeeding play from the second.

That the prosecution of such inquiries, even in their preliminary shape,

would occupy some space, was feared from the beginning; but on being submitted to the actual operations of the press, they were found to assume a size and character so much at variance with the general object of this publication, that it has been thought better to withdraw them from the present volume, and submit them to readers in some separate form; and this will accordingly be done.

For the language in which the following notes, and the remarks which should have preceded them, have been conveyed, the writer can, in spite of very high authority, offer little or no apology. Latin notes, in other words, the cruelty of making that more difficult which in itself is not easy, and thus it may be engendering dislike, where it is of the first moment to create satisfaction and delight, are now done away with; and many reasons might be given why it should be so: but it is unnecessary. Time with its Juggernaut wheels has passed over them, as it has passed over many other things; they are crushed and gone: and the man who should be bold enough to attempt their revival, had better furnish himself first with a glass case, that he may be exhibited with the old classic epigraphë, which provides a "black swan" as the representative of all that is most rare in the world. And the remedy for this change rests clearly with those learned persons, in whose hands is that most important and responsible of trusts, the education and culture of the rising generation. In proportion as the process of education is rendered more easy to them by the press—that proverbially greatest of schoolmasters—so let its compass be proportionably enlarged; and enlarged it must be, and widely enlarged, if England in this as well as other matters is to maintain her wonted post among the nations. The present writer would be among the last of men to undervalue that mighty pile of erudition and acute criticism, which has gradually grown out of the necessity for rectifying the Greek MSS., and explaining their difficulties; and still less would he be disposed to speak lightly of that school which has brought up the rear of all this among ourselves. Learning, accuracy, good taste, general courtesy to opponents, and perhaps more than all, that brief practical form, so well adapted to the general energy of the national character, may safely be reckoned among its many recommendations. But is such a school sufficient to answer the wants of the present day, or can it compete with one which the continent now affords? That school, the growth of almost one man, occupies a position in Europe, which Science, even in this her day of vaunt, may well contemplate with envy and admiration. Erudition the most profound—as wide an acquaintance with modern as with ancient languages—deep knowledge of men as well as books—the sensibilities of genius combined with the workings of powerful and commanding intellects—such are among its distinguishing characteristics. And the

themes selected for their occupation by such minds are not unworthy of them. Synoptical views of all that has been done great and glorious in literature since the world began—inquiries ethical, œconomical, political, all in short that enables nations to become wiser and better —deep investigations into the origin and tendencies of the fine arts; in the drama, searching inquisitions as to the great principles on which it is founded—in metre, what are the laws of harmony by which the passions may be excited or regulated—in mythology, by what methods history may be disentangled from fable, and new rules gained for purifying the annals of nations:—such are some of the pursuits in which the scholars of [a]Germany occupy themselves: and so ought Greek literature to be occupied. When the Almighty determined that men should no longer be of one lip and one speech, He created a countless variety of languages, which, after serving a temporary purpose, should die without fruits; but two He selected to be of ever-living interest and eternal duration: the one, because in that He deigned to communicate such knowledge of His own attributes and purposes as might direct man's thoughts to future stages of existence: the other, because in that should be found embodied almost all that man can work out by his own wisdom for his guidance and comfort here; thus constituting in its single self the largest portion of "that great legacy of knowledge and ideas, which is with justice considered as the common good of mankind; which is committed to all ages and nations in their turn, which ought to be sacred in their eyes, and for the preservation of which posterity is entitled to call them to an [b]account." How far due provision has been made for effecting an object of such importance in our own great and opulent country, I leave persons of more weight and authority than myself to determine.

[a] It is perhaps unnecessary to add, that I speak exclusively of the classical literature of Germany: with her disgraceful and offensive productions, her novels and her divinity, I have nothing to do. Even in classical literature, the above remarks must be understood to apply rather to works written in the native tongue, and which are consequently less known in this country, than to those in which the Latin language has been made the channel of communication.

[b] F. Schlegel's Hist. of Literature, I. 279.

ARGUMENT.

THE [a] guilty conduct of Laius, third in descent from Cadmus, having brought upon him the just anger of the gods, the Delphic oracle declares that he shall either die childless, or that, if a parent, he shall fall by the hands of his own offspring. Notwithstanding this denunciation, the infatuated monarch becomes the father of a child, subsequently named Œdipus. The attempt to murder this wretched infant, his preservation, his subsequent nurture in the court of Corinth, the occurrence which leads him to suspect that Polybus and Meropē are not his real parents, the application to the Delphic oracle, his subsequent encounter with his parent, and his murder of that parent without knowing his person (though one of Laius' attendants could, and perhaps did, whisper into the dying man's ear, that the oracle had been fulfilled in all its parts), are circumstances too well known to need dilating upon; as are also the subsequent arrival of Œdipus at Thebes, his triumph over the Sphinx, and his marriage with the royal widow Jocasta. And, for a long series of years, who stood apparently at the height of human happiness, if this fortunate adventurer did not? Immense wealth, unrestricted power, high reputation for wisdom, a fruitful bed, the fondest affections of his devoted subjects,—all these were his. That all this outward prosperity, however, was hollow within, two, and perhaps three, of his own subjects were aware. Tiresias, though bound, it might be thought, to secresy by his prophetic functions, had perhaps imparted something on the subject to Creon; else whence the suspicions felt by Œdipus towards the very commencement of the drama? The third person cognizant of the dreadful circumstances was of too humble a grade to venture to open his lips upon the matter; a mysterious look, an unguarded word might escape him, when neighbours talked of the unknown stranger, so suddenly raised by his wisdom to a throne, and to be the consort of a

[a] For his particular crime, see the oracular response given at p. 4.

royal widow; but that was all. But what man might not reveal, the gods were bound to do. They saw upon the hands of Œdipus a father's blood; they beheld in his bridal bed one of the foulest of nature's pollutions. That lands suffer for the crimes of those who rule them, was one of those great truths of which heathen antiquity was [b] aware; and dreadful was the penalty which Thebes was now suffering for regal guilt unassoiled. A pestilential gale rides her atmosphere, and death in every shape is about her; in the perishing fruits of the earth, in the lifeless progeny of cattle, in the blazing fires which consume at once the parent and her offspring. Who of living men could put a stop to this by his counsels and his wisdom, unless it might be the former vanquisher of the Sphinx? To solicit this aid, a deputation of Thebans, consisting of the most imposing characters—aged priests—tender infants—young men in the pride of their strength—traverse the streets of Thebes, and ascend the heights, which lead to the royal palace, bearing in their hands those branches of the olive, which marked the character of supplicants. The opening scene depictures them as arrived at the palace-gates, and all that follows is best learned from the drama itself.

[b] Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα | ὅστις ἀλιτραίνει καὶ ἀτάσθαλα μηχανάῃται. Hes. Op. 238. The declaration is evidently directed at the judicial rulers, by whom the poet had been despoiled of his property.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.
ΙΕΡΕΥΣ.
ΚΡΕΩΝ.
ΧΟΡΟΣ *γεραιῶν Θηβαίων.*
ΤΕΙΡΕΣΙΑΣ.
ΙΟΚΑΣΤΗ.
ΑΓΓΕΛΟΣ.
ΘΕΡΑΠΩΝ *Λαΐου.*
ΕΞΑΓΓΕΛΟΣ.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ ΥΠΟΘΕΣΙΣ.

Λιπὼν Κόρινθον Οἰδίπους, πατρὸς νόθος
πρὸς τῶν ἁπάντων λοιδορούμενος ξένος,
ἦλθεν πυθέσθαι Πυθικῶν θεσπισμάτων,
ζητῶν ἑαυτὸν καὶ γένους φυτοσπόρον.
εὑρὼν δὲ τλήμων ἐν στεναῖς ἁμαξιτοῖς
ἄκων ἔπεφνε Λάϊον γεννήτορα.
Σφιγγὸς δὲ δεινῆς θνήσιμον λύσας μέλος
ᾔσχυνε μητρὸς ἀγνοουμένης λέχος.
λοιμὸς δὲ Θήβας εἷλε καὶ νόσος μακρά.
Κρέων δὲ πεμφθεὶς Δελφικὴν πρὸς ἑστίαν,
ὅπως πύθοιτο τοῦ κακοῦ παυστήριον,
ἤκουσε φωνῆς μαντικῆς θεοῦ πάρα,
τὸν Λαΐειον ἐκδικηθῆναι φόνον.
ὅθεν μαθὼν ἑαυτὸν Οἰδίπους τάλας
πόρπαισι δισσὰς ἐξανάλωσεν κόρας,
αὐτὴ δὲ μήτηρ ἀγχόναις διώλετο.

ΔΙΑ ΤΙ ΤΥΡΑΝΝΟΣ ΕΠΙΓΕΓΡΑΠΤΑΙ.

Ο ΤΥΡΑΝΝΟΣ ΟΙΔΙΠΟΥΣ ἐπὶ διακρίσει θατέρου ἐπιγέγραπται. χαριέντως δὲ ΤΥΡΑΝΝΟΝ ἅπαντες αὐτὸν ἐπέγραφον, ὡς ἐξέχοντα πάσης τῆς Σοφοκλέους ποιήσεως, καίπερ ἡττηθέντα ὑπὸ Φιλοκλέους, ὥς φησι Δικαίαρχος. εἰσὶ δὲ καὶ οἱ ΠΡΟΤΕΡΟΝ αὐτὸν, οὐ ΤΥΡΑΝΝΟΝ, ἐπιγράφοντες, διὰ τοὺς χρόνους τῶν διδασκαλιῶν καὶ διὰ τὰ πράγματα· ἀλήτην γὰρ καὶ πηρὸν Οἰδίποδα τὸν ἐπὶ Κολωνῷ εἰς τὰς Ἀθήνας ἀφικνεῖσθαι. ἴδιον δέ τι πεπόνθασιν οἱ μεθ' Ὅμηρον ποιηταὶ, τοὺς πρὸ τῶν Τρωϊκῶν βασιλεῖς ΤΥΡΑΝΝΟΥΣ προσαγορεύοντες, ὑφέ ποτε τοῦδε τοῦ ὀνόματος εἰς τοὺς Ἕλληνας διαδοθέντος, κατὰ τοὺς Ἀρχιλόχου χρόνους, καθάπερ Ἱππίας ὁ σοφιστής φησιν. Ὅμηρος γοῦν τὸν πάντων παρανομώτατον Ἔχετον βασιλέα φησὶ, καὶ οὐ τύραννον· (Ὀδυσσ. σ. 84.)

Εἰς Ἔχετον βασιλῆα, βροτῶν δηλήμονα.

προσαγορευθῆναι δέ φασι τὸν τύραννον ἀπὸ τῶν Τυρρηνῶν· χαλεποὺς γάρ τινας περὶ λῃστείαν τούτους γενέσθαι. ὅτι δὲ νεώτερον τὸ τοῦ τυράννου ὄνομα δῆλον. οὔτε γὰρ Ὅμηρος οὔτε Ἡσίοδος οὔτε ἄλλος οὐδεὶς τῶν παλαιῶν τύραννον ἐν τοῖς ποιήμασιν ὀνομάζει. ὁ δὲ Ἀριστοτέλης ἐν Κυμαίων πολιτείᾳ τοὺς τυράννους φησὶ τὸ πρότερον αἰσυμνήτας προσαγορεύεσθαι. εὐσημότερον γὰρ ἐκεῖνο τοὔνομα.

ΑΛΛΩΣ.

Ὁ Τύραννος Οἰδίπους πρὸς ἀντιδιαστολὴν τοῦ ἐν τῷ Κολωνῷ ἐπιγέγραπται. τὸ κεφάλαιον δὲ τοῦ δράματος γνῶσις τῶν ἰδίων κακῶν Οἰδίποδος, πήρωσίς τε τῶν ὀφθαλμῶν, καὶ δι' ἀγχόνης θάνατος Ἰοκάστης.

ΧΡΗΣΜΟΣ ΔΟΘΕΙΣ ΛΑΙΩι.

Λάϊε Λαβδακίδη, παίδων γένος ὄλβιον αἰτεῖς.
δώσω τοι φίλον υἱόν· ἀτὰρ πεπρωμένον ἐστὶ
σοῦ παιδὸς χείρεσσι λιπεῖν φάος. ὣς γὰρ ἔνευσε
Ζεὺς Κρονίδης, Πέλοπος στυγεραῖς ἀραῖσι πιθήσας,
οὗ φίλον ἥρπασας υἱόν· ὁ δ' ηὔξατό σοι τάδε πάντα.

ΤΟ ΑΙΝΙΓΜΑ ΤΗΣ ΣΦΙΓΓΟΣ.

Ἔστι δίπουν ἐπὶ γῆς καὶ τέτραπον, οὗ μία φωνή,
καὶ τρίπον· ἀλλάσσει δὲ φυὴν μόνον, ὅσσ' ἐπὶ γαῖαν
ἑρπετὰ κινεῖται ἀνά τ' αἰθέρα καὶ κατὰ πόντον.
ἀλλ' ὁπόταν πλείστοισιν ἐρειδόμενον ποσὶ βαίνῃ,
ἔνθα τάχος γυίοισιν ἀφαυρότατον πέλει αὐτοῦ.

ΛΥΣΙΣ ΤΟΥ ΑΙΝΙΓΜΑΤΟΣ.

Κλῦθι καὶ οὐκ ἐθέλουσα, κακόπτερε Μοῦσα θανόντων,
φωνῆς ἡμετέρης σὸν τέλος ἀμπλακίης.
ἄνθρωπον κατέλεξας, ὃς ἡνίκα γαῖαν ἐψέρπει,
πρῶτον ἔφυ τετράπους νήπιος ἐκ λαγόνων·
γηραλέος δὲ πέλων τρίτατον πόδα βάκτρον ἐρείδει,
αὐχένα φορτίζων, γήραϊ καμπτόμενος.

ΟΙΔΙΠΟΥΣ ΤΥΡΑΝΝΟΣ.

ΟΙΔΙΠΟΥΣ.

Ὦ ΤΕΚΝΑ, Κάδμου τοῦ πάλαι νέα τροφὴ,

1. *τέκνα.* This opening word of the drama must not pass without a short comment. Whatever might be the natural infirmities of temper in Œdipus, or the sudden ebullitions of anger into which he is thrown by a supposed conspiracy against his throne between Tiresias and Creon, he is represented throughout the whole of this play as the *father* of his people. Such were many of the absolute monarchs (*τύραννοι*) of antiquity; such are said to be the monarchs of the Austrian family at this day. We state the fact, without at present entering into any political reasoning on the subject. The importance of this trait in the dramatic character of Œdipus has not escaped one of those ancient scholiasts, for an excellent edition of whose remarks we are so much indebted to the joint labours of Elmsley and Gaisford. (*Φιλόδημον καὶ προνοητικὸν τοῦ κοινῇ συμφέροντος τὸ τοῦ Οἰδίποδος ἦθος... εἰκότως οὖν κέχρηται τὸ "τέκνα," ὡσπερεὶ πατήρ.*) For proofs of reciprocal affection on the part of the Thebans to the family of Œdipus, see Pausanias' Bœotics, cc. 9. ad fin. 18. 25.

Ib. Κάδμου. This name, the great link between Asia and Europe, and attended with such important results to the literature and religion of the latter, deserves the deepest attention. Whether there was one or more Cadmus, what connexion existed between the Bœotian Cadmus and the Samothracian Camilus, Casmilus, Cadmilus, or Cadmus, whether the name betokened "a messenger from God," an office, or a certain period in the Theban monarchy, &c., are speculations left to the readers of Welcker, Schelling, Münten, Creuzer, and other learned continental writers. That it was a name likely to be deeply impressed on the minds of the two Theban poets, who, for reasons fully stated in the preface, have been selected as more particularly proper for the illustration of this and other dramas of Sophocles, will readily occur to the reader. As the passages, however, in which that venerated name occurs, more particularly in the writings of Pindar, will be used hereafter for the purpose of shewing what colour they gave to general modes of Sophoclean thinking, I content myself at present with giving mere references. Hesiod. Theog. 937. 975. Pind. Olymp. II. 40. sq. 141. sq. Pyth. III. 155. sq. Hymn. Fr. 6. p. 51. Encom. fr. p. 64. &c. (Heyne's edit.) That even the soft muse of Anacreon looked to Thebes and Argos, to Cadmus and the sons of Atreus, as the objects of all higher poetry, one of his beautiful little trifles gives pregnant proof. Ode 23. (Mehlhorn's edit.) See further infr. 223.

Ib. τοῦ πάλαι. Cadmus might be ὁ πάλαι to Sophocles and his con-

τίνας ποθ' ἕδρας τάσδε μοι θοαζετε
ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι;

temporaries; but could he in strict parlance be so denominated in reference to Œdipus and his contemporaries? Cf. infr. 267. The grammatical construction scarcely needs illustration, but compare infr. 48. 52. &c.

Ib. *τροφή, soboles, propago.* Eurip. Cycl. *μειράκων ἀρσὼν τροφαί.*—Musgr.

2. *τίνας.* Dissen, when commenting on a noble Pindaric fragment (Hyporchemat. fr. 4.), does not think it below his notice to observe, that the interrogative *τί*, in the opening verse, may not improperly be rendered in his own language (the German) by *was ist es eigentlich warum?* The still shorter expression of *why? wherefore?* will be found convenient for translating this and other passages in the Sophoclean dramas. In strict construction: *τίνες εἰσὶν αἵδε αἱ ἕδραι, ἃς θοάζετε.*

Ib. *ἕδρας.* The word here implies the seat, occupied by a suppliant, generally on the steps of an altar. Æsch. Eum. 40. *ἐρῶ δ' ἐν' ὀμφαλῷ μὲν ἄνδρα δυσμενῆ | ἕδραν ἔχοντα, προστρόπαιον.* Suppl. 340. *πέφρικα λεύσιμον τόνδ' ἕδρας πατησίου.* 407. *μήτ' ἐν θεῶν ἕδραισιν ἑδρηρέναι | ἐκδόντες ἡμᾶς.* 417. *μήθ' ἕδρας μ' ἐξ ἑδρῶν | πολιάδων μοναυλούσων.* Eurip. Heracl. 261. *ἄναυτ' ἀνανδρὸν ῥᾴδιον δαμάσσων ἕδρα.* Herc. Fur. 51. *πάντων δὲ χρέων τόνδ' ἕδρας φυλάσσομεν.* (*μοι* redundant). Cf. infr. 13. Œd. Col. 1163. 1166.

Ib. *θοάζετε.* From etymology, from the scholia, and from the citations of ancient authors, two different meanings have been elicited for this verb: *to sit*, and *to unite quick and tumultuous motion with the act of sitting.* Brunck adopts the former sense; Erfurdt and Hermann prefer the latter, but surely without reason. When the stage on this occasion was first exposed to the spectators, or, in modern phrase, when the curtain first drew up, one of two things must, I think, have been the case: either these suppliants were already seated on the altar-steps (the supplicatory branches having been deposited on the seats of the altar, or the altar itself), or, as I have ventured to describe in the opening remarks, they were seen advancing in solemn procession, holding the supplicatory branches in their hands; the children of either sex forming it may be the head of the procession, the choicest youths of Thebes composing the middle part, while reverend priests of the most imposing aspect brought up the rear. Whichever of these two views we adopt, the solemn nature of the business itself, as well as the decorum due to a royal palace, would require that all should be done with becoming gravity and solemnity, not hastily and tumultuously. (It was gratifying to the present writer to find, after these remarks had been made, that he was supported throughout by two such authorities as Dindorf and Buttmann. See the former's annotations on the passage, and the latter in his Lexilog. p. 346. Engl. transl.) For grammatical construction of *ἕδρας θοάζειν*, cf. Œd. Col. 1166. *τίς δῆτ' ἂν εἴη τῷδ' ὁ προσβαλὼν ἕδραν.* Eurip. Herc. Fur. 1214. *εἶεν· σὲ τὸν θάσσοντα δυστήνους ἕδρας | αἰδῶ.* See also Reisig's Enarr. Œd. Col. p. 146.

3. *ἱκτηρίοις κλάδοις* (= *ἱκτηρίαις*, cf. Dem. 1078, 26. Æschin. 14, 43. 30, 11. Andoc. 15, 1, 11. Din. 92, 28). What these were, the com-

πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει,
ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων·
ἀγὼ δικαιῶν μὴ παρ' ἀγγέλων, τέκνα,

mentators are pretty well agreed: they were branches of olive wound round with pieces of wool. Two or three further things, however, occur for consideration. Whence and why this singular combination? Did the two symbols imply one and the same thing; or was a sense of deserved wrath from the Deity bound up in the one, and did hope of mercy, and of a granted petition, mingle with the other? Again, does Sophocles here speak as an antiquarian, referring to a custom which originated in Bœotia, or does he, as a poet, transfer to Thebes a custom more peculiar to his own country? If the former, do we find proofs of this custom, single or combined, in the only two poetical writers of Thebes whom we now possess? and if so, from what sources may *they* be supposed to have derived a rite so singular? We shall endeavour in the course of our proceedings to throw some light on all these inquiries: if that light should prove, after the lapse of so many ages, but scanty and imperfect, let us in our turn put a question to the reader himself. From the day which commemorates the nativity of the author of Christianity, and for several succeeding sabbaths, the reader yearly sees the temples of his own country ornamented with sprigs of holly. Has he ever asked himself, or does he know, whence and when this custom, so constantly passing before his eyes, [a] arose? For verbal illustrations of the text, cf. infr. 143.

Ib. ἐξεστεμμένοι = κεκοσμημένοι (Schol.) *provided with*. The simple word στέφειν (Soph. Electr. 53. 458. Æsch. Suppl. 339. Eum. 44.) and such compounds as καταστέφειν (Eurip. Herac. 125). ἐκστέφειν (see Pass. in voc.) &c. occur in reference to this or similar rites. Cf. infr. 19. 913.

4. θυμιαμάτων (*incense*) γέμει (*is full*). Plat. 9 Rep. 573, a. θυμιαμάτων γέμουσαι καὶ μύρων. John, Apocal. V. 8. ἔχοντες ... φιάλας χρυσᾶς γεμούσας θυμιαμάτων. Also VIII. 3. cf. infr. 913.

5. παιάνων. By the word παιὰν is signified either the name of Apollo (infr. 154), or, as here, a hymn addressed to him, or to Diana, as Sospitatores or Saviours. It was sung after deliverance from plague, after battles triumphantly concluded, (see the fragment of Bacchylides ap. Nevium, p. 19) or upon the cessation of any dreadful evil. "It was," says Dissen, in his comment on the few remaining Pæans of Pindar, "a species of song, joyous, yet grave and dignified; the rhythm and music nervous, but not soft and relaxed." (P. 614.) Metrical and other remarks on the subject will be found in Boeckh's elaborate work de Metris Pindari, pp. 201. 270. and also de Fragm. Pind. p. 567 sq. For a Sophoclean pæan, or something not unlike it, see his Trachiniæ 205–221.

[a] One of the traditions on the subject is, that this tree first sprang up in beauty and perfection when the feet of the Saviour first condescended to tread this earth. This is at all events classical imagery. It was in the same way that herbage and roses were said to grow beneath the feet of Aphroditè, when she first appeared to astonish the world with her beauty. Hes. Theog. 194. Anacreon Ode νδ ap. Mehlh.

ἄλλων ἀκούειν αὐτὸς ὧδ' ἐλήλυθα,
ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος.

The scholiast on this and the two preceding verses observes: οἱ μὲν μηδὲν πεπονθότες, ἐπὶ ἀστορμῇ τοῦ κακοῦ θύουσιν καὶ πομπὰς ᾄδουσιν· οἱ δὲ ἐντυχόντες, ἐπὶ τοῖς οἰκείοις κακοῖς ἀπορρόζουσιν.

7. ἄλλων. Elmsley, referring to Erfurdt and to Plat. Gorg. 424, 31. Eurip. Orest. 531. Aristoph. Pac. 759. considers this word as redundant. Is it not rather used somewhat in the sense of the adverbial ἄλλως, i. e. *merely, altogether?* Ellendt (whom see for other references) observes ἄλλων = παρ' ἄλλων, ὅταν ἀγγέλων, s. ἀγγελλόντων.

8. ὁ πᾶσι κλεινὸς, *omnium ore celebratissimus.* Dind. Comparing v. 40, there can be little doubt that this is the true interpretation of the passage, but does not that interpretation leave the poet on the horns of more than one dramatic dilemma? If the fame of Œdipus had been so widely blazoned, (for it is evident, from other passages, that the expression is not to be restricted to his own subjects,) it could hardly have failed to reach the not distant land of Corinth; mount Cithæron being apparently a sort of common pasturage to Thebes and Corinth. Infr. 1134 sq. If it had reached Corinth, how happens it that Jocasta had yet to be informed of her husband's early history (infr. 774 sq.)? If it had not, how come the Chorus (infr. 493) to be cognizant of the fact, that Œdipus was the son of Polybus? The case of the Corinthian herd, who announces to Œdipus the death of Polybus, and his own election to the vacant throne of Corinth (infr. 924 sq.), is scarcely attended with less difficulties. That this early preserver of Œdipus should have watched the latter's growing fortunes at the court of Corinth with intense interest, is natural enough; but when Œdipus suddenly takes flight from that court, how does the Corinthian herd become acquainted with his subsequent *whereabout?* That no communication had taken place between him and the Theban herd, at whose hands he originally received the exposed child, and who also may be supposed to have kept an eye upon Œdipus through all his vicissitudes of fortune, is clear from the context. But, supposing the discovery made on the Corinthian herd's part, that the illustrious conqueror of the Sphinx is no other than the child found in the thickets of Cithæron, does he keep the secret to himself, or does he impart it to his fellow-citizens, and, above all, to the sorrowing Polybus and Meropē? If the latter, how comes it that no communications take place between them and their lost son? and that no communications had taken place, the ignorance of Jocasta is clear proof. If the former, how happens it that the breath has no sooner left the body of Polybus, than the Corinthians elect this Œdipus for their monarch, and make this very herd the bearer of the intelligence? would the Corinthians have taken the mere word of such a person, on a point of so much importance to them? Whether in making these observations I subject myself to some censures passed on preceding commentators by Manso and [b] Blümner, I am not aware, the very names of those scho-

[b] Wunder's Œd. Tyr. p. 14. From circumstances not necessary to mention, this work did not come under my examination till the present sheet was in the press. Any

ἀλλ', ὦ γεραιὲ, φράζ', ἐπεὶ πρέπων ἔφυς
πρὸ τῶνδε φωνεῖν, τίνι τρόπῳ καθέστατε,
δείσαντες, ἢ στέρξαντες; ὡς θέλοντος ἂν
ἐμοῦ προσαρκεῖν πᾶν. δυσάλγητος γὰρ ἂν
εἴην τοιάνδε μὴ οὐ κατοικτείρων ἕδραν.

ΙΕΡΕΥΣ.

ἀλλ', ὦ κρατύνων Οἰδίπους χώρας ἐμῆς,
ὁρᾷς μὲν ἡμᾶς ἡλίκοι προσήμεθα

lars being unknown to me till the remarks themselves had been made. My reason for making them, and one or two others of a similar tendency, will appear when the writings of Sophocles come to be discussed in my general critique.

9. *πρέπων ἔφυς. You are the proper person; to you it belongs in propriety.* See Ellendt on the first of these two words.

10. *πρὸ τῶνδε φωνεῖν.* Reisig, comparing Œd. Col. 807. (*ἐρῶ γὰρ καὶ πρὸ τῶνδε*), translates, wrongly I think (cf. infr. 134.): *dicere antequam illi dicent.* Enarr. p. 115.

Ib. *τίνι τρόπῳ καθέστατε.* I. q. *πῶς διάκεισθε ὥστε ἐνθάδε καθεστηκέναι*, not simply *πῶς διάκεισθε*, as Elmsley and Matthiæ imagine, nor *quare advenistis*, as Brunck translates. Ell. That this is the true sense, is clear from the two propositions which follow in the next verse.

11. *δείσαντες ἢ στέρξαντες*; In the first of these two participles is expressed those *fears*, which drive men to the divine altars, from a sense of guilt committed; the second refers to those petitionary requests (*στέργειν, petere, cupere, orare*, Br. cf. Œd. Col. 1094.) made to the gods for assistance in the hour of peril or calamity. Do we in these two words find some clue to the two symbols found in a preceding verse (3)? Various passages in ancient authors at present in my hands would lead me to infer as much; but the proofs not being yet so full as I could wish, I shall defer their consideration for the present.

11, 12. *ὡς θέλοντος ἂν ἐμοῦ προσαρκεῖν πᾶν* is in construction equivalent to *ἐπεὶ λέγω πᾶν ἂν προσαρκεῖν θέλειν.* Œd. Col. 72. *ὡς ἂν προσορκῶν μικρὰ κερδάνῃ μέγα.* Plato Theætet. 168, c. *ταῦτα . . . τῷ ἑταίρῳ σου εἰς βοήθειαν προσηρξάμην, (προσηρκεσάμην, suppeditavi,* Schneid.)

12. *δυσάλγητος, devoid of feeling.*

13. *μὴ οὐ.* Elmsley observes, that the Greek tragedians seldom unite these two particles, unless *οὐ* or *μὴ* occurs previously in the same sentence. Cf. infr. 221. 283. 1065, &c. It has been ingeniously remarked, that in the present instance an equivalent for the previous negative is found in the first syllable of the compound *δυσάλγητος*, that compound, as Hermann observes, being equal to *οὐκ οἰκτίρμων.* See also Ellendt in voc. *μή.*

15. *ἡλίκοι*, "of what various ages."

serious obligation to it will be faithfully acknowledged, but where the editor and myself happen to coincide in opinion (and from what I have already read, those coincidences seem likely to be not a few), I shall not think it necessary to suppress my own remarks, because they have been in some degree anticipated. In any future plays of Sophocles which it may be my lot to edit, I hope to come somewhat nearer to Wunder's excellent brevity.

βωμοῖσι τοῖς σοῖς· οἱ μὲν οὐδέπω μακρὰν
πτέσθαι σθένοντες, οἱ δὲ σὺν γήρᾳ βαρεῖς
ἱερῆς, ἐγὼ μὲν Ζηνὸς, οἵδε τ' ἠθέων

DALE. Rather, *of what extremes as to infancy and age;* the epithet thus comprising the youngest and oldest portions of the supplicants.

16. *βωμοῖσι τοῖς σοῖς, the altar which belongs to,* or *which stands before your palace.* This altar, though subsequently addressed as that of the Apollo Lycius (infr. 919. cf. Electr. 637. 645.), implies, in more general language, the altar of the Apollo [c]Aguieus, which "was erected in court-yards, and before the doors of houses; i. e. at the boundary of private and public property, in order to admit the god as a tutelary deity, and to avoid evil." Müller's Dorians I. 321. Hence in the Phœnissæ of Euripides, (which will be advantageously read in conjunction with the present play,) Polynices observes, when approaching the paternal mansion after exile, ἀλλ' ἐγγὺς ἀλκή· βάσιμοι γὰρ ἐσχάραι | πέλας πάρεισι, κοὐκ ἔρημα δώματα. (281.) When taking leave of it, he says, καὶ σὺ, Φοῖβ' ἄναξ Ἀγυιεῦ, καὶ μέλαθρα χαίρετε. See further on this subject Creuz. Symb. II. 882. and notes to Thudichum's Germ. translation of Sophocles, I. 221. For grammatical peculiarities in the words before us, viz. as to the sense which Sophocles often gives to possessive pronouns, and his constant use of plural for singular nouns, cf. infr. 337. 572. and elsewhere.

16, 17. *οἱ μὲν οὐδέπω κ.τ.λ.* "Some, whose callow wings | refuse a lengthened flight." DALE. Musgrave, referring to Eurip. Troad. 752. Herc. F. 72. 984. observes that children are often termed νεοσσοί.

Ib. *σὺν γήρᾳ βαρεῖς.* Aj. 1017. *ἐν γήρᾳ βαρύς.* Cf. Œd. Col. 875.

18. *ἱερῆς.* As no question connected with Greek dialects, accentuation, the subscript iota, &c. seems destined to be ever set at rest, the reader may consult, if he pleases, some recent opinions on this plural by T. C. Schneider, "De dialecto Trag. Græc." p. 11. On sacerdotal embassies cf. Eustath. p. 775, 21 (684, 28).

Ib. *Ζηνός.* On the Theban Zeus (and Attic divinities must be excluded as much as possible from the reader's mind throughout the present drama), the reader need scarcely be referred to the writings of Hesiod and Pindar. Whether Sickler be right or otherwise in his etymology, the majestic physical powers which the father of gods and men displays in the former, and the equally majestic moral and intellectual attributes which he displays in the latter, alike entitle him to the cognomen of Ζεύς, Zivos, Zevos, or Zeus, *the ruling Power, the absolute Lord and Commander.* (Cadmus, p. 74.)

Ib. *οἵδε* (*pointing*) *τ' and these.* *οἵδε δ'* Eber. but cf. infr. 78.

Ib. *ἠθέων.* Hesych. *ἰήθεος. ἔφηβος, ἄγαμος.* Elmsley compares the French word garçon, as implying both a *young man*, and *an unmarried*

[c] This name deserves more investigation than it has yet, I believe, received. In a fragment of Boeo, preserved by Pausanias (X. c. 5) it is said that Pagasus and Aguieus, two youths of the Hyperboreans, were the persons who established the oracle at Delphi. In these few observations is comprised matter for a whole volume, rather than a passing note.

λεκτοί· τὸ δ' ἄλλο φῦλον ἐξεστεμμένον
ἀγοραῖσι θακεῖ, πρός τε Παλλάδος διπλοῖς

man. Cf. Eustath. ad Il. σ. p. 1166. *adolescentes.* Ell. Eurip. Phœn. 958. Αἵμονος μὲν οὖν γάμοι | σφαγὰς ἀπείργουσ', οὐ γάρ ἐστιν ἤθεος. Cf. Opp. Hal. I. 199.

19. τὸ δ' ἄλλο φῦλον, *the people generally,* in opposition to the *select* persons previously mentioned. Hesiod. Theog. 202. φῦλον θεῶν. 212. φῦλον Ὀνείρων. 330. φῦλ' ἀνθρώπων. 591. γυναικῶν. 965. θεάων. Op. 197. ἀθανάτων.

20. ἀγοραῖσι, The agora as the place where so much necessary and important business was transacted in Grecian towns, was, as a matter of course, deficient neither in temples nor statues. Cf. Æschyl. Sept. c. T. 258. Eum. 931. Soph. El. v. 7. Pausan. Bœot. cc. 17. 25. Aristoph. Eq. 500. See also infr. 161.

Ib. Παλλάδος. That Sophocles would here have the Bœotian and not the Attic Pallas before his eyes, is obvious enough. The earliest myths attached to the name of Pallas are connected with a river and lake in Libya, bearing the name of Triton or Tritonis (Creuz. II. 261): when therefore we find a river of the same name in Bœotia (Pausanias IX. c. 33), on the banks of which the people of Bœotia also believed the goddess to have been born, it is reasonable to suppose that the myths in both countries respecting this divinity were pretty much the same. What then was the nature of the Libyan myths? A more appropriate place will soon occur (infr. 159.) for shewing that they belonged closely to solar and lunar worship, and when in that place we find the Bœotian Pallas (under her other name of Athenë) invoked in concert with Apollo and Artemis, to protect the land from the pestilential Ares, there can be little doubt of the similarity of Libyan and Theban myths on this subject, though the learned writer, from whom I shall chiefly draw my proofs of similarity, does not appear to have been at all aware of the confirmation which his opinions receive from the present drama.

20, 21. διπλοῖς νάοις. Though two divinities only are wanted for these two Theban temples, the scholiast has provided us with four: a Pallas Cadmeia, a Pallas Ismenia, a Pallas Alalcomeneis, and a Pallas Onca. Among the numerous Theban Pallades mentioned by Pausanias, I am not aware of any bearing the first two of these names, and perhaps they had no existence except in the scholiast's brain. Erfurdt, indeed, observing that the Pallas Alalcomeneis belonged to the little village of that name (Paus. Bœot. c. 33.) and not to Thebes, adopts the Ismenian Pallas of the scholiast: but was it likely that a deity so important (ibid.) should be worshipped exclusively in a small village and not find her way to the metropolis of the country? Dissen (Comment. Pind. p. 465.) has taken, I think, a more just view of the subject. "Though the epithet of Alalcomeneis, i. e. *Propulsatrix*," says that writer, "may be derived from the village of that name, where the goddess had a very ancient worship, yet it is highly probable that the name of the village itself was derived from the still older name of a 'Pallas Propulsatrix;' the word ἀλαλκεῖν being that which would come first into a Greek mind, whenever the term

ναοῖς, ἐπ' Ἰσμηνοῦ τε μαντείᾳ σποδῷ.

Ἀθήνη Ἀλαλκομενηΐς was mentioned." And surely if the Thebans in their present calamity wanted, as we shall subsequently see they did want (infr. 159.), an Athenē of purest æther to purge their poisoned atmosphere, they no less needed an "Athenē Propulsatrix" to drive the fiery Ares, or originator of the pestilential vapours, into the sea. (Infr. 195.) In quality of *Onca*, the goddess could come to the expulsion of the same Ares with power equally great; but to make that power evident, we must first look into the derivation of the name. Pausanias having conducted his Cadmus to the spot, where by oracular direction the Cadmean citadel was to be founded, proceeds to observe: "there in the open air stand an altar and statue of Athenē, dedicated, according to report, by Cadmus. The name of this divinity is entirely at variance with those who imagine that the Cadmus who came to the Thebaid was an Egyptian and not a Phœnician; the name of Onca[e], which this Athenē bears, being a Phœnician and not an Egyptian word[f]." (Pausan. IX. c. 12.) When therefore we derive the word with Valcknaer and Sickler from Phœnician (Creuz. II. 701.) or Hebrew terms (Cadmos, p. 80.), implying all that is *lofty* and *gigantic*, whether applied to person or mind, we provide as formidable an assailant for Ares in the Pallas Onca, as in the Pallas Alalcomeneis. See further on the word Cr. Symb. II. 21. 263. 699–703. 741. and cf. infr. v. 80.

Ib. Ἰσμηνοῦ. Leaving the reader to collect from Boeckh, Dissen, Tafel and Ellendt, the difficulties which *they* have had to encounter with this (mythical) son of Apollo, my limits oblige me to hasten as quickly as possible to my own considerations of the name, considerations so novel that I fear they will be thought to add to the embarrassments of the question instead of relieving them. From various causes, however, the authorities for which will be presently laid before the reader, I have little hesitation in saying, that to this name we are to look for a number of myths, connecting the Phœnician *Esmun* with the Grecian Apollo; adding as a corollary, that these myths, if better developed than

[e] Learned men had long been convinced, that the word Σίγα in Pausanias was a corruption, and that Ὄγγα or Ὄγκα ought to be read. (Creuz. II. 293. 699.) The inquiries of Schubart and Walz, the recent editors of Pausanias, have now settled the point, and the former reading has accordingly been admitted into their text.

[f] As this remark on the Pallas Onca at Thebes necessarily involved a similar application to the Πάλλας Ὀγκαίας in the same place, (Æsch. Sept. c. T. 483. 497–8.) Jablonski, who favoured the idea of an Egyptian rather than a Phœnician Cadmus, triumphantly opposed to them the Πάλλας Νήϊτας, (Æsch. Sept. c. T. 456.), those Theban gates, as he imagines, pointing to the Egyptian goddess Neith, and consequently allowing him to prefer exclusively an Egyptian colony. But is not this to fight the old knightly battle of the shield, one party protesting that the said shield was entire gold, the other that it was of entire silver, neither party, as was afterwards proved, being altogether wrong or altogether right? I have endeavoured elsewhere to shew, that we are not limited as to time, when the first Phœnician vessels came to Greece, and that in such vessels the immigrants were composed of various eastern people, all bringing with them as a matter of course their respective customs and religious opinions. See Introduction to "the Frogs" of Aristophanes. For the sense attached by Pausanias to the word Νήϊτας, (sic Schub.) see his Bœotica, c. 8, 4.

πόλις γὰρ, ὥσπερ καὐτὸς εἰσορᾷς, ἄγαν

I have the means of doing, would be found to establish a strong community of practice between the three great oracular institutions of Greece, viz. those of Thebes, Olympia, and Delphi. That the names of Ismenos and Melia (his admitted mother) are closely connected with that of Cadmus, and consequently are of Phœnician origin, no one acquainted with that Pindaric fragment which brought upon its youthful author the smiling rebukes of his fair contemporary Corinna (Boeckh. Fgmm. Pind. p. 560.) can for a moment doubt; but before we proceed to the Pindaric ode, which would remove any such doubts if they still existed, let us advert briefly to another branch of Pindaric poetry, and to the festival for which it was composed; the Ismenium, or temple of Ismenos, being closely connected with both. The strains themselves, being sung by a chorus of virgins, as they traversed the streets of Thebes on their way to the Ismenium, bore generally the name of Parthenia (Boeckh's Fgmm. 589 sq.), even when meant to grace the [f] daphnephoric festival. That this festival, of which Proclus has given so curious an account, (Chrestom. 347.) was essentially Phœnician in its nature, however it may have found its way into Thessaly, no one can doubt, who is aware how deeply solar and planetary worship entered into Phœnician religion (cf. infr. 190.), and who observes what constituted the great attraction of the daphnephoric festival, viz. emblematic representations of the sun, the moon, the stars, and the 365 portions of the solar year, all these being grafted on an olive-stem, (of which more in another place.) With the youth, beauty, and high birth of the person who bore this singular emblem, we have nothing further to remark, except that with high birth on the bearer's part, some degree of opulence must have been united, the office of daphnephoros obliging the youth or his relations to deposit in the Ismenium a golden tripod. That these tripods again bring us into connexion with Cadmus and his birth-place, the joint testimony of Herodotus (V. 59. cf. Paus. Bœot. c. 10.) and Pindar alike suffice to shew; but our limits restrict us to that testimony which may be derived from the 11th Pythian ode of the latter. This ode, confessedly the most difficult of any which occurs in the Pindaric writings (Boeckh's Explic. p. 337.) was written in honour of Thrasydæus, a Theban youth, and apparently a Καδμογενής, i. e. a lineal descendant of Cadmus, who had been proclaimed victor at the Pythian games. The ode itself appears to have been sung, as the κῶμος or processional pomp moved through the streets of Thebes to the Ismenium, there to return solemn thanks for the lustre thrown on Thebes, the victor and his family, by the attainment of this much-prized triumph. In allusion to those golden tripods of which we have previously spoken, the temple, by one of those bold expressions so familiar to Pindar, is here termed "the inmost (ἄδυτον) treasure of golden tripods; that treasure," the poet adds, "which Apollo so especially respected, and which he named Ismenian, being the seat of true prophets." And now, in addition to

[f] Boeckh considers fragment 9. in the Parthenia of Pindar, as part of a daphnephoric hymn sung in the Ismenium. That little difference existed between the two species of hymns, viz. the Parthenian and daphnephoric, see the same learned writer. Fgm. Pind. 591.

ἤδη σαλεύει κἀνακουφίσαι κάρα

other difficulties started by commentators, commence those which we have brought upon ourselves by our Phœnician leanings. Whoever else may have been worshipped at this temple, it is evident that Melia, the acknowledged mother of Ismenos, had a particular respect paid her in it; since upon this occasion the daughters of the ancient Cadmus, and the mother of Hercules, are invited to attend her there, "after usual wont" (Tafel, Dilucid. Pind. p. 954.); the same ladies, as I understand the text with Boeckh, being subsequently invited to join her in a solemn hymn of evening praise to the Delphian god, by whose assistance Thrasydæus was supposed to have gained his glorious triumph. Who then was this Melia? That she was of Phœnician origin, her close connexion with the Cadmean family would at once lead us to suspect; and when in the Theogony of Hesiod we find a family of Μέλιαι Νύμφαι, belonging by their joint etymology, as well as the company in which they are found, to principles of fulness, fruitfulness and humidity; and when we further recollect that among Bœotian myths this particular Melia is mother of the river Ismenos, as well as the Ismenos more immediately under consideration, the supposition of Phœnician origin on the lady's part becomes rather strengthened than the contrary. And now what are the conclusions to which the preceding premises, and which might have been much enlarged, had time admitted, justify us in coming? They seem to admit a reasonable conjecture, that the Ismenos of Thebes was no other than the Phœnician Esmun, that personage, who with the seven Cabiri formed the eight sons of the Phœnician fire-god Sydyk (Cr. II. 158.), and who in Phœnician mythology is either a *sun*, or a *solar incarnation*. Between this *Esmun* and the Greek word *Ismen*, there is no difference of sight or sound which ought to startle an etymologist; and if to the Pindaric god we may be allowed to apply a canon, which Sickler has so skilfully applied to the deities of Hesiod's Theogony, viz. that the final ος and ος in their names is but an equivalent for the Semitic, עס (Oos) and עס (Os), i. e. *power, strength, firmness, splendour* ("Cadmus," p. 21.), the difference vanishes altogether, Ismen-os, under that view, signifying *Esmun the solar power*, or *Esmun the solar splendour*. Secondly, that under the Ismenian Apollo is to be comprehended a double solar worship, amicably settled (perhaps after some previous conflict like that between the Bacchic and Apollinean worships) in a common temple, of which the adytum was appropriated to the Phœnician, and the great body of the temple to the Grecian branch of worship. It is satisfactory to me to be able to add, that the above idea of identity between Esmun and Ismenos had at all events crossed the brain of the writer most conversant with such subjects (Creuz. II. 159.), though the learned writer has nowhere to my knowledge entered into any reasoning, or developed his ideas upon the subject. But—for alas! we have not yet concluded—why was the mother of Hercules brought into this company of Cadmean heroines, (ἡρωίδων στρατὸν,) "to hymn with consentient voice the Delphian god?" It will be remembered that one of our posi-

βυθῶν ἔτ' οὐχ οἷα τε φοινίου σάλου,

tions at the commencement of these observations was, that the myths connected with Ismenos, if completely developed, would tend to establish a certain community of religious practices between the three great oracular institutions of Thebes, Delphi, and Olympia. Now without troubling the reader with myths of the Esmun-Hercules, he must be ill acquainted with the Pindaric writings, if he does not know, that not only were Olympian rites and festivals originally instituted by the Theban Hercules, but that one of the first proceedings of that institution was to change the mode of delivering oracular predictions at Olympia, that change being made in strict conformity with the usages of the Ismenian and Delphic. What those usages were, and what the consequent change introduced by Hercules was, will be understood by a note almost immediately following, and that at v. 182. See also v. 223.

Ib. *μαντεῖος* (*serving for prophetic purposes.*) adject. = *μαντικός*. Pind. Olymp. VI. 6. Pyth. XI. 11. V. 90. Eurip. Ion. 130. &c.

Ib. *σποδῷ*, *ashes:* equivalent to *altar*, according to the Scholiast, to *temple*, according to Dindorf. *If* all the temples above mentioned, had been visited for *supplicatory* purposes, Dindorf's version, though certainly a striking proof of *part* taken for a *whole*, might perhaps have stood. But was the Ismenium visited for that purpose? Was it not rather for the purpose of prying into futurity on this occasion? Thucydides, with whom the poet will be found closely to harmonize in his account of the *Theban* plague, informs us that, during the *Attic*, both modes of proceeding took place, as might indeed have been expected. (II. 47. *ὅσα τε πρὸς ἱεροῖς ἱκέτευσαν ἢ μαντείαις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν.*) But how were future events collected at the Ismenium? By the *flame* which rose from the sacrificed animal, say learned men (Cr. II. 163. Boeckh Pind. Explic. 152. 9.); the testimony of Herodotus (VIII. 134) being appealed to as a confirmation of this opinion. But Herodotus, as Schweighæuser has shewn, does not necessarily say any such thing. The historian, speaking of the mode in which the Apollo Ismenius delivered his answers, observes, *κατάπερ ἐν Ὀλυμπίῃ, ἱροῖσι αὐτόθι χρηστηριάζεται*, "he delivers his answers there, as he does at Olympia," (not verbally, or by written papers, or by dreams, &c. but) "by means of victims," leaving his readers, whom he supposes perfectly acquainted with the fact, to draw their own inferences. That no oracular response was drawn from the *flame* of the Ismenian altar, we should be the last to deny (cf. infr. 182.), but that among the multitudinous contrivances of the ancients for prying into [g] futurity, and more particularly of the people from whom [h] Cadmus came, that the *ashes* should have been wholly neglected, seems hardly conceivable. I contend therefore that the word *σποδὸς* may here

[g] Van Dale de Idolatr. 370. 440. Wachsm. IV. 277. Creuz. Symb. I. 188. II. 411.

[h] Cf. Deut. XVIII. 10, 11. That the various species of divination here commemorated were meant to warn the Jews against the practices of their neighbours, there can be little doubt. In the second edition of Sir W. Scott's Demonology, will be found a detailed account of those practices, which the present writer was allowed to append to that work. He has not the volume at hand, and does not remember whether divination by the sacrificial ashes was among them.

φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονὸς, 25
φθίνουσα δ' ἀγέλαις βουνόμοις, τόκοισί τε

be taken in its original sense; and in so contending, I am happy to find that I do not quite stand alone, as in looking into Müller's "Dorians" for another purpose, it was my lot to drop upon the following passage. "The identity of the Bœotian with the Delphian worship of Apollo was particularly striking in the temple of Ismene (?) at Thebes. . . . Tripods were the sacred vessels in both temples, though never employed in the latter for the purpose of prophecy. In later times the priests were contented with observing omens from the *flame* and *ashes* of sacrifices, like the πυρκόοι of Delphi." I. 263. (Engl. Trans.) Omitting for the present any objection which may be derived from the augural practices of Tiresias to this assertion, I have only to add, that if the Scholiast, when rendering the word σποδὸς by βωμὸς, meant an *altar* made of the *ashes* of sacrificed victims, as the altar of Juno of Samos, that of Apollo Spondius—where another singular mode of divination was practised—(Paus. Bœot. c. xi.) or that of Zeus Olympius (Paus. Eliac. c. 13.), his view of the matter is far more to the purpose than that of my learned predecessor, Dindorf.

23. σαλεύειν. Metaph. from a ship *tempest-tost*.

Ib. ἀναινυφίζειν, *to hold up its head*. Metaph. from a ship nearly sinking.

24. ἔτ' οὐχ οἷα τε, i. e. οὐκέτι οἷα τε. Wund. gl. ap. Eber. δυνατή.

25. φθίνουσα. Œd. Col. 610. φθίνει μὲν ἰσχὺς γῆς. Cf. infr. 171. Wunder translates φθίν. μ. κ. ἐγ. *perit civitas sic, ut pereant simul folliculi*, referring to Rost's Gr. Gr. p. 507. Ed. 4.

Ib. κάλυξ. Hesych. ἔνιοι δὲ ἔμβρυα (*the germen of plants not yet opened*) ἀποδιδόασι τοὺς κάλυκας, ἔνιοι δὲ βλαστήματα.

Ib. κάλυξιν ἐγκάρποις. By these terms I think is to be understood the calyx with the fruit-bud formed in it. This interpretation will bring the Theban plague, like the Attic, (of which it is evidently meant to be a counterpart) to that period of the year, when spring is ended, but summer not fully commenced, and when all is full of promise as well as beauty. The splendid fruits of Thebes are alluded to in a fragment of Pindar (Hyporchem. fr. 3.), where, after observing in what countries different articles are best procured, as dogs from the Spartan Taÿgetus, armour from Argos, &c. he adds, but a *chariot* is best obtained Θηβαίων ἀπὸ γᾶς ἀγλαοκάρπου. For the construction, see Bernhardy's Wissenschaft. Syntax der Griech. Spr. p. 102.

Ib. κάλυκες χθονός. Wunder compares Phil. 707. ἱερᾶς γᾶς σ. πος. A better way perhaps would be to consider χθονὸς as nearly redundant, like γῆς, Œd. Col. 669. and elsewhere.

26. βουνόμοις ἀγέλαις i. e. ἀγέλαις βοῶν νεμομένων. Matth. §. 446. 3. c.

Ib. τόκοισιν ἀγόνοις γυναικῶν. *Partus* sive *fœtus mulierum nondum editi*. Wund. Hesiod, denouncing the vengeance of heaven on a city where injustice prevails, says, in that bitter language which he could assume at will,

τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων,
λιμὸν ὁμοῦ καὶ λοιμὸν· ἀποφθινύθουσι δὲ λαοί.
οὐδὲ γυναῖκες τίκτουσιν.
Op. et Dies 240.

ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
ὑφ' οὗ κενοῦται δῶμα Καδμεῖον, μέλας δ'
Ἅιδης στεναγμοῖς καὶ γόοις πλουτίζεται.
θεοῖσι μέν νυν οὐκ ἰσούμενόν σ' ἐγὼ
οὐδ' οἵδε παῖδες ἑζόμεσθ' ἐφέστιοι,
ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου
κρίνοντες ἔν τε δαιμόνων ξυναλλαγαῖς·
ὅς γ' ἐξέλυσας, ἄστυ Καδμεῖον μολὼν,

27. ἐν δ' (ἔν δ' Buttm. Gr. Gr. II. 300. note 8). σκήψας. i. e. ἐνσκήψας gl. ἐπισκήψας, βαρέως ἐμπεσών. Thucyd. II. 47. (*de peste*) λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκῆψαι. Lucret. VI. 1139. Nam penitus veniens Ægypti e finibus ortus, | ... incubuit tandem populo Pandionis. Cf. Trach. 1087.

Ib. πυρφόρος, *violent heat*, or *fever-bringing*. Thucyd. II. 49. τὰ δὲ ἐντὸς οὕτως ἐκάετο, ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μηδ' ἄλλο τι ἢ γυμνοὶ ἀνέχεσθαι. Lucret. VI. 1166. Intima pars homini vero flagravit ad ossa: | flagravit stomacho flamma, ut fornacibus intus. Boccaccio observes, that in the plague of Florence, the greater number died without fever: "e i più senza alcuna febbre, o altro accidente morivano."

Ib. θεός. Why *Mars* appears in a future verse (190) as the god in whom this scourge is personified, we shall endeavour to explain when that passage comes before us. The reader, who wishes to know how severely the Thebaid and other parts of Bœotia must have suffered from this scourge in earlier periods, will observe the incidental remarks in Pausanias (Bœotics cc. 5. 8. 22. 36. 38 &c.).

28. ἐλαύνει *agitat*. El. Pind. Isth. IV. 10. ἄλλοτε δ' ἀλλοῖος οὖρος | πάντας ἀνθρώπους ἐπαΐσσων ἐλαύνει. Aj. 275. κεἰνός τε λύπῃ πᾶς ἐλήλαται κακῇ.

29. δῶμα. Schol. πόλις. Dindorf notices this as a remarkable use of a noun singular for a noun plural. On the particle δ' as terminating this verse, see Matth. Gr. Gr. §. 160. p. 256.

30. Ἅιδης. On the mode of writing this word, consult Ellendt: for other particulars, see Thudichum I. 223. and Reisig's Enar. p. 190.

31. οὐκ ἰσούμενον (κρίνοντες) σέ, *non eum te judicantes, qui diis æquiparetur*. Erf.

32. ἐφέστιοι i. e. ἐπὶ τῇ ἑστίᾳ (Matth. Gr. Gr. 446, 8.), here: *on the steps of the altar*.

33. συμφοραὶ, *common occurrences of life*.

34. ξυναλλαγαὶ, extraordinary interpositions of the deity, more particularly in the case of the Sphinx.

35. ἐκλύειν. *Tollendi componendive* et *finiendi* vis adsignificatur. El. Trach. 653. νῦν δ' Ἄρης οἰστρηθεὶς | ἐξέλυσ' ἐπίπονον ἀμέραν. Cf. infr. 391.

Ib. ἄστυ Καδμεῖον. cf. Pausan. cc. 5. 7. Æschyl. Sept. c. T. 47. 527. πόλιν Καδμοῦ. Ib. 74. 113. 126. 289. 1007. 1078.

σκληρᾶς ἀοιδοῦ δασμὸν ὃν παρείχομεν,
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον
οὐδ' ἐκδιδαχθείς· ἀλλὰ προσθήκῃ θεοῦ
λέγει νομίζει θ' ἡμὶν ὀρθῶσαι βίον·
νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπου κάρα,
ἱκετεύομέν σε πάντες οἵδε πρόστροποι
ἀλκήν τιν' εὑρεῖν ἡμὶν, εἴτε του θεῶν
φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἶσθά που·
ὡς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.
ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν.
ἴθ', εὐλαβήθηθ'· ὡς σὲ νῦν μὲν ἥδε γῆ
σωτῆρα κλήζει τῆς πάρος προθυμίας·

36. ἀοιδοῦ, *Sphingis* sc., because her enigma was delivered in verse. cf. Eurip. Phœn. 820. 1522. See also Dissen's Comment. in Pind. p. 164.

38. ἐκδιδαχθείς. The preposition is redundant. Schol.

Ib. προσθήκῃ. Schol. συμβουλῇ, ἐπικουρίᾳ. Et. *auxilium*. gl. Pal. MS. βουλῇ. Kayser, editor of the "Acta Seminarii Philol. Heidelberg," prefers *mandatum dei*, comparing Herodot. III. 62. Πρήξασπες, οὕτω μοι διατρήξαο τό τοι προσέθηκα πρῆγμα;

40. κράτιστον πᾶσιν, *omnibus optimus*, i. e. qui ab omnibus optimus haberis. Wund. 41. πρόστροποι, *suppliants*. The Scholiast supposes the speaker to have here fallen at the feet of Œdipus.

42. ἀλκὴν, *a remedy, a means of driving away the evil*. The term is both Pindaric and Hesiodean. Op. et Dies, 199. Theog. 876. ἀκεσῶ δ' οὐκ ἔστιν ἀλκή. Pind. Nem. VII. 141. δύνασαι δὲ βροτοῖσιν ἀλκὰν | ἀμαχανίαν δυσβάτων θέμεν διδόμεν. So ἀλκτήρ. Hes. Theog. 657. ἀλκτὴρ δ' ἀθανάτοισιν ἀρῆς γένετο κρυεροῖο. Scut. Herc. 28. ὅφρα θεοῖσιν | ἀνδράσι τ' ἀλφηστῆσιν ἀρῆς ἀλκτῆρα φυτεύσῃ. Pind. Pyth. III. 12. ἥρωα παντοδαπῶν ἀλκτῆρα νούσων.

43. φήμην, *oracular response*. Cf. infr. 86.

Ib. ἀπὸ belongs to του θεῶν as well as ἀνδρός. Cf. infr. 94. 123. 637. 734. 761. 1349. Œd. Col. 1561. Antig. 1176. Trach. 766. Phil. 334. and other places.

44. τοῖσιν ἐμπείροισιν, *those who have had much experience*.

44, 5. τὰς ξυμφορὰς τῶν βουλευμάτων (ἔνεκα gl. MS. Pal.), *the issues of their consultations*. Musgrave compares Thucyd. I. 140. τὰς ξυμφορὰς (Schol. τὰς ἐκβάσεις) τῶν πραγμάτων.

Ib. ζώσας, *having vitality, efficacy, certainty. Successu florentes*. Musg.

47. εὐλαβήθηθ', *urbi cave*, ab interitu eam defende. El. Wunder thinks it is rather to be referred to the words following at v. 49. *cave tibi, ne meminerimus*, &c.

48. προθυμίας, *promptitude to render assistance*. Elmsley prefers προ-

ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνῴμεθα
στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον·
ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
ὄρνιθι γὰρ καὶ τὴν τότ' αἰσίῳ τύχην
παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
ὡς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν.
ὡς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

μηθίας, and is strongly supported in this reading by Eber and Kayser. (Acta Sem. Phil. 70.) The construction, which supposed ἕνεκα to be here understood, does not seem sufficiently refined for the modern grammarians. Cf. Wunder.

49, 50. "Let not our reminiscences of your sway be to the effect, that it once placed us in an erect, i. e. in a prosperous condition, and subsequently in a prostrate one."

49. μεμνῴμεθα. Erfurdt gives as references for this grammatical form Fischer ad Weller II. 420. Schneider ad Xenoph. Cyrop. 1, 6, 3. Anab. 1, 7, 5. Hermann refers to Buttmann in Mus. stud. antiq. 1. p. 239 sq. and Gr. Gram. 1. p. 442.

50. ἐς ὀρθὸν = ὀρθῶς. infr. 696. γᾶν κατ' ὀρθὸν οὐρίσας. Triptol. I. 1. ἐς τὰ δεξιὰ, *dextrorsus*. Trach. 347. Triptol. IX. 7.

51. ἀσφαλείᾳ = ἀσφαλῶς. cf. infr. 1526. Wunder aptly compares Antig. 162. τὰ μὲν δὴ πόλεως (i. e. τὴν πόλιν) ἀσφαλῶς θεοὶ | πολλῷ σάλῳ σείσαντες ὤρθωσαν πάλιν. Translate: *place the city in an erect and secure position*. See also the same learned writer ad Philoct. 1126.

52. ὄρνιθι αἰσίῳ, *with favourable omen*. Hes. Op. et Dies, 826. ὄρνιθας κρίνων. In his fourth Pythian ode, Pindar exhibits the seer Mopsus *apparently* as embarking the assembled host by means of actual *birds*, instead of augural omens. 337. καί ῥά οἱ | μάντις ὀρνίχεσσι καὶ κλάροισι θεοπροπίων ἱεροῖς | Μόψος ἅμβασε στρατὸν πρόφρων. The same ode, besides the metaphorical sense, furnishes the epithet attached in our text. Ib. 34. κεῖνος ὄρνις ἐκτελευτάσει μεγαλᾶν πολίων | ματρόπολιν Θήραν γενέσθαι. Ib. 40. αἶσιον δ' ἐπὶ οἱ Κρονίων Ζεὺς πατὴρ ἔκλαγξε βροντάν. Ib. 350. ἐκ νεφέων δέ οἱ ἀντάῦσε βροντᾶς αἴσιον φθέγμα. See also on this subject the poet's fifth Ishmian ode, 70 sq.

Ib. τύχην, *lot, good fortune*.

53. ἴσος = ὅμοιος Schol. *shew yourself the same as you did formerly*.

55. Cf. Wunder ad Philoct. v. 825.

56. οὐδὲν, *of no value*. (Cf. Eurip. Phœn. 452. 607. Herc. F. 314. 635.) (For sentiment the Scholiast compares Alcæus: ἄνδρες πόλεως πύργος ἀρήϊοι (cf. Mus. Crit. I. p. 426.), and Demosthenes: ἄνδρες γὰρ πόλεις, καὶ οὐ τείχη.

57. μὴ ξυνοικούντων. "Additum est μὴ ξυνοικούντων eo modo, quo solent Græci rem efficiendam vel effectam verbis adjungere." Herm. See also El. in voc. μή. p. 101.

Ib. ἴσως. For examples of the word thus used, see Ell. I. 544.

ΟΙ. ὦ παῖδες οἰκτροὶ, γνωτὰ κοὐκ ἄγνωτά μοι
προσήλθεθ' ἱμείροντες. εὖ γὰρ οἶδ' ὅτι
νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ,
οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν' ἔρχεται
μόνον καθ' αὑτὸν, κοὐδέν' ἄλλον· ἡ δ' ἐμὴ
ψυχὴ πόλιν τε κἀμὲ καὶ σ' ὁμοῦ στένει.
ὥστ' οὐχ ὕπνῳ γ' εὕδοντά μ' ἐξεγείρετε,
ἀλλ' ἴστε πολλὰ μέν με δακρύσαντα δὴ,
πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
ἣν δ' εὖ σκοπῶν εὕρισκον ἴασιν μόνην,
ταύτην ἔπραξα. παῖδα γὰρ Μενοικέως
Κρέοντ', ἐμαυτοῦ γαμβρὸν, ἐς τὰ Πυθικὰ

58. γνωτὰ κοὐκ ἄγνωτα. Eustathius ad Il. Z. 333. (κατ' αἶσαν . . οὐδ' ὑπὲρ αἶσαν) compares this and El. 929. ἡδὺς οὐδὲ μητρὶ δυσχερής. 1078. οὔτε τι τοῦ θανεῖν προμηθὴς τό τε μὴ βλέπειν ἑτοῖμα. Add Œd. Col. 397. ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου. Aj. 289. ἄελητος οὔθ' ὑπ' ἀγγέλων ελῃθείς. Hes. Theog. 551. γνῶ ῥ' οὐδ' ἠγνοίησε δόλον.

60. νοσοῦντες. Attice for νοσούντων. Elms. No: says Hermann: νοσοῦντες οὐ νοσεῖτε ἐξ ἴσου ὡς ἐγώ. To shew that this is to be understood without exception, the speaker changes his turn of speech, and says, οὐκ ἐστὶν ὑμῶν ὅστις. Cf. Wund. ad Œd. Col. 543.

62. εἰς ἓν'. Elmsley's reading of ἐν from Trin. Mosq. has been adopted by Herm. and Ellendt.

64. στένειν, in a transitive sense, occurs also Œd. Col. 1709. δεῖ γὰρ ἅμμα σε τόδ' ἐμὸν στένειν δακρῦον. Phil. 338. αἰῶνα στένω.

65. ὕπνῳ γ' εὕδοντα. Said of a person resting in the utmost security. The addition of the noun, as Erfurdt remarks, gives intensity to the signification of the verb by reiterating the notion in which the primary force of the sentence is employed. Cf. Phil. 55. 225. Œd. Col. 1625. Eur. Herc. F. 1034. 1060. Schæfer, who had proposed to read ὕπνου, has since returned to the original text, which is confirmed by Eustath. 712, 17. See notes on the subject by Wunder, here and at Œd. Col. 302. 431.

67. πολλὰς δ' κ. τ. ἑ. "*Having gone over many modes or ways of curing this evil in my mental wanderings.*" Schol. πολλὰς γνώμης ἐπιβολὰς ἐν τῇ σκέψει πλανώμενος ἦλθον, ἕως οὗ κ. τ. ἑ. Cf. Eurip. Orest. 625.

Ib. φροντίδος πλάνοις. Wunder compares infr. 727. ψυχῆς πλάνημα.

Ib. πλάνος for πλάνη. Schol. The latter word is always used by Æschylus, πλάνος by Soph. In the remains of Euripides, πλάνη occurs once (Rhad. fr. I. 8), πλάνος frequently.

70. ἐμαυτοῦ γαμβρόν. The emphasis which Œdipus lays on these

ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ τι
δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.
καὶ μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ
λυπεῖ τί πράσσει. τοῦ γὰρ εἰκότος πέρα
ἄπεστι πλείω τοῦ καθήκοντος χρόνου.
ὅταν δ' ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἴην πάνθ' ὅσ' ἂν δηλοῖ θεός.

words, shews his paternal interest in his subjects. He has sent no ordinary person to consult the Delphic oracle, but the brother of his royal consort. The wide extent in which the Greek writers used the words γαμβρὸς and πενθερὸς has been observed by Brunck.

71. ἔπεμψα . . ὡς πύθοιθ'. Cf. infr. 555. 730. 780. 791. 843. The grammatical rule on which this construction depends, is too well known to require explanation.

72. τήνδε ῥυσαίμην. Brunck, referring to this shortened vowel before the inceptive ῥ in ῥυσαίμην, says, "See Æsch. Prom. 235. Sept. ad Th. 91. 830. Eur. Suppl. 380. Bacch. 1336. some of which still require emendation." Laur. a. τήνδ' ἐρυσάμην. Par. 467. τήνδ' ἐρυσαίμην.

73. ἦμαρ ξυμμετρούμενος, measuring the present day or time. Herodot. IV. 158. συμμετρησάμενοι τὴν ὥρην τῆς ἡμέρης. Cf. infr. 963.

Ib. χρόνῳ, *with the time which such a journey requires.* Erf. χρόνῳ (τοῦ ἀπεῖναι). Wund. Thudichum computes the distance between Thebes and Delphi at 24 "Wegstunden."

74. λυπεῖ τι πράσσει. We shall assist the dramatic illusion, if we suppose Œdipus to pause here, and exhibit by his gestures some of those feelings of suspicion in regard to Creon, which afterwards break out so violently on his part. Erfurdt for construction compares infr. 155. ἀζόμενος, τί μοι—ἐξανύσεις χρέος. Aj. 794. ὥστε μ' ὠδίνειν, τί ποτ' ἀναστένεις. Eurip. Hec. 185. δειμαίνω, τί ποτ' ἀναστένεις. Vid. Schæf. ad L. Bos. p. 580 sq.

Ib. τοῦ εἰκότος πέρα, *ultra quod æquum est.* Musg.

76, 7. τηνικαῦτα κ. τ. ἑ. If the Greek dramatists had some disadvantages in bringing subjects before their audiences, the general bearings of which were previously well known to the hearers, they also had their benefit. In the present play more particularly, the ignorance of Œdipus in regard to his own actual condition, and the knowledge of the audience, keep up a perpetual dramatic interest, and sometimes of the most intense kind. The determined tone in which the unfortunate monarch pronounces these words, may be considered as the first of a series of dramatic sensations, some of which will be occasionally noted, but more left to the reader's own taste and feeling.

77. δηλοῖ, a conjunctive. See Matth. Gr. Gr. §. 527. not. 2. (At the conclusion of this verse, some significant gesture on the part of the Suppliants apprises the priest of Jupiter that Cleon is approaching. The Scholiast supposes that a whisper conveys the news to the priest's ear.) Cf. infr. ad λαμπρὸς ὄμματι.

ΙΕ. ἀλλ' εἰς καλὸν σύ τ' εἶπας, οἵδε τ' ἀρτίως
Κρέοντα προστείχοντα σημαίνουσί μοι.
ΟΙ. ὦναξ Ἄπολλον, εἰ γὰρ ἐν τύχῃ γέ τῳ

78. εἰς καλόν. This is an ambiguous expression: it *may* refer to the observation last made, to those at vv. 71, 2. or to the simpler matters about *time* and *distance*, 73–5. The ambiguity may be avoided by translating: *well hast thou said.*

79. προστείχοντα, i. e. προσστείχοντα as in Œd. Col. 30. 320. Dind.

80. ὦναξ Ἄπολλον. Remembering that it is a Cadmean who here speaks, we are bound to provide him with a suitable Apollo. Besides the Ismenian Apollo furnished in a preceding verse, Pausanias, in his Bœotics, supplies us with an Apollo Spodius (c. 12.) a Boedromius (ib. c. 17.) an Apollo [i]Ptous (ib. c. 23. cf. Herodot. VIII. 135), to whom, I believe, may be added an Apollo Galaxius. (Cr. II. 160.) Leaving the reader to make choice between these five divinities, a more important question remains; what in the mouth of such a person as Œdipus, is the meaning of the word Apollo itself? "It is well known," says the learned Symbolist who has just been quoted, "how much the Greeks exerted their wit and ingenuity to untwist this name out of their own language, and it is equally well known with how little success." (II. 167.) Recollecting that we are here engaged with a family only five degrees in descent from the Phœnician Cadmus, we are bound to try what *his* language will afford us in the matter. Now, as on a former occasion (sup. p. 14.) it was found that Hesiodean terminations in ως or ος generally signified the *power* of those cosmogenic or [k]primeval deities, to whose names it was appended, (the authority of Sickler being given for that declaration,) so it appears, from the same learned writer, that the termination ων implies *power* also, but power more particularly used of primeval deities, implying light, water, air, breath, &c. the termination itself being equivalent to the Semitic אוֹן (Hon), i. e. *might* or *power*, particularly procreative power. (Genes. xlix. 3. Deut. xxi. 17. Ps. cv. 36. &c.) The words ΚΡΟΝΙ-ΩΝ, ΥΠΕΡΙ-ΩΝ, ΠΟΣΕΙΔΕ-ΩΝ, ΤΥΦΑ-ΩΝ, &c. will all be found, when traced to their respective roots, to answer to this canon. For the process by which the Greek word ΑΠΟΛΛ-ΩΝ is thus brought to signify "the separating and dividing power," or that power by which the periods of the year as well as the day are separated and divided, the reader is referred to the learned

[i] The 9th Fragment in Pindar's "Parthenia" evidently relates to this Apollo.

κινηθεὶς ἐπῄει
γᾶν καὶ θάλασσαν καὶ σκοπιαῖσιν μεγάλαις ὀρέων ὕπερ ἔστα
καὶ μυχοὺς δινάσσατο βαλλόμενος κρηπῖδας ἄλσεων.
καί ποτε τὸν τρικάρανον Πτώου κευθμῶνα κατέσχε. Dissen's Pind. p. 229.

[k] Who does not, when writing on such subjects, miss the German *Ur*, by which so many happy compounds are formed, *Urkräften*, *Urträge*, *Urmythen*, *Ursachen*, *Urkunde*, &c.? Where does "primeval Night" come forth with such solemnity and dignity as in the *Urnacht* of the same powerful language? How many of these and similar compounds are wanted when the *primordia rerum* are under discussion; yet who will venture to introduce them?

σωτῆρι βαίη λαμπρὸς ὥσπερ ὄμματι.

ΙΕ. ἀλλ' εἰκάσαι μὲν, ἡδύς· οὐ γὰρ ἂν κάρα
πολυστεφὴς ὧδ' εἶρπε παγκάρπου δάφνης.

ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.

Sickler himself. (Cadmus, p. 89.) See also infr. 162.

Ib. ἄναξ. As a term of dignity, this word has a large range in the following drama. We find it applied here to Apollo, afterwards to Creon (v. 85), to Tiresias (284), to Œdipus (276. cf. Æsch. S. c. T. 39. 916. 1001), and even to the Chorus of the piece (911). The reader's best resource is to translate according to persons and circumstances, *divine, illustrious, royal, chiefs of the realm*, &c.) Finding the term applied to Zeus himself by the earliest of Theban poets (Hes. Theog. 660. ἠλύθαμεν, Κρόνου υἱὲ ἄναξ, ἀνάελπτα παθόντες), we do not hesitate to ascribe a Phœnician origin to the word, and derive it with Sickler and Valcknaer from the Semitic ענ (anak) signifying, *great, lofty*, &c. (Creuz. II. p. 701.) Pind. Ol. XIII. 152. βωμὸς ἄναξ.

Ib. εἰ γὰρ (i. e. εἴθε), *O that!* Cf. infr. 863.

Ib. ἐν τύχῃ γέ τῳ. Porson compares Æsch. Sept. c. Th. 468. σὺν τύχῃ δέ τῳ. Choeph. 136. σὺν τύχῃ τινί.

81. σωτῆρι. This union of a noun masculine with a substantive as if it were an adjective feminine, is less remarkable than Ellendt seems to consider it. Something like it occurs in Phil. 1470. Νύμφαις ἁλίαισιν ἐπευξάμενοι | νόστου σωτῆρας ἱκέσθαι. Elmsley compares Æsch. Ag. 673. Τύχη δὲ σωτὴρ ναῦν στελοῦσ' ἐφέζετο. Eurip. Med. 360. See also Æschyl. S. c. T. 211. Ellendt renders the passage: *utinam bene ominatus, cum fausto nuncio veniat.*

Ib. λαμπρὸς ὄμματι. As the palace of Œdipus stood on the Cadmea, it necessarily commanded a very extensive prospect. (Cf. Æschyl. Sept. c. T. 226. Eurip. Phœn. 86-200. 204.) Creon is consequently for some time in sight before he comes on the stage.

82. ἡδὺς, *welcome, acceptable, with good tidings.* Infr. 510. ἡδύπολις, *acceptable to the state.* Eurip. Phœn. 783. σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται. Ib. εἰκάσαι, *as one may conjecture*, Matth. Gr. Gr. §. 545.

Ib. οὐ γὰρ ἄν. Supply *otherwise.* Cf. infr. 318. This mode of speaking occurs in Hesiod. Op. 43. ῥηϊδίως γάρ κεν καὶ ἐπ' ἦματι ἐργάσσαιο.

83. πολυστεφὴς, *largely crowned*, (Æsch. Eum. 39. Soph. Trach. 178), παγκάρπου δάφνης, (for construction see Matth. §. 345.) In proof of this custom of wearing a chaplet on the head, when an oracular response had been favourable, the Scholiast refers to the Plutus of Aristophanes, v. 21. Brunck adds the reverse case of Theseus ap. Eur. Hippol. v. 813. τί δῆτα τοῖσδ' ἀνέστεμμαι κάρα | πλεκτοῖσι φύλλοις, δυστυχὴς θεωρὸς ὤν; and the case of Fabius Pictor in Livy (XXIII. 11.), who, addressing the senate, observes, *se jussum ab templi antistite, sicut coronatus laurea corona et oraculum adiisset, et rem divinam fecisset, ita coronatum navim ascendere, nec ante deponere eam, quam Romam pervenisset.*

Ib. πάγκαρπος, *dives frugum.* Ell. *perfecundus.* Erf. Pind. Isth. IV. 70. πάγκαρπον ἐπὶ χθόνα. Pyth. IX. 102. παγκάρπων φυτῶν.

84. ξύμμετρος—ὡς κλύειν, *within convenient distance for hearing.* Schol.

ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τίν' ἡμὶν ἥκεις τοῦ θεοῦ φήμην φέρων;

ΚΡΕΩΝ.

ἐσθλήν· λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

ΟΙ. ἔστιν δὲ ποῖον τοὔπος; οὔτε γὰρ θρασὺς
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.

ΚΡ. εἰ τῶνδε χρῄζεις πλησιαζόντων κλύειν,
ἕτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙ. ἐς πάντας αὐδᾶ. τῶνδε γὰρ πλέον φέρω

οὐκ ἔστι μακρὰν, ἀλλ' ἐγγὺς, καὶ μέτρον ἔχων τοῦ ἀκούειν, διὰ τὸ πλησίον γενέσθαι.

85. ἐμὸν κήδευμα = ἐμὸς κηδευτής. Brunck compares Eurip. Orest. 479. ὦ χαῖρε καὶ σὺ, Μενέλεως, κήδευμ' ἐμόν. Phœn. 298. ὦ ξυγγένεια (i. e. ὦ ξυγγενὴς) τῶν Ἀγήνορος τέκνων. Cf. infr. 128.

86. φήμην, *oracular response*. infr. 158. ἄμβροτε φάμα. 475. ἔλαμψε γὰρ—φάμα Παρνασσοῦ. 723. φῆμαι μαντικαί. Orph. h. Apoll. καθαρὰς φήμας χρησμούς τ' ἀναφαίνων.

87. δύσφορα. Schol. δύσφημα. Coupling this notice of the Scholiast with the preceding references, I understand, *oracular responses, hard or difficult in their enunciation*. Ellendt prefers a different scholium, viz. τὰ χαλεπὰ (διαπράττειν), *things difficult to be done*.

88. κατ' ὀρθὸν (cf. infr. 695) ἐξέρχεσθαι, *to come out rightly in the end*. infr. 1011. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής. κατ' ὀρθὸν ἐξελθεῖν = ἐξορθοῦσθαι. Wund.

Ib. πάντα (*utique*) ἂν εὐτυχεῖν (*secundis equiparanda*). El. For examples of oblique infinitives formed by ἄν for potential optatives, see the same lexicographer I. 121.

89. τοὔπος. The Scholiast understands this word in its common acceptation; Ellendt translates *oracle, prediction*. In this latter sense, cf. Trach. 822. τοὔπος τὸ θεοπρόπον—τᾶς παλαιφάτου προνοίας. Œd. Col. 630. ταῦτα καὶ τοιαῦτ' ἔπη (Œdipi prædictiones)—τελῶν. Pindar Pyth. IV. 15. Μηδείας ἔπος. 100. Μηδείας ἐπέων στίχες. Tyrtæus fr. 8. Φοίβου ἀκούσαντες Πυθωνόθεν, οἰκαδ' ἔνεικαν | μαντείας τε θεοῦ καὶ τελέεντ' ἔπεα. Thucyd. II. 54.

90. τῷ γε νῦν λόγῳ. "Neque bonus animus mihi factus neque metus mihi sermone tuo injectus est." Wund. "Dativus h. l. causam indicat. Vid. Matth. Gr. Gr. §. 403. c." Erf. Cf. Wund. ad Œd. Col. 735. See also Herc. F. 963.

91. τῶνδε πλησιαζόντων, *in the presence of these persons*. Eurip. Phœn. 923. βούλει παρόντος δῆτά σοι τούτου φράσω;

92. ἕτοιμος (εἰμί); then, with Elmsley: εἴτε καὶ στείχειν ἔσω χρῄζεις, ἕτοιμός εἰμι καὶ τοῦτο δρᾶν. Eurip. Ion 1120. πεπυσμένοι γὰρ, εἰ θανεῖν ἡμᾶς χρεών, | ἥδιον ἂν θάνοιμεν, εἰδ' ὁρᾶν φάος, (supply with Heath: ἥδιον ἂν ζῷμεν.)

93. ἐς πάντας αὐδᾶ. Schol. ἀξίως τοῦ βασιλικοῦ ἤθους δημοσίᾳ φράζειν κελεύει . . . . αὔξει δὲ ὁ ποιητὴς τὸ ἐς

τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

ΚΡ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα. 95
ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
μίασμα χώρας, ὡς τεθραμμένον χθονὶ
ἐν τῇδ', ἐλαύνειν μηδ' ἀνήκεστον τρέφειν.

ΟΙ. ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;

ΚΡ. ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν 100
λύοντας, ὡς τόδ' αἷμα χειμάζον πόλιν.

ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;

εὐνοϊκὸν ἦθος τοῦ Οἰδίποδος, ὅπως αὔξοιτο τὰ τῆς τραγῳδίας, ὕστερον αἰτίου αὐτοῦ τῶν κακῶν ἀναφαινομένου.

94. πέρι belongs equally to τῶνδε and ψυχῆς; "The concern which I feel for *these*, is greater than that which I feel for myself."

95. λέγοιμ' ἂν *dicam*. infr. 282. Œd. Col. 507. Antig. 1108. Br.

97. μίασμα = μιάστορα χώρας. Wund. Though hypallages of this kind abound in Sophocles, we had better at present, I think, adhere to general meanings: the nature of the μίασμα does not appear till v. 100, where it first assumes the shape of *murder*. Cf. Eur. Herc. F. 1233. 1324.

97, 8. τεθραμμένον (*born, bred, fostered*) ἐν τῇδε χθονί. (Why all these words should be emphatically pronounced, the reader's own good taste will suggest to him.)

98. μηδ' ἀνηκ. τρέφειν. Wunder: "*nor foster*, i. e. *tolerate it any longer, since it cannot be expiated.*" Perhaps: *much less tolerate it, till it becomes incurable.*

99. Œdipus, instead of first asking as to the nature of this dreadful guilt which has been committed (τίς ὁ τ. τ. ξ.) inquires as to the mode by which the μίασμα is to be purged. Creon replies in the order of the questions as they are put to him.

100. ἀνδρηλατοῦντας (ἀνήρ, ἐλαύνειν) sc. "The god has commanded us to purge or purify the city, by driving the μιάστορες into banishment, or exacting the usual punishment of murder, *blood for blood*. On the word ἀνδρηλατεῖν (*to drive* into banishment) cf. Ruhnken ad Tim. p. 34. Blomf. Gloss. Sept. c. T. 634. infr. 402.

Ib. φόνῳ φόνον λύοντας. Eurip. Or. 503. κἄπειθ' ὁ κείνου γενόμενος φόνῳ φόνον | λύσει.

101. τόδ' αἷμα, *this murder* (Eurip. Phœn. 1517. τρισσὰ τάδ' αἵματα σύγγονα) *of which I spake*. Infr. 113. τῷδε φόνῳ, *the murder which you just mentioned*. Œd. Col. 898. πρὸς τοῦσδε βωμοὺς, the altar of *which I just spake*. Cf. Ell. II. 271. "Hanc cædem dixit, quoniam præcedentibus verbis satis designavit μίασμα χώρας, τεθραμμένον χθονὶ ἐν τῇδε, et φόνῳ φόνον πάλιν λύοντας." Dind.

Ib. χειμάζειν, properly said of stirring up a storm, here figuratively *infortunio agitare*. Consult Lobeck ad Phryn. p. 388. For instances of construction, cf. infr. 159. Œd. Col. 380. 1120. Antig. 260. 413.

102. ποίου—τύχην. i. e. ποίου γὰρ ἀνδρός ἐστιν ἥδε ἡ τύχη, ἣν μηνύει; Wund.

ΚΡ. ἦν ἡμὶν, ὦναξ, Λάϊός ποθ' ἡγεμὼν
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.
ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω.
ΚΡ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς.
ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὑρεθήσεται
ἴχνος παλαιᾶς δυστέκμαρτον αἰτίας;
ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον
ἁλωτόν· ἐκφεύγει δὲ τἀμελούμενον.
ΟΙ. πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λάϊος,
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ;

105. οὐ γὰρ εἰσεῖδόν γέ πω. (A sensation through the theatre, the auditors knowing what Œdipus as yet did not know.)

106. "Cohærent verba τούτου θανόντος τοὺς αὐτοέντας." DIND.

Ib. ἐπιστέλλει. Sch. ἐντέλλεται, *commands*.

107. αὐτοέντας = αὐθέντας (αὐτὸς, ἕντεα), *assassins*. Consult Valck. Diatr. p. 189. Lobeck ad Phryn. p. 120.

Ib. χειρὶ τιμωρεῖν. Infr. 140. κἄμ' ὦν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.

Ib. τινὰς, *whosoever they may be*.) Bernhardy (Wissensch. Syntax, p. 441) die *etwanigen* Thäter. Coll. Plat. Soph. 237. c. Add Œd. Col. 288. ὅταν δ' ὁ κύριος παρῇ τις (*whoever that sovereign of your's may be*). Æsch. S. c. T. 599. Elmsley and Dindorf prefer τινά.

108. ποῦ γῆς; Cf. infr. 367. 413. 1309. 1442. &c. Ib. οἱ δ' Herm. Wund. Dind. οἵδ' Ebner e MS. Palat.

109. δυστέκμαρτον, *difficult to be traced*. For the shortening of the middle syllable in thesis, see Herm. ad Orph. Argon. 12.

110. τὸ ζητούμενον. Erfurdt compares Chaeremon Stob. 1. 9. p. 236. Heer. οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, ὅ τι | οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρίσκεται. Brunck, Terent. Heaut. IV. 2. 8. Nihil tam difficile 'st, quin quærendo investigari possiet.

111. ἐκφεύγει. SCHOL. λανθάνει.

112, 13. What! so ignorant after so many years of marriage with the widow of Laius? If authority of the highest order could throw a shield over so gross a violation of dramatic probability, Sophocles has received it at the hands of Aristotle (A. P. XVIII. 14. XXV. 8. ed Herm.) and W. Schlegel (Ueber die dram. Kunst. T. 1. 182). But neither the ancient nor the modern critic has perhaps gone to the real ground of those violations, which meet us more than once or twice in the present drama. Where a play was acted but once, as was the case at Athens, the writer would knowingly hazard a trespass now and then, and if detected, he perhaps exclaimed, as Fielding or Dryden is said to have done, "ὄλοιντο! what, have the boobies found it out?" But the comic poets, it will be said, were at hand, ready to note all such trespasses. True: but the

ἀγόνοις γυναικῶν· ἐν δ' ὁ πυρφόρος θεὸς
σκήψας ἐλαύνει, λοιμὸς ἔχθιστος, πόλιν,
ὑφ' οὗ κενοῦται δῶμα Καδμεῖον, μέλας δ'
Ἅιδης στεναγμοῖς καὶ γόοις πλουτίζεται.
θεοῖσι μέν νυν οὐκ ἰσούμενόν σ' ἐγὼ
οὐδ' οἵδε παῖδες ἑζόμεσθ' ἐφέστιοι,
ἀνδρῶν δὲ πρῶτον ἔν τε συμφοραῖς βίου
κρίνοντες ἔν τε δαιμόνων ξυναλλαγαῖς·
ὅς γ' ἐξέλυσας, ἄστυ Καδμεῖον μολὼν,

27. ἐν δ' (ἔν δ' Buttm. Gr. Gr. II. 300. note 8). σκήψας. i. e. ἐνσκήψας gl. ἐπισκήψας, βαρέως ἐμπεσών. Thucyd. II. 47. (*de peste*) λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκῆψαι. Lucret. VI. 1139. Nam penitus veniens Ægypti e finibus ortus, | ... incubuit tandem populo Pandionis. Cf. Trach. 1087.

Ib. πυρφόρος, *violent heat*, or *fever-bringing*. Thucyd. II. 49. τὰ δὲ ἐντὸς οὕτως ἐκάετο, ὥστε μήτε τῶν πάνυ λεπτῶν ἱματίων καὶ σινδόνων τὰς ἐπιβολὰς μηδ' ἄλλο τι ἢ γυμνοὶ ἀνέχεσθαι. Lucret. VI. 1166. Intima pars hominī vero flagravit ad ossa: | flagravit stomacho flamma, ut fornacibus intus. Boccaccio observes, that in the plague of Florence, the greater number died without fever: " e i più senza alcuna febbre, o altro accidente morivano."

Ib. θεός. Why *Mars* appears in a future verse (190) as the god in whom this scourge is personified, we shall endeavour to explain when that passage comes before us. The reader, who wishes to know how severely the Thebaid and other parts of Bœotia must have suffered from this scourge in earlier periods, will observe the incidental remarks in Pausanias (Bœotics cc. 5. 8. 22. 36. 38 &c.).

28. ἐλαύνει *agitat*. El. Pind. Isth. IV. 10. ἄλλοτε δ' ἀλλοῖος οὖρος | πάντας ἀνθρώπους ἐπαΐσσων ἐλαύνει. Aj. 275. κεἰνός τε λύπῃ πᾶς ἐλήλαται κακῇ.

29. δῶμα. Schol. πόλις. Dindorf notices this as a remarkable use of a noun singular for a noun plural. On the particle δ' as terminating this verse, see Matth. Gr. Gr. §. 160. p. 256.

30. Ἅιδης. On the mode of writing this word, consult Ellendt: for other particulars, see Thudichum I. 223. and Reisig's Enar. p. 190.

31. οὐκ ἰσούμενον (κρίνοντες) σὲ, *non eum te judicantes, qui diis æquiparetur*. Erf.

32. ἐφέστιοι i. e. ἐπὶ τῇ ἑστίᾳ (Matth. Gr. Gr. 446, 8.), here: *on the steps of the altar*.

33. συμφοραὶ, *common occurrences of life*.

34. ξυναλλαγαὶ, extraordinary interpositions of the deity, more particularly in the case of the Sphinx.

35. ἐκλύειν. *Tollendi componendive* et *finiendi* vis adsignificatur. El. Trach. 653. νῦν δ' Ἄρης οἰστρηθεὶς | ἐξέλυσ' ἐπίπονον ἀμέραν. Cf. infr. 391.

Ib. ἄστυ Καδμεῖον. cf. Pausan. cc. 5. 7. Æschyl. Sept. c. T. 47. 527. πόλιν Καδμοῦ. Ib. 74. 113. 126. 289. 1007. 1078.

σκληρᾶς ἀοιδοῦ δασμὸν ὃν παρείχομεν,
καὶ ταῦθ' ὑφ' ἡμῶν οὐδὲν ἐξειδὼς πλέον
οὐδ' ἐκδιδαχθείς· ἀλλὰ προσθήκῃ θεοῦ
λέγει νομίζει θ' ἡμὶν ὀρθῶσαι βίον·
νῦν τ', ὦ κράτιστον πᾶσιν Οἰδίπου κάρα,
ἱκετεύομέν σε πάντες οἵδε πρόστροποι
ἀλκήν τιν' εὑρεῖν ἡμὶν, εἴτε του θεῶν
φήμην ἀκούσας εἴτ' ἀπ' ἀνδρὸς οἶσθά που·
ὡς τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς
ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων.
ἴθ', ὦ βροτῶν ἄριστ', ἀνόρθωσον πόλιν.
ἴθ', εὐλαβήθηθ'· ὡς σὲ νῦν μὲν ἥδε γῆ
σωτῆρα κλήζει τῆς πάρος προθυμίας·

36. ἀοιδοῦ, *Sphingis* sc., because her enigma was delivered in verse. cf. Eurip. Phœn. 820. 1522. See also Dissen's Comment. in Pind. p. 164.

38. ἐκδιδαχθείς. The preposition is redundant. Schol.

Ib. προσθήκῃ. Schol. συμβουλῇ, ἐπικουρίᾳ. El. *auxilium*. gl. Pal. MS. βουλῇ. Kayser, editor of the "Acta Seminarii Philol. Heidelberg," prefers *mandatum dei*, comparing Herodot. III. 62. Πρήξασσες, οὕτω μοι διεπρήξαο τὸ τοι προσέθηκα πρῆγμα;

40. κράτιστον πᾶσιν, *omnibus optimus*, i. e. qui ab omnibus optimus haberis. Wund. 41. πρόστροποι, *suppliants*. The Scholiast supposes the speaker to have here fallen at the feet of Œdipus.

42. ἀλκὴν, *a remedy, a means of driving away the evil*. The term is both Pindaric and Hesiodean. Op. et Dies, 199. Theog. 876. κακοῦ δ' οὐκ ἔστιν ἀλκή. Pind. Nem. VII. 141. δύναται δὲ βροτοῖσιν ἀλκὰν | ἁμαχανίαν δυσβάτων θάμα διδόμεν. So ἀλκτήρ. Hes. Theog. 657. ἀλκτὴρ δ' ἀθανάτοισιν ἀρῆς γένετο κρυεροῖο. Scut. Herc. 28. ὄφρα θεοῖσιν | ἀνδράσι τ' ἀλφηστῆσιν ἀρῆς ἀλκτῆρα φυτεύσῃ. Pind. Pyth. III. 12. ἥρωα παντοδαπῶν ἀλκτῆρα νούσων.

43. φήμην, *oracular response*. Cf. infr. 86.

Ib. ἀπὸ belongs to του θεῶν as well as ἀνδρός. Cf. infr. 94. 123. 637. 734. 761. 1349. Œd. Col. 1561. Antig. 1176. Trach. 766. Phil. 334, and other places.

44. τοῖσιν ἐμπείροισιν, *those who have had much experience*.

44, 5. τὰς ξυμφορὰς τῶν βουλευμάτων (ἔνεκα gl. MS. Pal.), *the issues of their consultations*. Musgrave compares Thucyd. I. 140. τὰς ξυμφορὰς (Schol. τὰς ἀποβάσεις) τῶν πραγμάτων.

Ib. ζώσας, *having vitality, efficacy, certainty. Successu florentes*. Musg.

47. εὐλαβήθηθ', *urbi cave*, ab interitu eam defende. El. Wunder thinks it is rather to be referred to the words following at v. 49. *cave tibi, ne meminerimus*, &c.

48. προθυμίας, *promptitude to render assistance*. Elmsley prefers προ-

ἀρχῆς δὲ τῆς σῆς μηδαμῶς μεμνώμεθα
στάντες τ' ἐς ὀρθὸν καὶ πεσόντες ὕστερον·
ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.
ὄρνιθι γὰρ καὶ τὴν τότ' αἰσίῳ τύχην
παρέσχες ἡμῖν, καὶ τανῦν ἴσος γενοῦ.
ὡς εἴπερ ἄρξεις τῆσδε γῆς, ὥσπερ κρατεῖς,
ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν.
ὡς οὐδέν ἐστιν οὔτε πύργος οὔτε ναῦς
ἔρημος ἀνδρῶν μὴ ξυνοικούντων ἔσω.

μηθίας, and is strongly supported in this reading by Eber and Kayser. (Acta Sem. Phil. 70.) The construction, which supposed ἕνεκα to be here understood, does not seem sufficiently refined for the modern grammarians. Cf. Wunder.

49, 50. "Let not our reminiscences of your sway be to the effect, that it once placed us in an erect, i. e. in a prosperous condition, and subsequently in a prostrate one."

49. μεμνώμεθα. Erfurdt gives as references for this grammatical form Fischer ad Weller II. 420. Schneider ad Xenoph. Cyrop. 1, 6, 3. Anab. 1, 7, 5. Hermann refers to Buttmann in Mus. stud. antiq. 1. p. 239 sq. and Gr. Gram. 1. p. 442.

50. ἐς ὀρθὸν = ὀρθῶς. infr. 696. γᾶν κατ' ὀρθὸν οὐρίσας. Triptol. I. 1. ἐς τὰ δεξιὰ, *dextrorsus*. Trach. 347. Triptol. IX. 7.

51. ἀσφαλείᾳ = ἀσφαλῶς. cf. infr. 1526. Wunder aptly compares Antig. 162. τὰ μὲν δὴ πόλεως (i. e. τὴν πόλιν) ἀσφαλῶς θεοὶ | πολλῷ σάλῳ σείσαντες ὤρθωσαν πάλιν. Translate: *place the city in an erect and secure position*. See also the same learned writer ad Philoct. 1126.

52. ὄρνιθι αἰσίῳ, *with favourable omen*. Hes. Op. et Dies, 826. ὄρνιθας κρίνων. In his fourth Pythian ode, Pindar exhibits the seer Mopsus *apparently* as embarking the assembled host by means of actual *birds*, instead of augural omens. 337. καί ῥά οἱ | μάντις ὀρνίχεσσι καὶ κλάροισι θεοπροπέων λεροῖς | Μόψος ἄμβασε στρατὸν πρόφρων. The same ode, besides the metaphorical sense, furnishes the epithet attached in our text. Ib. 34. κεῖνος ὄρνις ἐκτελευτάσει μεγαλᾶν πολίων | ματρόπολιν Θήραν γενέσθαι. Ib. 40. αἴσιον δ' ἐπὶ οἱ Κρονίων Ζεὺς πατὴρ ἔκλαγξε βροντάν. Ib. 350. ἐκ νεφέων δέ οἱ ἀντάῦσε βροντᾶς αἴσιον φθέγμα. See also on this subject the poet's fifth Ishmian ode, 70 sq.

Ib. τύχην, *lot, good fortune*.

53. ἴσος = ὅμοιος Schol. *shew yourself the same as you did formerly*.

55. Cf. Wunder ad Philoct. v. 825.

56. οὐδέν, *of no value*. (Cf. Eurip. Phœn. 452. 607. Herc. F. 314. 635.) (For sentiment the Scholiast compares Alcæus: ἄνδρες πόλεως πύργος ἀρήϊος (cf. Mus. Crit. I. p. 426.), and Demosthenes: ἄνδρες γὰρ πόλεις, καὶ οὐ τείχη.

57. μὴ ξυνοικούντων. "Additum est μὴ ξυνοικούντων eo modo, quo solent Græci rem efficiendam vel effectam verbis adjungere." Herm. See also El. in voc. μή. p. 101.

Ib. ἔσω. For examples of the word thus used, see Ell. I. 544.

ΟΙ. ὦ παῖδες οἰκτροὶ, γνωτὰ κοὐκ ἄγνωτά μοι
προσήλθεθ' ἱμείροντες. εὖ γὰρ οἶδ' ὅτι
νοσεῖτε πάντες, καὶ νοσοῦντες, ὡς ἐγὼ,
οὐκ ἔστιν ὑμῶν ὅστις ἐξ ἴσου νοσεῖ.
τὸ μὲν γὰρ ὑμῶν ἄλγος εἰς ἓν' ἔρχεται
μόνον καθ' αὑτὸν, κοὐδέν' ἄλλον· ἡ δ' ἐμὴ
ψυχὴ πόλιν τε κἀμὲ καὶ σ' ὁμοῦ στένει.
ὥστ' οὐχ ὕπνῳ γ' εὕδοντά μ' ἐξεγείρετε,
ἀλλ' ἴστε πολλὰ μέν με δακρύσαντα δὴ,
πολλὰς δ' ὁδοὺς ἐλθόντα φροντίδος πλάνοις.
ἣν δ' εὖ σκοπῶν εὕρισκον ἴασιν μόνην,
ταύτην ἔπραξα. παῖδα γὰρ Μενοικέως
Κρέοντ', ἐμαυτοῦ γαμβρὸν, ἐς τὰ Πυθικὰ

58. γνωτὰ κοὐκ ἄγνωτα. Eustathius ad Il. Z. 333. (κατ' αἶσαν . . οὐδ' ὑπὲρ αἶσαν) compares this and El. 929. ἡδὺς οὐδὲ μητρὶ δυσχερής. 1078. οὔτε τι τοῦ θανεῖν προμηθὴς τό τε μὴ βλέπειν ἑτοῖμα. Add Œd. Col. 397. ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου. Aj. 289. ἄκλητος οὐδ' ὑπ' ἀγγέλων κληθείς. Hes. Theog. 551. γνῶ ῥ' οὐδ' ἠγνοίησε δόλον.

60. νοσοῦντες. Attice for νοσούντων. Elms. No: says Hermann: νοσοῦντες οὐ νοσεῖτε ἐξ ἴσου ὡς ἐγώ. To shew that this is to be understood without exception, the speaker changes his turn of speech, and says, οὐκ ἔστιν ὑμῶν ὅστις. Cf. Wund. ad Œd. Col. 543.

62. εἰς ἓν'. Elmsley's reading of ἐν from Trin. Mosq. has been adopted by Herm. and Ellendt.

64. στένειν, in a transitive sense, occurs also Œd. Col. 1709. ἀεὶ γὰρ ἅμμα σε τόδ' ἐμὸν στένει δακρῦον. Phil. 338. αἰῶνα στένω.

65. ὕπνῳ γ' εὕδοντα. Said of a person resting in the utmost security. The addition of the noun, as Erfurdt remarks, gives intensity to the signification of the verb by reiterating the notion in which the primary force of the sentence is employed. Cf. Phil. 55. 225. Œd. Col. 1625. Eur. Herc. F. 1034. 1060. Schæfer, who had proposed to read ὕπνου, has since returned to the original text, which is confirmed by Eustath. 712, 17. See notes on the subject by Wunder, here and at Œd. Col. 302. 431.

67. πολλὰς δ' κ. τ. έ. "*Having gone over many modes or ways of curing this evil in my mental wanderings.*" Schol. πολλὰς γνώμης ἐπιβολὰς ἐν τῇ σκέψει πλανώμενος ἦλθον, ἕως οὗ κ. τ. έ. Cf. Eurip. Orest. 625.

Ib. φροντίδος πλάνοις. Wunder compares infr. 727. ψυχῆς πλάνημα.

Ib. πλάνος for πλάνη. Schol. The latter word is always used by Æschylus, πλάνος by Soph. In the remains of Euripides, πλάνη occurs once (Rhad. fr. I. 8), πλάνος frequently.

70. ἐμαυτοῦ γαμβρόν. The emphasis which Œdipus lays on these

ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ τι
δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.
καὶ μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ
λυπεῖ τί πράσσει. τοῦ γὰρ εἰκότος πέρα
ἄπεστι πλείω τοῦ καθήκοντος χρόνου. 75
ὅταν δ' ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἴην πάνθ' ὅσ' ἂν δηλοῖ θεός.

words, shews his paternal interest in his subjects. He has sent no ordinary person to consult the Delphic oracle, but the brother of his royal consort. The wide extent in which the Greek writers used the words γαμβρὸς and πενθερὸς has been observed by Brunck.

71. ἔπεμψα . . ὡς πύθοιθ'. Cf. infr. 555. 730. 780. 791. 843. The grammatical rule on which this construction depends, is too well known to require explanation.

72. τήνδε ῥυσαίμην. Brunck, referring to this shortened vowel before the inceptive ῥ in ῥυσαίμην, says, "See Æsch. Prom. 235. Sept. ad Th. 91. 830. Eur. Suppl. 380. Bacch. 1336. some of which still require emendation." Laur. a. τήνδ' ἐρυσάμην. Par. 467. τήνδ' ἐρυσαίμην.

73. ἦμαρ ξυμμετρούμενος, measuring the present day or time. Herodot. IV. 158. συμμετρησάμενοι τὴν ὥρην τῆς ἡμέρης. Cf. infr. 963.

Ib. χρόνῳ, *with the time which such a journey requires.* Erf. χρόνῳ (τοῦ ἀπεῖναι). Wund. Thudichum computes the distance between Thebes and Delphi at 24 "Wegstunden."

74. λυπεῖ τι πράσσει. We shall assist the dramatic illusion, if we suppose Œdipus to pause here, and exhibit by his gestures some of those feelings of suspicion in regard to Creon, which afterwards break out so violently on his part. Erfurdt for construction compares infr. 155. ἀζόμενος, τί μοι—ἐξανύσεις χρέος. Aj. 794. ὥστε μ' ὠδίνειν, τί φῄς. Eurip. Hec. 185. δειμαίνω, τί ποτ' ἀναστένεις. Vid. Schæf. ad L. Bos. p. 580 sq.

Ib. τοῦ εἰκότος πέρα, *ultra quod æquum est.* Musg.

76, 7. τηνικαῦτα κ. τ. ἑ. If the Greek dramatists had some disadvantages in bringing subjects before their audiences, the general bearings of which were previously well known to the hearers, they also had their benefit. In the present play more particularly, the ignorance of Œdipus in regard to his own actual condition, and the knowledge of the audience, keep up a perpetual dramatic interest, and sometimes of the most intense kind. The determined tone in which the unfortunate monarch pronounces these words, may be considered as the first of a series of dramatic sensations, some of which will be occasionally noted, but more left to the reader's own taste and feeling.

77. δηλοῖ, a conjunctive. See Matth. Gr. Gr. §. 527. not. 2. (At the conclusion of this verse, some significant gesture on the part of the Suppliants apprises the priest of Jupiter that Cleon is approaching. The Scholiast supposes that a whisper conveys the news to the priest's ear.) Cf. infr. ad λαμπρὸς ὄμμασι.

ΙΕ. ἀλλ' εἰς καλὸν σύ τ' εἶπας, οἵδε τ' ἀρτίως
Κρέοντα προστείχοντα σημαίνουσί μοι.
ΟΙ. ὦναξ Ἄπολλον, εἰ γὰρ ἐν τύχῃ γέ τῳ

78. εἰς καλόν. This is an ambiguous expression: it *may* refer to the observation last made, to those at vv. 71, 2. or to the simpler matters about *time* and *distance*, 73–5. The ambiguity may be avoided by translating: *well hast thou said.*

79. προστείχοντα, i. e. προσστείχοντα as in Œd. Col. 30. 320. Dind.

80. ὦναξ Ἄπολλον. Remembering that it is a Cadmean who here speaks, we are bound to provide him with a suitable Apollo. Besides the Ismenian Apollo furnished in a preceding verse, Pausanias, in his Bœotics, supplies us with an Apollo Spodius (c. 12.) a Boedromius (ib. c. 17.) an Apollo [i]Ptous (ib. c. 23. cf. Herodot. VIII. 135), to whom, I believe, may be added an Apollo Galaxius. (Cr. II. 160.) Leaving the reader to make choice between these five divinities, a more important question remains; what in the mouth of such a person as Œdipus, is the meaning of the word Apollo itself? "It is well known," says the learned Symbolist who has just been quoted, "how much the Greeks exerted their wit and ingenuity to untwist this name out of their own language, and it is equally well known with how little success." (II. 167.) Recollecting that we are here engaged with a family only five degrees in descent from the Phœnician Cadmus, we are bound to try what *his* language will afford us in the matter. Now, as on a former occasion (sup. p. 14.) it was found that Hesiodean terminations in ως or ος generally signified the *power* of those cosmogenic or [k]primeval deities, to whose names it was appended, (the authority of Sickler being given for that declaration,) so it appears, from the same learned writer, that the termination ων implies *power* also, but power more particularly used of primeval deities, implying light, water, air, breath, &c. the termination itself being equivalent to the Semitic אוֹן (Hon), i. e. *might* or *power*, particularly procreative power. (Genes. xlix. 3. Deut. xxi. 17. Ps. cv. 36. &c.) The words ΚΡΟΝΙ-ΩΝ, ΥΠΕΡΙ-ΩΝ, ΠΟΣΕΙΔΕ-ΩΝ, ΤΥΦΑ-ΩΝ, &c. will all be found, when traced to their respective roots, to answer to this canon. For the process by which the Greek word ΑΠΟΛΛ-ΩΝ is thus brought to signify "the separating and dividing power," or that power by which the periods of the year as well as the day are separated and divided, the reader is referred to the learned

[i] The 9th Fragment in Pindar's "Parthenia" evidently relates to this Apollo.

κινηθεὶς ἐπῄει
γᾶν καὶ θάλασσαν καὶ σκοπιαῖσιν μεγάλαις ὀρέων ὕπερ ἔστα
καὶ μυχοὺς δινάσσατο βαλλόμενος κρηπῖδας ἄλσεων.
καί ποτε τὸν τρικάρανον Πτώου κευθμῶνα κατέσχε. Dissen's Pind. p. 229.

[k] Who does not, when writing on such subjects, miss the German *Ur*, by which so many happy compounds are formed, *Urkräften*, *Urträge*, *Urmythen*, *Ursachen*, *Urkunde*, &c.? Where does "primeval Night" come forth with such solemnity and dignity as in the *Urnacht* of the same powerful language? How many of these and similar compounds are wanted when the *primordia rerum* are under discussion; yet who will venture to introduce them?

σωτῆρι βαίῃ λαμπρὸς ὥσπερ ὄμματι.

ΙΕ. ἀλλ' εἰκάσαι μὲν, ἡδύς· οὐ γὰρ ἂν κάρα
πολυστεφὴς ὧδ' εἶρπε παγκάρπου δάφνης.

ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.

Sickler himself. (Cadmus, p. 89.) See also infr. 162.

Ib. ἄναξ. As a term of dignity, this word has a large range in the following drama. We find it applied here to Apollo, afterwards to Creon (v. 85), to Tiresias (284), to Œdipus (276. cf. Æsch. S. c. T. 39. 916. 1001), and even to the Chorus of the piece (911). The reader's best resource is to translate according to persons and circumstances, *divine, illustrious, royal, chiefs of the realm*, &c.) Finding the term applied to Zeus himself by the earliest of Theban poets (Hes. Theog. 660. ἠλύθαμεν, Κρόνου υἱὲ ἄναξ, ἀνάελπτα παθόντες), we do not hesitate to ascribe a Phœnician origin to the word, and derive it with Sickler and Valcknaer from the Semitic ענק (anak) signifying, *great, lofty*, &c. (Creuz. II. p. 701.) Pind. Ol. XIII. 152. βωμὸς ἄναξ.

Ib. εἰ γὰρ (i. e. εἴθε), *O that!* Cf. infr. 863.

Ib. ἐν τύχῃ γέ τῳ. Porson compares Æsch. Sept. c. Th. 468. σὺν τύχῃ δέ τῳ. Choeph. 136. σὺν τύχῃ τινί.

81. σωτῆρι. This union of a noun masculine with a substantive as if it were an adjective feminine, is less remarkable than Ellendt seems to consider it. Something like it occurs in Phil. 1470. Νύμφαις ἁλίαισιν ἐπευξάμενοι | νόστου σωτῆρας ἱκέσθαι. Elmsley compares Æsch. Ag. 673. Τύχη δὲ σωτὴρ ναῦν στελοῦσ' ἐφέζετο. Eurip. Med. 360. See also Æschyl. S. c. T. 211. Ellendt renders the passage: *utinam bene ominatus, cum fausto nuncio veniat.*

Ib. λαμπρὸς ὄμματι. As the palace of Œdipus stood on the Cadmea, it necessarily commanded a very extensive prospect. (Cf. Æschyl. Sept. c. T. 226. Eurip. Phœn. 86-200. 204.) Creon is consequently for some time in sight before he comes on the stage.

82. ἡδύς, *welcome, acceptable, with good tidings.* Infr. 510. ἡδύπολις, *acceptable to the state.* Eurip. Phœn. 783. σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται. Ib. εἰκάσαι, *as one may conjecture*, Matth. Gr. Gr. §. 545.

Ib. οὐ γὰρ ἄν. Supply *otherwise.* Cf. infr. 318. This mode of speaking occurs in Hesiod. Op. 43. ῥηϊδίως γάρ κεν καὶ ἐπ' ἤματι ἐργάσσαιο.

83. πολυστεφὴς, *largely crowned*, (Æsch. Eum. 39. Soph. Trach. 178), παγκάρπου δάφνης, (for construction see Matth. §. 345.) In proof of this custom of wearing a chaplet on the head, when an oracular response had been favourable, the Scholiast refers to the Plutus of Aristophanes, v. 21. Brunck adds the reverse case of Theseus ap. Eur. Hippol. v. 813. τί δῆτα τοῖσδ' ἀνίστεμμαι κάρα | πλεκτοῖσι φύλλοις, δυστυχὴς θεωρὸς ὤν; and the case of Fabius Pictor in Livy (XXIII. 11.), who, addressing the senate, observes, *se jussum ab templi antistite, sicut coronatus laurea corona et oraculum adiisset, et rem divinam fecisset, ita coronatum navim ascendere, nec ante deponere eam, quam Romam pervenisset.*

Ib. πάγκαρπος, *dives frugum.* Ell. *perfecundus.* Erf. Pind. Isth. IV. 70. πάγκαρπον ἐπὶ χθόνα. Pyth. IX. 102. παγκάρπων φυτῶν.

84. ξύμμετρος—ὡς κλύειν, *within convenient distance for hearing.* Schol.

ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τίν' ἡμὶν ἥκεις τοῦ θεοῦ φήμην φέρων;

ΚΡΕΩΝ.

ἐσθλήν· λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

ΟΙ. ἔστιν δὲ ποῖον τοὔπος; οὔτε γὰρ θρασὺς
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.

ΚΡ. εἰ τῶνδε χρῄζεις πλησιαζόντων κλύειν,
ἕτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙ. ἐς πάντας αὐδᾶ. τῶνδε γὰρ πλέον φέρω

οὐκ ἔστι μακρὰν, ἀλλ' ἐγγὺς, καὶ μέτρον ἔχων τοῦ ἀκούειν, διὰ τὸ πλησίον γενέσθαι.

85. ἐμὸν κήδευμα = ἐμὸς κηδεστής. Brunck compares Eurip. Orest. 479. ὦ χαῖρε καὶ σὺ, Μενέλεως, κήδευμ' ἐμόν. Phœn. 298. ὦ ξυγγένεια (i. e. ὦ ξυγγενὶς) τῶν Ἀγήνορος τέκνων. Cf. infr. 128.

86. φήμην, *oracular response*. infr. 158. ἄμβροτε φάμα. 475. ἔλαμψε γὰρ— φάμα Παρνασσοῦ. 723. φῆμαι μαντικαί. Orph. h. Apoll. καθαρὰς φήμας χρησμούς τ' ἀναφαίνων.

87. δύσφορα. Schol. δύσφημα. Coupling this notice of the Scholiast with the preceding references, I understand, *oracular responses, hard or difficult in their enunciation*. Ellendt prefers a different scholium, viz. τὰ χαλεπὰ (διαπράττειν), *things difficult to be done*.

88. κατ' ὀρθὸν (cf. infr. 695) ἐξέρχεσθαι, *to come out rightly in the end*. infr. 1011. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής. κατ' ὀρθὸν ἐξελθεῖν = ἐξορθοῦσθαι. Wund.

Ib. πάντα (*utique*) ἂν εὐτυχεῖν (*secundis equiparanda*). El. For examples of oblique infinitives formed by ἄν for potential optatives, see the same lexicographer I. 121.

89. τοὔπος. The Scholiast understands this word in its common acceptation; Ellendt translates *oracle, prediction*. In this latter sense, cf. Trach. 822. τοὔπος τὸ θεοπρόπον—τᾶς παλαιφάτου προνοίας. Œd. Col. 630. ταῦτα καὶ τοιαῦτ' ἔπη (Œdipi prædictiones)—τελῶν. Pindar Pyth. IV. 15. Μηδείας ἔπος. 100. Μηδείας ἐπέων στίχες. Tyrtæus fr. 8. Φοίβου ἀκούσαντες Πυθωνόθεν, οἰκάδ' ἔνεικαν | μαντείας τε θεοῦ καὶ τελέεντ' ἔπεα. Thucyd. II. 54.

90. τῷ γε νῦν λόγῳ. "Neque bonus animus mihi factus neque metus mihi sermone tuo injectus est." Wund. "Dativus h. l. causam indicat. Vid. Matth. Gr. Gr. §. 403. c." Erf. Cf. Wund. ad Œd. Col. 735. See also Herc. F. 963.

91. τῶνδε πλησιαζόντων, *in the presence of these persons*. Eurip. Phœn. 923. βούλει παρόντος δῆτά σοι τούτου φράσω;

92. ἕτοιμος (εἰμί).; then, with Elmsley: εἴτε καὶ στείχειν ἔσω χρῄζεις, ἕτοιμός εἰμι καὶ τοῦτο δρᾶν. Eurip. Ion 1120. πεπυσμένοι γὰρ, εἰ θανεῖν ἡμᾶς χρεὼν, | ἥδιον ἂν θάνοιμεν, εἰθ' ὁρᾶν φάος, (supply with Heath: ἥδιον ἂν ζῶμεν.)

93. ἐς πάντας αὐδᾶ. Schol. ἀξίωσε τοῦ βασιλικοῦ ἤθους δημοσίᾳ φράζειν κελεύσας . . . . αὔξει δὲ ὁ ποιητὴς τὸ ὀκ

τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

ΚΡ. λέγοιμ' ἂν οἷ' ἤκουσα τοῦ θεοῦ πάρα.

ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
μίασμα χώρας, ὡς τεθραμμένον χθονὶ
ἐν τῇδ', ἐλαύνειν μηδ' ἀνήκεστον τρέφειν.

ΟΙ. ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;

ΚΡ. ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν
λύοντας, ὡς τόδ' αἷμα χειμάζον πόλιν.

ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;

εὐνοϊκὸν ἦθος τοῦ Οἰδίποδος, ὅπως αὔξοιτο τὰ τῆς τραγῳδίας, ὕστερον αἰτίου αὐτοῦ τῶν κακῶν ἀναφαινομένου.

94. *πέρι* belongs equally to *τῶνδε* and *ψυχῆς*; "The concern which I feel for *these*, is greater than that which I feel for myself."

95. *λέγοιμ' ἂν dicam.* infr. 282. Œd. Col. 507. Antig. 1108. Br.

97. *μίασμα* = *μιάστορα χώρας.* Wund. Though hypallages of this kind abound in Sophocles, we had better at present, I think, adhere to general meanings: the nature of the *μίασμα* does not appear till v. 100, where it first assumes the shape of *murder*. Cf. Eur. Herc. F. 1233. 1324.

97, 8. *τεθραμμένον* (*born, bred, fostered*) *ἐν τῇδε χθονί.* (Why all these words should be emphatically pronounced, the reader's own good taste will suggest to him.)

98. *μηδ' ἀνηκ. τρέφειν.* Wunder: "*nor foster*, i. e. *tolerate it any longer, since it cannot be expiated.*" Perhaps: *much less tolerate it, till it becomes incurable.*

99. Œdipus, instead of first asking as to the nature of this dreadful guilt which has been committed (*τίς ὁ τ. τ. ξ.*) inquires as to the mode by which the *μίασμα* is to be purged. Creon replies in the order of the questions as they are put to him.

100. *ἀνδρηλατοῦντας* (*ἀνὴρ, ἐλαύνειν*) sc. "The god has commanded us to purge or purify the city, by driving the *μιάστορες* into banishment, or exacting the usual punishment of murder, *blood for blood*. On the word *ἀνδρηλατεῖν* (*to drive* into banishment) cf. Ruhnken ad Tim. p. 34. Blomf. Gloss. Sept. c. T. 634. infr. 402.

Ib. *φόνῳ φόνον λύοντας.* Eurip. Or. 503. *κἄπειθ' ὁ κείνου γενόμενος φόνῳ φόνον | λύσει.*

101. *τόδ' αἷμα, this murder* (Eurip. Phœn. 1517. *τρισσὰ τάδ' αἵματα σύγγονα*) *of which I spake.* Infr. 113. *τῷδε φόνῳ, the murder which you just mentioned.* Œd. Col. 898. *πρὸς τοῦσδε βωμοὺς*, the altar of *which I just spake.* Cf. Ell. II. 271. "Hanc cædem dixit, quoniam præcedentibus verbis satis designavit *μίασμα χώρας, τεθραμμένον χθονὶ ἐν τῇδε*, et *φόνῳ φόνον πάλιν λύοντας.*" Dind.

Ib. *χειμάζειν*, properly said of stirring up a storm, here figuratively *infortunio agitare.* Consult Lobeck ad Phryn. p. 388. For instances of construction, cf. infr. 159. Œd. Col. 380. 1120. Antig. 260. 413.

102. *ποίου—τύχην.* i. e. *ποίου γὰρ ἀνδρός ἐστιν ἥδε ἡ τύχη, ἣν μηνύει;* Wund.

ΚΡ. ἦν ἡμὶν, ὦναξ, Λάϊός ποθ' ἡγεμὼν
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.
ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω.
ΚΡ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς.
ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὑρεθήσεται
ἴχνος παλαιᾶς δυστέκμαρτον αἰτίας;
ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον
ἁλωτόν· ἐκφεύγει δὲ τἀμελούμενον.
ΟΙ. πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λάϊος,
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ;

105. *οὐ γὰρ εἰσεῖδόν γέ πω.* (A sensation through the theatre, the auditors knowing what Œdipus as yet did not know.)

106. "Cohærent verba *τούτου θανόντος τοὺς αὐτοέντας.*" DIND.

Ib. *ἐπιστέλλει.* Sch. *ἐντέλλεται, commands.*

107. *αὐτοέντας* = *αὐθέντας* (*αὐτὸς, ἕντεα*), *assassins.* Consult Valck. Diatr. p. 189. Lobeck ad Phryn. p. 120.

Ib. *χειρὶ τιμωρεῖν.* Infr. 140. *κἄμ' ἐν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.*

Ib. *τινὰς, whosoever they may be.*) Bernhardy (Wissensch. Syntax, p. 441) die *etwanigen* Thäter. Coll. Plat. Soph. 237. c. Add Œd. Col. 288. *ὅταν δ' ὁ κύριος παρῇ τις* (*whoever that sovereign of your's may be*). Æsch. S. c. T. 599. Elmsley and Dindorf prefer *τινά.*

108. *ποῦ γῆς;* Cf. infr. 367. 413. 1309. 1442. &c. Ib. *οἱ δ'* Herm. Wund. Dind. *οἵδ'* Ebner e MS. Palat.

109. *δυστέκμαρτον, difficult to be traced.* For the shortening of the middle syllable in thesis, see Herm. ad Orph. Argon. 12.

110. *τὸ ζητούμενον.* Erfurdt compares Chæremon Stob. 1. 9. p. 236. Heer. *οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, ὅ τι | οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρίσκεται.* Brunck, Terent. Heaut. IV. 2. 8. Nihil tam difficile 'st, quin quærendo investigari possiet.

111. *ἐκφεύγει.* SCHOL. *λανθάνει.*

112, 13. What! so ignorant after so many years of marriage with the widow of Laius? If authority of the highest order could throw a shield over so gross a violation of dramatic probability, Sophocles has received it at the hands of Aristotle (A. P. XVIII. 14. XXV. 8. ed Herm.) and W. Schlegel (Ueber die dram. Kunst. T. 1. 182). But neither the ancient nor the modern critic has perhaps gone to the real ground of those violations, which meet us more than once or twice in the present drama. Where a play was acted but once, as was the case at Athens, the writer would knowingly hazard a trespass now and then, and if detected, he perhaps exclaimed, as Fielding or Dryden is said to have done, "*δλουτο*! what, have the boobies found it out?" But the comic poets, it will be said, were at hand, ready to note all such trespasses. True: but the

ΚΡ. *θεωρὸς, ὡς ἔφασκεν, ἐκδημῶν, πάλιν*
πρὸς οἶκον οὐκ ἔθ' ἵκεθ', ὡς ἀπεστάλη.
ΟΙ. *οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ*
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;
ΚΡ. *θνήσκουσι γὰρ, πλὴν εἷς τις, ὃς φόβῳ φυγὼν*
ὧν εἶδε πλὴν ἓν οὐδὲν εἶχ' εἰδὼς φράσαι.
ΟΙ. *τὸ ποῖον; ἓν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν,*
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
ΚΡ. *λῃστὰς ἔφασκε συντυχόντας οὐ μιᾷ*
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.

comic criticisms did not in general come till twelve months after: the dramatist mean time had made his present impression, and perhaps secured the prize of victory.

114. *θεωρὸς*, a person who travels abroad for the purpose of consulting an oracle, or transacting other religious business. Œd. Col. 413. *ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας.* Pausan. IX. 38. *τάφοι δὲ Μινύου καὶ Ἡσιόδου. καταδέξασθαι δέ φασιν οὕτω τοῦ Ἡσιόδου τὰ ὀστᾶ. νόσου καταλαμβανούσης λοιμώδους καὶ ἀνθρώπους καὶ τὰ βοσκήματα, ἀπεστέλλουσι θεωροὺς παρὰ τὸν θεόν.* Euripides (Phœn. 36) says that Laius had gone to inquire of the oracle respecting his exposed child. A more likely object was, to ask how the ravages of the Sphinx might be stopped.

116. *οὐδ' ἄγγελός τις.* Schol. *οἷον, ἀκόλουθος, παρ' οὗ τις ἂν μάθοι, καὶ χρήσαιτο πρὸς ζήτησιν.*

Ib. *συμπράκτωρ ὁδοῦ, companion in his travels.*

117. *ὅτου τις*, &c. = *ὅτῳ τις χρησάμενος ἐξέμαθον ἄν.* Cf. Matth. §. 557. 2. 1.

120. *τὸ ποῖον*; Cf. Œd. Col. 1705. Electr. 671.

Ib. *ἐξεύροι.* gl. *ἀντὶ τοῦ μηχανὴν δοίη.* The verb *εὑρίσκειν* often implies not so much to *excogitate*, as to afford the means by which a thing may be done. Erfurdt gives as instances Lucian Parasit. VII. 126. *εὕροις εἰπεῖν.* Plutarch. præc. reipubl. gerendæ, p. 798. f. *ζητῶν δὲ παύσασθαι καὶ δεόμενος μεταβολῆς καὶ ἡσυχίας, εὕρε καταθέσθαι τὴν δύναμιν.*

122, 3. Wunder, with great good sense, suggests that this story had most probably been set on foot by the fugitive slave, in order to excuse the cowardice of Laius and his attendants in being worsted by a single man. How much the composition of the fable is assisted by not bringing too soon to light the *single* person by whom this wholesale deed of blood had been accomplished, is very obvious.

Ib. *λῃστὰς, robbers, brigands*, not unlike those perhaps whom Josephus records with such power of language in his Jewish Antiquities, and two of whom are to be recognized in Matth. XXVII. 38.

Ib. *οὐ μιᾷ ῥώμῃ* (a sensation through the theatre, who know that it *was* by a single person's strength that the murder had been committed.)

123. *σὺν πλήθει χερῶν, by means of a numerous band.* cf. infr. 124. 657.

ΟΙ. πῶς οὖν ὁ λῃστὴς, εἴ τι μὴ ξὺν ἀργύρῳ
ἐπράσσετ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη;
ΚΡ. δοκοῦντα ταῦτ' ἦν· Λαΐου δ' ὀλωλότος
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
ΟΙ. κακὸν δὲ ποῖον ἐμποδὼν, τυραννίδος
οὕτω πεσούσης, εἶργε τοῦτ' ἐξειδέναι;
ΚΡ. ἡ ποικιλῳδὸς Σφὶγξ τὰ πρὸς ποσὶ σκοπεῖν
μεθέντας ἡμᾶς τἀφανῆ προσήγετο.
ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὖθις αὖτ' ἐγὼ φανῶ.
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν·

124, 5. *εἰ ἐπράσσετο .. ἂν ἔβη.* This idiom having been largely explained by me in other publications, two or three references to examples in Sophocles will here suffice. Infr. 432. Œd. Col. 271. 951. Antig. 906.

Ib. *ξὺν ἀργύρῳ, by means of money, by a bribe.*

125. *ἐνθένδε* (Schol. *from this city.*) Dobree compares Thucyd. V. 83. *ὑπῆρχε δέ τι αὐτοῖς καὶ ἐκ τοῦ Ἄργους αὐτόθεν πρασσόμενον.* Cf. Antig. 1077. (*Œdipus looks intently at Creon as he utters this.*)

126. *δοκοῦντα ταῦτ' ἦν.* "Such was suspicion's comment." Dale.

128, 9. *τυραννίδος οὕτω πεσούσης, a monarch having thus fallen.* A common mode with Sophocles of putting things for persons.

130. *ποικιλῳδὸς, singing things implicated and deceitful.* The allusion is to the enigmatical and oracular terms in which the sphinx-question was propounded. Cf. Stanl. ad Œd. Prom. 662. Valck. ad Phœn. 50. nos in Equit. v. 194. &c.

Ib. *Σφὶγξ.* (Æsch. Sept. c. 7. 536 sq. 554 sq. 775 sq.) The reader is ill-prepared, I fear, to see this "winged girl" converted into a volcanic mountain, and to find Œdipus as absolute and efficient in the world of science, as on the throne of Thebes. How far the language of Hesiod and Sophocles justify us in taking this view of the subject, will most probably be explained on a future occasion (cf. infr. 1525.): in the mean time the reader is left to the *poetry* of the tale, subject to such deduction as may be derived from the following references—Grævius ad Hes. Theogon. 326. Apollodor. III. 5. 8. Pausan. IX. 26. Plin. VIII. 30. Diodor. III. 35. IV. 69. Winckelm. Not. 337. Schlegel Ueber dramatische Kunst und Litt. I. 179.

Ib. *τὰ πρὸς ποσί.* Pyth. III. 108. *τὸ πὰρ ποδὸς, præsentem conditionem.* Diss. Cf. Philoct. 838.

131. *τἀφανῆ, things unknown, difficult of investigation.* Elmsley compares Rhes. 482.

132. *ἐξ ὑπαρχῆς (as it was originally)—φανῶ, I will drag into light.* (A sensation in the theatre, as Œdipus pronounces this in a determined tone.)

134. *πρὸ τοῦ θανόντος.* Gloss in A. *ὑπὲρ, in behalf of.* Cf. sup. 10. Œd. Col. 811.

ὥστ' ἐνδίκως ὄψεσθε κἀμὲ σύμμαχον
γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
ἀλλ' αὐτὸς αὑτοῦ, τοῦτ' ἀποσκεδῶ μύσος.
ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανὼν τάχ' ἂν
κἄμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.
κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὠφελῶ.
ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
ἵστασθε, τούσδ' ἄραντες ἱκτῆρας κλάδους·

Ib. ἕθεσθ' ἐπιστροφὴν = ἐπεστρέφεσθε. So infr. 1448. τῆς μὲν — ὃν θέλεις τάφον θοῦ = θάπτε. Œd. Col. 466. θοῦ καθαρμὸν τῶνδε δαιμόνων = κάθαιρε τάσδε δαίμονας. 542. ἕθου φόνον πατρός. 1139. μῆκος τῶν λόγων ἕθου. Cf. Ell. in v. τιθέναι.

136. τιμωροῦντα. Schol. προσβοηθοῦντα.

137. φίλων = φίλου. For similar instances, cf. infr. 366. 487. 495. 1093. 1176. 1184. 1246. 1250. 1495.

138. αὐτὸς (ὑπὲρ) αὑτοῦ, sc. ἐμαυτοῦ. Matth. §. 489.

Ib. ἀποσκεδῶ, Attic future for ἀποσκεδάσω. Œd. Col. 620. διασκεδῶσιν. Æsch. Prom. 25. σκεδᾷ. Arist. Vesp. 229. διασκεδῶ. Cf. Schneider de dialect. Trag. p. 13. Ib. μύσος. Cf. Herc. F. 1155. 1219.

139. τάχ' ἄν, *perhaps, easily, readily.* This and other constructions will be more minutely examined in future plays.

140. κἄμ', as also κείνῳ and ἐμαυτὸν in the following verse, are to be pronounced with a strong emphasis. Emphatic pronouns abound so much throughout the writings of Sophocles, and give them so much force and beauty, that were it not for a wish to avoid singularity, a text, marking them by a distinct character, would I think long before this have been furnished.

142. παῖδες. Under this term is to be considered the whole band of supplicants, priests inclusive; but the paternal heart of Œdipus restricts his language as it were to the younger and more interesting portion of the band.

Ib. βάθρων, the steps of the altar, where the suppliants were sitting. For some excellent remarks as to whether the genitive is governed by ἵστασθε or ἄραντες, see Wunder in loc. c. and Œd. Col. 571. Cf. Herc. F. 715. Tro. 16.

143. ἵστασθε = ἀνίστασθε. Schol. Cf. Philoctet. 893. ἀλλ' ἵστω τε καὐτὸς ἀντέχου.

Ib. ἄραντες, *having taken up.* Had the supplicatory branches then been deposited on the ground, on the steps of the altar, or on the altar itself? The general language of antiquity is in favour of the latter. Æsch. Suppl. 475. κλάδους γε τούτους αἰψ' ἐν ἀγκάλαις λαβὼν, | βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων | θές. Eurip. Heracl. 124. ἱκέται κάθηνται παῖδες οἵδ' Ἡρακλείους, | βωμὸν καταστέψαντες. Andoc. de Mysteriis 15, 11. ἀναστὰς Καλλίας ὁ Ἱππονίκου τὴν σκευὴν ἔχων λέγει ὅτι ἱκετηρία κεῖται ἐπὶ τοῦ βωμοῦ. For the violet chaplets placed on the altars of the gods on a more festive occasion, see Dissen's Pindar, p. 617.

Ib. ἱκτῆρας κλάδους. Æsch. Suppl.

ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροιζέτω,
ὡς πᾶν ἐμοῦ δράσοντος. ἢ γὰρ εὐτυχεῖς
σὺν τῷ θεῷ φανούμεθ', ἢ πεπτωκότες.
ΙΕ. ὦ παῖδες, ἱστώμεσθα· τῶνδε γὰρ χάριν
καὶ δεῦρ' ἔβημεν ὧν ὅδ' ἐξαγγέλλεται.
Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα
σωτὴρ θ' ἵκοιτο καὶ νόσου παυστήριος.

21. σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις | ἱριστέπτοισι κλάδοισιν. 147. τὸν πολυξενώτατον | Ζῆνα τῶν κεκμηκότων | ἑξόμεσθα σὺν κλάδοις. 237. κλάδοι γε μὲν δὴ, κατὰ νόμους ἀφικτόρων, | κεῖνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις. 328. τί φὴς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν, | λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους; 500. κλάδους μὲν αὐτοῦ λεῖπε, σημεῖον πόνου. Cf. Æsch. Eumen. 43. Eurip. Suppl. 113. Heracl. 518.

144. ἄλλος δέ. As the monarchs of the ancient tragic stage never appeared without a suitable train of attendants, it is perhaps to one of them that this is addressed.

Ib. Κάδμου λαὸν (Eurip. Phœn. 124. 1254. 1481. Suppl. 339. 674. 754). The poet is here preparing the way for the entrance of his choral troop. That this did not consist, as some have imagined, of the sacerdotal portion of the suppliants on the stage, might be pretty clearly proved, were other arguments wanting, from a corresponding passage in the Antigonē (156–164). Though uncircumscribed in political power, the Theban monarchs appear from that passage to have consulted the senior and more dignified members of the state on arduous occasions, convoking them by a solemn summons.

Ib. ἀθροιζέτω. On the initiatory breathing of this word, see Schneider de Dial. p. 18.

145. ὡς πᾶν ἐμοῦ δράσοντος. On those various modes of speech, where πᾶν implies *attempting* and *investigating* to the last degree, consult Heindorf ad Plat. Phædr. p. 249. Dissen, Expl. Pind. p. 507. Kuster ad Ar. Equ. 753. Valck. Diatr. p. 233. Ellendt. in voc. πᾶς.

146. σὺν τῷ θεῷ. (A wide difference of feeling between the spectators and Œdipus as he pronounces these words with deep reverence; *they* applying the word πεπτωκότες to the ensuing investigation, *he*, no doubt, the word εὐτυχεῖς.) For this and cognate expressions in the deeply pious Pindar, cf. Nem. VIII. 28. Isthm. I. 6. IV. 2. 7. Olymp. X. 125, &c. Diss. Comment. p. 112. 563.

148. ὧν ὅδ' ἐξαγγέλλεται, *quæ ille* (Œdipus sc.) *ultro et quasi de suo protulit*. El. Elmsley compares Eur. Heracl. 532. Ion 1605. Soph. Aj. 1376.

149. μαντεία, *prophetic response*. Trach. 238. εὐναία φαίνων, ἢ 'πὸ μαντείας τινός;

150. νόσος. As implying *plague* or *pestilence*, this word again occurs infr. 217, 303. So Thucyd. II. 47. καὶ ὄντων αὐτῶν (Lacedæmonii sc.) οὐ πολλάς πω ἡμέρας ἐν τῇ Ἀττικῇ ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις. In the sacred writings, this scourge of the East appears as "the pestilence which walketh in darkness, and the *sickness* which destroyeth at noonday."

Ib. παυστήριος = παυστήρ. "Nam

ἔπεμψα Φοίβου δώμαθ', ὡς πύθοιθ' ὅ τι
δρῶν ἢ τί φωνῶν τήνδε ῥυσαίμην πόλιν.
καὶ μ' ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ
λυπεῖ τί πράσσει. τοῦ γὰρ εἰκότος πέρα
ἄπεστι πλείω τοῦ καθήκοντος χρόνου. 75
ὅταν δ' ἵκηται, τηνικαῦτ' ἐγὼ κακὸς
μὴ δρῶν ἂν εἴην πάνθ' ὅσ' ἂν δηλοῖ θεός.

words, shews his paternal interest in his subjects. He has sent no ordinary person to consult the Delphic oracle, but the brother of his royal consort. The wide extent in which the Greek writers used the words γαμβρὸς and πενθερὸς has been observed by Brunck.

71. ἔπεμψα . . ὡς πύθοιθ'. Cf. infr. 555. 730. 780. 791. 843. The grammatical rule on which this construction depends, is too well known to require explanation.

72. τήνδε ῥυσαίμην. Brunck, referring to this shortened vowel before the inceptive ῥ in ῥυσαίμην, says, "See Æsch. Prom. 235. Sept. ad Th. 91. 830. Eur. Suppl. 380. Bacch. 1336. some of which still require emendation." Laur. a. τήνδ' ἐρυσάμην. Par. 467. τήνδ' ἐρυσαίμην.

73. ἦμαρ ξυμμετρούμενος, measuring the present day or time. Herodot. IV. 158. συμμετρησάμενοι τὴν ὥρην τῆς ἡμέρης. Cf. infr. 963.

Ib. χρόνῳ, *with the time which such a journey requires.* Erf. χρόνῳ (τοῦ ἀπεῖναι). Wund. Thudichum computes the distance between Thebes and Delphi at 24 "Wegstunden."

74. λυπεῖ τι πράσσει. We shall assist the dramatic illusion, if we suppose Œdipus to pause here, and exhibit by his gestures some of those feelings of suspicion in regard to Creon, which afterwards break out so violently on his part. Erfurdt for construction compares infr. 155. ἀζόμενος, τί μοι—ἐξανύσεις χρέος. Aj. 794. ὥστε μ' ὠδίνειν, τί φῄς. Eurip. Hec. 185. δειμαίνω, τί ποτ' ἀναστένεις. Vid. Schæf. ad L. Bos. p. 580 sq.

Ib. τοῦ εἰκότος πέρα, *ultra quod æquum est.* Musg.

76, 7. τηνικαῦτα κ. τ. ἑ. If the Greek dramatists had some disadvantages in bringing subjects before their audiences, the general bearings of which were previously well known to the hearers, they also had their benefit. In the present play more particularly, the ignorance of Œdipus in regard to his own actual condition, and the knowledge of the audience, keep up a perpetual dramatic interest, and sometimes of the most intense kind. The determined tone in which the unfortunate monarch pronounces these words, may be considered as the first of a series of dramatic sensations, some of which will be occasionally noted, but more left to the reader's own taste and feeling.

77. δηλοῖ, a conjunctive. See Matth. Gr. Gr. §. 527. not. 2. (At the conclusion of this verse, some significant gesture on the part of the Suppliants apprises the priest of Jupiter that Cleon is approaching. The Scholiast supposes that a whisper conveys the news to the priest's ear.) Cf. infr. ad λαμπρὸς ὄμματι.

ΙΕ. ἀλλ' εἰς καλὸν σύ τ' εἶπας, οἵδε τ' ἀρτίως
Κρέοντα προστείχοντα σημαίνουσί μοι.
ΟΙ. ὦναξ Ἄπολλον, εἰ γὰρ ἐν τύχῃ γέ τῳ

78. εἰς καλόν. This is an ambiguous expression: it *may* refer to the observation last made, to those at vv. 71, 2. or to the simpler matters about *time* and *distance*, 73–5. The ambiguity may be avoided by translating: *well hast thou said.*

79. προστείχοντα, i. e. προσστείχοντα as in Œd. Col. 30. 320. Dind.

80. ὦναξ Ἄπολλον. Remembering that it is a Cadmean who here speaks, we are bound to provide him with a suitable Apollo. Besides the Ismenian Apollo furnished in a preceding verse, Pausanias, in his Bœotics, supplies us with an Apollo Spodius (c. 12.) a Boedromius (ib. c. 17.) an Apollo [i]Ptous (ib. c. 23. cf. Herodot. VIII. 135), to whom, I believe, may be added an Apollo Galaxius. (Cr. II. 160.) Leaving the reader to make choice between these five divinities, a more important question remains; what in the mouth of such a person as Œdipus, is the meaning of the word Apollo itself? "It is well known," says the learned Symbolist who has just been quoted, "how much the Greeks exerted their wit and ingenuity to untwist this name out of their own language, and it is equally well known with how little success." (II. 167.) Recollecting that we are here engaged with a family only five degrees in descent from the Phœnician Cadmus, we are bound to try what *his* language will afford us in the matter. Now, as on a former occasion (sup. p. 14.) it was found that Hesiodean terminations in ως or ος generally signified the *power* of those cosmogenic or [k]primeval deities, to whose names it was appended, (the authority of Sickler being given for that declaration,) so it appears, from the same learned writer, that the termination ων implies *power* also, but power more particularly used of primeval deities, implying light, water, air, breath, &c. the termination itself being equivalent to the Semitic אוֹן (Hon), i. e. *might* or *power*, particularly procreative power. (Genes. xlix. 3. Deut. xxi. 17. Ps. cv. 36. &c.) The words ΚΡΟΝΙ-ΩΝ, ΥΠΕΡΙ-ΩΝ, ΠΟΣΕΙΔΕ-ΩΝ, ΤΥΦΑ-ΩΝ, &c. will all be found, when traced to their respective roots, to answer to this canon. For the process by which the Greek word ΑΠΟΛΛ-ΩΝ is thus brought to signify "the separating and dividing power," or that power by which the periods of the year as well as the day are separated and divided, the reader is referred to the learned

[i] The 9th Fragment in Pindar's "Parthenia" evidently relates to this Apollo.

κινηθεὶς ἐπῄει
γᾶν καὶ θάλασσαν καὶ σκοπιαῖσιν μεγάλαις ὀρέων ὕπερ ἔστα
καὶ μυχοὺς δινάσσατο βαλλόμενος κρηπῖδας ἅλσεων.
καί ποτε τὸν τρικάρανον Πτώου κευθμῶνα κατέσχε. Dissen's Pind. p. 229.

[k] Who does not, when writing on such subjects, miss the German *Ur*, by which so many happy compounds are formed, *Urkräften*, *Urträge*, *Urmythen*, *Ursachen*, *Urkunde*, &c.? Where does "primeval Night" come forth with such solemnity and dignity as in the *Urnacht* of the same powerful language? How many of these and similar compounds are wanted when the *primordia rerum* are under discussion; yet who will venture to introduce them?

σωτῆρι βαίῃ λαμπρὸς ὥσπερ ὄμματι.

ΙΕ. ἀλλ' εἰκάσαι μὲν, ἡδύς· οὐ γὰρ ἂν κάρα
πολυστεφὴς ὧδ' εἶρπε παγκάρπου δάφνης.

ΟΙ. τάχ' εἰσόμεσθα· ξύμμετρος γὰρ ὡς κλύειν.

Sickler himself. (Cadmus, p. 89.) See also infr. 162.

Ib. ἄναξ. As a term of dignity, this word has a large range in the following drama. We find it applied here to Apollo, afterwards to Creon (v. 85), to Tiresias (284), to Œdipus (276. cf. Æsch. S. c. T. 39. 916. 1001), and even to the Chorus of the piece (911). The reader's best resource is to translate according to persons and circumstances, *divine, illustrious, royal, chiefs of the realm*, &c.) Finding the term applied to Zeus himself by the earliest of Theban poets (Hes. Theog. 660. ἠλύθαμεν, Κρόνου υἱὲ ἄναξ, ἀνάελπτα παθόντες), we do not hesitate to ascribe a Phœnician origin to the word, and derive it with Sickler and Valcknaer from the Semitic פאנ (anak) signifying, *great, lofty*, &c. (Creuz. II. p. 701.) Pind. Ol. XIII. 152. βωμὸς ἄναξ.

Ib. εἰ γὰρ (i. e. εἴθε), *O that!* Cf. infr. 863.

Ib. ἐν τύχῃ γέ τῳ. Porson compares Æsch. Sept. c. Th. 468. σὺν τύχῃ δέ τῳ. Choeph. 136. σὺν τύχῃ τινί.

81. σωτῆρι. This union of a noun masculine with a substantive as if it were an adjective feminine, is less remarkable than Ellendt seems to consider it. Something like it occurs in Phil. 1470. Νύμφαις ἁλίαισιν ἐπευξάμενοι | νόστου σωτῆρας ἱκέσθαι. Elmsley compares Æsch. Ag. 673. Τύχη δὲ σωτὴρ ναῦν στελοῦσ' ἐφέζετο. Eurip. Med. 360. See also Æschyl. S. c. T. 211. Ellendt renders the passage: *utinam bene ominatus, cum fausto nuncio veniat.*

Ib. λαμπρὸς ὄμματι. As the palace of Œdipus stood on the Cadmea, it necessarily commanded a very extensive prospect. (Cf. Æschyl. Sept. c. T. 226. Eurip. Phœn. 86-200. 204.) Creon is consequently for some time in sight before he comes on the stage.

82. ἡδύς, *welcome, acceptable, with good tidings.* Infr. 510. ἡδύπολις, *acceptable to the state.* Eurip. Phœn. 783. σοὶ μὲν γὰρ ἡδὺς εἰς λόγους ἀφίξεται. Ib. εἰκάσαι, *as one may conjecture*, Matth. Gr. Gr. §. 545.

Ib. οὐ γὰρ ἄν. Supply *otherwise.* Cf. infr. 318. This mode of speaking occurs in Hesiod. Op. 43. ῥηϊδίως γάρ κεν καὶ ἐπ' ἦματι ἐργάσσαιο.

83. πολυστεφὴς, *largely crowned*, (Æsch. Eum. 39. Soph. Trach. 178), παγκάρπου δάφνης, (for construction see Matth. §. 345.) In proof of this custom of wearing a chaplet on the head, when an oracular response had been favourable, the Scholiast refers to the Plutus of Aristophanes, v. 21. Brunck adds the reverse case of Theseus ap. Eur. Hippol. v. 813. τί δῆτα τοῖσδ' ἀνίστεμμαι κάρα | πλεκτοῖσι φύλλοις, δυστυχὴς θεωρὸς ὤν; and the case of Fabius Pictor in Livy (XXIII. 11.), who, addressing the senate, observes, *se jussum ab templi antistite, sicut coronatus laurea corona et oraculum adiisset, et rem divinam fecisset, ita coronatum navim ascendere, nec ante deponere eam, quam Romam pervenisset.*

Ib. παγκαρπος, *dives frugum.* Ell. *perfecundus.* Erf. Pind. Isth. IV. 70. παγκαρπον ἐπὶ χθόνα. Pyth. IX. 102. παγκάρπων φυτῶν.

84. ξύμμετρος—ὡς κλύειν, *within convenient distance for hearing.* Schol.

ἄναξ, ἐμὸν κήδευμα, παῖ Μενοικέως,
τίν' ἡμὶν ἥκεις τοῦ θεοῦ φήμην φέρων;

ΚΡΕΩΝ.

ἐσθλήν· λέγω γὰρ καὶ τὰ δύσφορ', εἰ τύχοι
κατ' ὀρθὸν ἐξελθόντα, πάντ' ἂν εὐτυχεῖν.

ΟΙ. ἔστιν δὲ ποῖον τοὔπος; οὔτε γὰρ θρασὺς
οὔτ' οὖν προδείσας εἰμὶ τῷ γε νῦν λόγῳ.

ΚΡ. εἰ τῶνδε χρῄζεις πλησιαζόντων κλύειν,
ἕτοιμος εἰπεῖν, εἴτε καὶ στείχειν ἔσω.

ΟΙ. ἐς πάντας αὐδᾶ. τῶνδε γὰρ πλέον φέρω

οὐκ ἔστι μακρὰν, ἀλλ' ἐγγὺς, καὶ μέτρον ἔχων τοῦ ἀκούειν, διὰ τὸ πλησίον γενέσθαι.

85. ἐμὸν κήδευμα = ἐμὸς κηδεστής. Brunck compares Eurip. Orest. 479. ὦ χαῖρε καὶ σὺ, Μενέλεως, κήδευμ' ἐμόν. Phœn. 298. ὦ ξυγγένεια (i. e. ὦ ξυγγενὲς) τῶν Ἀγήνορος τέκνων. Cf. infr. 128.

86. φήμην, *oracular response*. infr. 158. ἄμβροτε φάμα. 475. ἔλαμψε γὰρ—φάμα Παρνασσοῦ. 723. φῆμαι μαντικαί. Orph. h. Apoll. καθαρὰς φήμας χρησμούς τ' ἀναφαίνων.

87. δύσφορα. Schol. δύσφημα. Coupling this notice of the Scholiast with the preceding references, I understand, *oracular responses, hard or difficult in their enunciation*. Ellendt prefers a different scholium, viz. τὰ χαλεπὰ (διαπράττειν), *things difficult to be done*.

88. κατ' ὀρθὸν (cf. infr. 695) ἐξέρχεσθαι, *to come out rightly in the end*. infr. 1011. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής. κατ' ὀρθὸν ἐξελθεῖν = ἐξορθοῦσθαι. Wund.

Ib. πάντα (*utique*) ἂν εὐτυχεῖν (*secundis æquiparanda*). El. For examples of oblique infinitives formed by ἄν for potential optatives, see the same lexicographer I. 121.

89. τοὔπος. The Scholiast understands this word in its common acceptation; Ellendt translates *oracle, prediction*. In this latter sense, cf. Trach. 822. τοὔπος τὸ θεοπρόπον—τᾶς παλαιφάτου προνοίας. Œd. Col. 630. ταῦτα καὶ τοιαῦτ' ἔπη (Œdipi prædictiones)—τελῶν. Pindar Pyth. IV. 15. Μηδείας ἔπος. 100. Μηδείας ἐπέων στίχες. Tyrtæus fr. 8. Φοίβου ἀκούσαντες Πυθωνόθεν, οἰκάδ' ἔνεικαν | μαντείας τε θεοῦ καὶ τελέεντ' ἔπεα. Thucyd. II. 54.

90. τῷ γε νῦν λόγῳ. "Neque bonus animus mihi factus neque metus mihi sermone tuo injectus est." Wund. "Dativus h. l. causam indicat. Vid. Matth. Gr. Gr. §. 403. c." Erf. Cf. Wund. ad Œd. Col. 735. See also Herc. F. 963.

91. τῶνδε πλησιαζόντων, *in the presence of these persons*. Eurip. Phœn. 923. βούλει παρόντος δῆτά σοι τούτου φράσω;

92. ἕτοιμος (εἰμί); then, with Elmsley: εἴτε καὶ στείχειν ἔσω χρῄζεις, ἕτοιμός εἰμι καὶ τοῦτο δρᾶν. Eurip. Ion 1120. πεπυσμένοι γὰρ, εἰ θανεῖν ἡμᾶς χρεών, | ἥδιον ἂν θάνοιμεν, εἰθ' ὁρᾶν φάος, (supply with Heath: ἥδιον ἂν ζῶμεν.)

93. ἐς πάντας αὐδᾶ. Schol. ἐξέσως τοῦ βασιλικοῦ ἤθους δημοσίᾳ φράζειν κελεύει . . . . αὔξει δὲ ὁ ποιητὴς τὸ ὡς

τὸ πένθος ἢ καὶ τῆς ἐμῆς ψυχῆς πέρι.

ΚΡ. λέγοιμ' ἂν οἵ' ἤκουσα τοῦ θεοῦ πάρα.

ἄνωγεν ἡμᾶς Φοῖβος ἐμφανῶς ἄναξ
μίασμα χώρας, ὡς τεθραμμένον χθονὶ
ἐν τῇδ', ἐλαύνειν μηδ' ἀνήκεστον τρέφειν.

ΟΙ. ποίῳ καθαρμῷ; τίς ὁ τρόπος τῆς ξυμφορᾶς;

ΚΡ. ἀνδρηλατοῦντας, ἢ φόνῳ φόνον πάλιν
λύοντας, ὡς τόδ' αἷμα χειμάζον πόλιν.

ΟΙ. ποίου γὰρ ἀνδρὸς τήνδε μηνύει τύχην;

εὐνοϊκὸν ἦθος τοῦ Οἰδίποδος, ὅπως αὔξοιτο τὰ τῆς τραγῳδίας, ὕστερον αἰτίου αὐτοῦ τῶν κακῶν ἀναφαινομένου.

94. *πέρι* belongs equally to *τῶνδε* and *ψυχῆς*; "The concern which I feel for *these*, is greater than that which I feel for myself."

95. *λέγοιμ' ἂν dicam.* infr. 282. Œd. Col. 507. Antig. 1108. Br.

97. *μίασμα* = *μιάστορα χώρας.* Wund. Though hypallages of this kind abound in Sophocles, we had better at present, I think, adhere to general meanings: the nature of the *μίασμα* does not appear till v. 100, where it first assumes the shape of *murder.* Cf. Eur. Herc. F. 1233. 1324.

97, 8. *τεθραμμένον* (*born, bred, fostered*) *ἐν τῇδε χθονί.* (Why all these words should be emphatically pronounced, the reader's own good taste will suggest to him.)

98. *μηδ' ἀνηκ. τρέφειν.* Wunder: "*nor foster*, i. e. *tolerate it any longer, since it cannot be expiated.*" Perhaps: *much less tolerate it, till it becomes incurable.*

99. Œdipus, instead of first asking as to the nature of this dreadful guilt which has been committed (*τίς ὁ τ. τ. ξ.*) inquires as to the mode by which the *μίασμα* is to be purged. Creon replies in the order of the questions as they are put to him.

100. *ἀνδρηλατοῦντας* (*ἀνὴρ, ἐλαύνειν*) sc. "The god has commanded us to purge or purify the city, by driving the *μιάστορες* into banishment, or exacting the usual punishment of murder, *blood for blood.* On the word *ἀνδρηλατεῖν* (*to drive* into banishment) cf. Ruhnken ad Tim. p. 34. Blomf. Gloss. Sept. c. T. 634. infr. 402.

Ib. *φόνῳ φόνον λύοντας.* Eurip. Or. 503. *κἄπειθ' ὁ κείνου γενόμενος φόνῳ φόνον | λύσει.*

101. *τόδ' αἷμα, this murder* (Eurip. Phœn. 1517. *τρισσὰ τάδ' αἵματα σύγγονα*) *of which I spake.* Infr. 113. *τῷδε φόνῳ, the murder which you just mentioned.* Œd. Col. 898. *πρὸς τοῦσδε βωμοὺς*, the altar of *which I just spake.* Cf. Ell. II. 271. "Hanc cædem dixit, quoniam præcedentibus verbis satis designavit *μίασμα χώρας, τεθραμμένον χθονὶ ἐν τῇδε*, et *φόνῳ φόνον πάλιν λύοντας.*" Dind.

Ib. *χειμάζειν*, properly said of stirring up a storm, here figuratively *infortunio agitare.* Consult Lobeck ad Phryn. p. 388. For instances of construction, cf. infr. 159. Œd. Col. 380. 1120. Antig. 260. 413.

102. *ποίου—τύχην.* i. e. *ποίου γὰρ ἀνδρός ἐστιν ἥδε ἡ τύχη, ἣν μηνύει;* Wund.

ΚΡ. ἦν ἡμὶν, ὦναξ, Λάϊός ποθ' ἡγεμὼν
γῆς τῆσδε, πρὶν σὲ τήνδ' ἀπευθύνειν πόλιν.
ΟΙ. ἔξοιδ' ἀκούων· οὐ γὰρ εἰσεῖδόν γέ πω.
ΚΡ. τούτου θανόντος νῦν ἐπιστέλλει σαφῶς
τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς.
ΟΙ. οἱ δ' εἰσὶ ποῦ γῆς; ποῦ τόδ' εὑρεθήσεται
ἴχνος παλαιᾶς δυστέκμαρτον αἰτίας;
ΚΡ. ἐν τῇδ' ἔφασκε γῇ. τὸ δὲ ζητούμενον
ἁλωτόν· ἐκφεύγει δὲ τἀμελούμενον.
ΟΙ. πότερα δ' ἐν οἴκοις, ἢ 'ν ἀγροῖς ὁ Λάϊος,
ἢ γῆς ἐπ' ἄλλης τῷδε συμπίπτει φόνῳ;

105. *οὐ γὰρ εἰσεῖδόν γέ πω.* (A sensation through the theatre, the auditors knowing what Œdipus as yet did not know.)

106. "Cohærent verba *τούτου θανόντος τοὺς αὐτοέντας.*" DIND.

Ib. *ἐπιστέλλει.* Sch. *ἐντέλλεται, commands.*

107. *αὐτοέντας* = *αὐθέντας* (*αὐτὸς, ἕντεα*), *assassins.* Consult Valck. Diatr. p. 189. Lobeck ad Phryn. p. 120.

Ib. *χειρὶ τιμωρεῖν.* Infr. 140. *κἂμ' ἐν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.*

Ib. *τινὰς, whosoever they may be.*) Bernhardy (Wissensch. Syntax, p. 441) die *etwanigen* Thäter. Coll. Plat. Soph. 237. c. Add Œd. Col. 288. *ὅταν δ' ὁ κύριος παρῇ τις* (*whoever that sovereign of your's may be*). Æsch. S. c. T. 599. Elmsley and Dindorf prefer *τινά.*

108. *ποῦ γῆς;* Cf. infr. 367. 413. 1309. 1442. &c. Ib. *οἱ δ'* Herm. Wund. Dind. *οἵδ'* Ebner e MS. Palat.

109. *δυστέκμαρτον, difficult to be traced.* For the shortening of the middle syllable in thesis, see Herm. ad Orph. Argon. 12.

110. *τὸ ζητούμενον.* Erfurdt compares Chæremon Stob. 1. 9. p. 236. Heer. *οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις, ὅ τι | οὐκ ἐν χρόνῳ ζητοῦσιν ἐξευρίσκεται.* Brunck, Terent. Heaut. IV. 2. 8. Nihil tam difficile 'st, quin quærendo investigari possiet.

111. *ἐκφεύγει.* SCHOL. *λανθάνει.*

112, 13. What! so ignorant after so many years of marriage with the widow of Laius? If authority of the highest order could throw a shield over so gross a violation of dramatic probability, Sophocles has received it at the hands of Aristotle (A. P. XVIII. 14. XXV. 8. ed Herm.) and W. Schlegel (Ueber die dram. Kunst. T. 1. 182). But neither the ancient nor the modern critic has perhaps gone to the real ground of those violations, which meet us more than once or twice in the present drama. Where a play was acted but once, as was the case at Athens, the writer would knowingly hazard a trespass now and then, and if detected, he perhaps exclaimed, as Fielding or Dryden is said to have done, "*δλουτο*! what, have the boobies found it out?" But the comic poets, it will be said, were at hand, ready to note all such trespasses. True: but the

ΚΡ. θεωρὸς, ὡς ἔφασκεν, ἐκδημῶν, πάλιν
πρὸς οἶκον οὐκ ἔθ' ἵκεθ', ὡς ἀπεστάλη.
ΟΙ. οὐδ' ἄγγελός τις οὐδὲ συμπράκτωρ ὁδοῦ
κατεῖδ', ὅτου τις ἐκμαθὼν ἐχρήσατ' ἄν;
ΚΡ. θνήσκουσι γὰρ, πλὴν εἷς τις, ὃς φόβῳ φυγὼν
ὧν εἶδε πλὴν ἓν οὐδὲν εἶχ' εἰδὼς φράσαι.
ΟΙ. τὸ ποῖον; ἓν γὰρ πόλλ' ἂν ἐξεύροι μαθεῖν,
ἀρχὴν βραχεῖαν εἰ λάβοιμεν ἐλπίδος.
ΚΡ. λῃστὰς ἔφασκε συντυχόντας οὐ μιᾷ
ῥώμῃ κτανεῖν νιν, ἀλλὰ σὺν πλήθει χερῶν.

comic criticisms did not in general come till twelve months after: the dramatist mean time had made his present impression, and perhaps secured the prize of victory.

114. *θεωρὸς*, a person who travels abroad for the purpose of consulting an oracle, or transacting other religious business. Œd. Col. 413. *ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας.* Pausan. IX. 38. *τάφοι δὲ Μινύου καὶ Ἡσιόδου. καταδέξασθαι δέ φασιν οὕτω τοῦ Ἡσιόδου τὰ ὀστᾶ. νόσου καταλαμβανούσης λοιμώδους καὶ ἀνθρώπους καὶ τὰ βοσκήματα, ἀπο-τέλλουσι θεωροὺς παρὰ τὸν θεόν.* Euripides (Phœn. 36) says that Laius had gone to inquire of the oracle respecting his exposed child. A more likely object was, to ask how the ravages of the Sphinx might be stopped.

116. *οὐδ' ἄγγελός τις.* Schol. *οἷον, ἀκόλουθος, παρ' οὗ τις ἂν μάθοι, καὶ χρήσαιτο πρὸς ζήτησιν.*

Ib. *συμπράκτωρ ὁδοῦ, companion in his travels.*

117. *ὅτου τις*, &c. = *ὅτῳ τις χρησάμενος ἐξέμαθον ἄν.* Cf. Matth. §. 557. 2. 1.

120. *τὸ ποῖον*; Cf. Œd. Col. 1705. Electr. 671.

Ib. *ἐξεύροι.* gl. *ἀντὶ τοῦ μηχανὴν δοίη.* The verb *εὑρίσκειν* often implies not so much to *excogitate*, as to afford the means by which a thing may be done. Erfurdt gives as instances Lucian Parasit. VII. 126. *εὕροις εἰπεῖν.* Plutarch. præc. reipubl. gerendæ, p. 798. f. *ζητῶν δὲ παύσασθαι καὶ δεόμενος μεταβολῆς καὶ ἡσυχίας, εὗρε καταβέσθαι τὴν δύναμιν.*

122, 3. Wunder, with great good sense, suggests that this story had most probably been set on foot by the fugitive slave, in order to excuse the cowardice of Laius and his attendants in being worsted by a single man. How much the composition of the fable is assisted by not bringing too soon to light the *single* person by whom this wholesale deed of blood had been accomplished, is very obvious.

Ib. *λῃστὰς, robbers, brigands*, not unlike those perhaps whom Josephus records with such power of language in his Jewish Antiquities, and two of whom are to be recognized in Matth. XXVII. 38.

Ib. *οὐ μιᾷ ῥώμῃ* (a sensation through the theatre, who know that it *was* by a single person's strength that the murder had been committed.)

123. *σὺν πλήθει χερῶν, by means of a numerous band.* cf. infr. 124. 657.

ΟΙ. πῶς οὖν ὁ λῃστὴς, εἴ τι μὴ ξὺν ἀργύρῳ
ἐπράσσετ' ἐνθένδ', ἐς τόδ' ἂν τόλμης ἔβη;
ΚΡ. δοκοῦντα ταῦτ' ἦν· Λαΐου δ' ὀλωλότος
οὐδεὶς ἀρωγὸς ἐν κακοῖς ἐγίγνετο.
ΟΙ. κακὸν δὲ ποῖον ἐμποδὼν, τυραννίδος
οὕτω πεσούσης, εἶργε τοῦτ' ἐξειδέναι;
ΚΡ. ἡ ποικιλῳδὸς Σφὶγξ τὰ πρὸς ποσὶ σκοπεῖν
μεθέντας ἡμᾶς τἀφανῆ προσήγετο.
ΟΙ. ἀλλ' ἐξ ὑπαρχῆς αὖθις αὖτ' ἐγὼ φανῶ.
ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σὺ
πρὸ τοῦ θανόντος τήνδ' ἔθεσθ' ἐπιστροφήν·

124, 5. *εἰ ἐπράσσετο .. ἂν ἔβη.* This idiom having been largely explained by me in other publications, two or three references to examples in Sophocles will here suffice. Infr. 432. Œd. Col. 271. 951. Antig. 906.

Ib. *ξὺν ἀργύρῳ, by means of money, by a bribe.*

125. *ἐνθένδε* (Schol. *from this city.*) Dobree compares Thucyd. V. 83. *ὑπῆρχε δέ τι αὐτοῖς καὶ ἐκ τοῦ Ἄργους αὐτόθεν πρασσόμενον.* Cf. Antig. 1077. (*Œdipus looks intently at Creon as he utters this.*)

126. *δοκοῦντα ταῦτ' ἦν.* "Such was suspicion's comment." Dale.

128, 9. *τυραννίδος οὕτω πεσούσης, a monarch having thus fallen.* A common mode with Sophocles of putting things for persons.

130. *ποικιλῳδὸς, singing things implicated and deceitful.* The allusion is to the enigmatical and oracular terms in which the sphinx-question was propounded. Cf. Stanl. ad Œd. Prom. 662. Valck. ad Phœn. 50. nos in Equit. v. 194. &c.

Ib. *Σφίγξ.* (Æsch. Sept. c. 7. 536 sq. 554 sq. 775 sq.) The reader is ill-prepared, I fear, to see this "winged girl" converted into a volcanic mountain, and to find Œdipus as absolute and efficient in the world of science, as on the throne of Thebes. How far the language of Hesiod and Sophocles justify us in taking this view of the subject, will most probably be explained on a future occasion (cf. infr. 1525.): in the mean time the reader is left to the *poetry* of the tale, subject to such deduction as may be derived from the following references—Grævius ad Hes. Theogon. 326. Apollodor. III. 5. 8. Pausan. IX. 26. Plin. VIII. 30. Diodor. III. 35. IV. 69. Winckelm. Not. 337. Schlegel Ueber dramatische Kunst und Litt. I. 179.

Ib. *τὰ πρὸς ποσί.* Pyth. III. 108. *τὸ πὰρ ποδὸς, præsentem conditionem.* Diss. Cf. Philoct. 838.

131. *τἀφανῆ, things unknown, difficult of investigation.* Elmsley compares Rhes. 482.

132. *ἐξ ὑπαρχῆς* (*as it was originally*)—*φανῶ, I will drag into light.* (A sensation in the theatre, as Œdipus pronounces this in a determined tone.)

134. *πρὸ τοῦ θανόντος.* Gloss in A. *ὑπὲρ, in behalf of.* Cf. sup. 10. Œd. Col. 811.

ὥστ' ἐνδίκως ὄψεσθε κἀμὲ σύμμαχον
γῇ τῇδε τιμωροῦντα τῷ θεῷ θ' ἅμα.
ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων,
ἀλλ' αὐτὸς αὑτοῦ, τοῦτ' ἀποσκεδῶ μύσος.
ὅστις γὰρ ἦν ἐκεῖνον ὁ κτανὼν τάχ' ἂν
κἄμ' ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.
κείνῳ προσαρκῶν οὖν ἐμαυτὸν ὠφελῶ.
ἀλλ' ὡς τάχιστα, παῖδες, ὑμεῖς μὲν βάθρων
ἵστασθε, τούσδ' ἄραντες ἱκτῆρας κλάδους·

Ib. *ἕθεσθ' ἐπιστροφὴν* = *ἐπεστράφεσθε*. So infr. 1448. *τῆς μὲν* — *ὃν θέλεις τάφον θοῦ* = *θάπτε*. Œd. Col. 466. *θοῦ καθαρμὸν τῶνδε δαιμόνων* = *κάθαιρε τάσδε δαίμονας*. 542. *ἔθου φόνον πατρός*. 1139. *μῆκος τῶν λόγων ἔθου*. Cf. Ell. in v. *τιθέναι*.

136. *τιμωροῦντα*. Schol. *προσβοηθοῦντα*.

137. *φίλων* = *φίλου*. For similar instances, cf. infr. 366. 487. 495. 1093. 1176. 1184. 1246. 1250. 1495.

138. *αὐτὸς* (*ὑπὲρ*) *αὑτοῦ*, sc. *ἐμαυτοῦ*. Matth. §. 489.

Ib. *ἀποσκεδῶ*, Attic future for *ἀποσκεδάσω*. Œd. Col. 620. *διασκεδῶσιν*. Æsch. Prom. 25. *σκεδᾷ*. Arist. Vesp. 229. *διασκεδῶ*. Cf. Schneider de dialect. Trag. p. 13. Ib. *μύσος*. Cf. Herc. F. 1155. 1219.

139. *τάχ' ἄν*, *perhaps*, *easily*, *readily*. This and other constructions will be more minutely examined in future plays.

140. *κἄμ'*, as also *κείνῳ* and *ἐμαυτὸν* in the following verse, are to be pronounced with a strong emphasis. Emphatic pronouns abound so much throughout the writings of Sophocles, and give them so much force and beauty, that were it not for a wish to avoid singularity, a text, marking them by a distinct character, would I think long before this have been furnished.

142. *παῖδες*. Under this term is to be considered the whole band of supplicants, priests inclusive; but the paternal heart of Œdipus restricts his language as it were to the younger and more interesting portion of the band.

Ib. *βάθρων*, the steps of the altar, where the suppliants were sitting. For some excellent remarks as to whether the genitive is governed by *ἵστασθε* or *ἄραντες*, see Wunder in loc. c. and Œd. Col. 571. Cf. Herc. F. 715. Tro. 16.

143. *ἵστασθε* = *ἀνίστασθε*. Schol. Cf. Philoctet. 893. *ἀλλ' ἵστω τε καὐτὸς ἀντέχου*.

Ib. *ἄραντες*, *having taken up*. Had the supplicatory branches then been deposited on the ground, on the steps of the altar, or on the altar itself? The general language of antiquity is in favour of the latter. Æsch. Suppl. 475. *κλάδους γε τούτους αἰψ' ἐν ἀγκάλαις λαβὼν, | βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων | θές*. Eurip. Heracl. 124. *ἱκέται κάθηνται παῖδες οἵδ' Ἡρακλέους, | βωμὸν καταστέψαντες*. Andoc. de Mysteriis 15, 11. *ἀναστὰς Καλλίας ὁ Ἱππονίκου τὴν σκευὴν ἔχων λέγει ὅτι ἱκετηρία κεῖται ἐπὶ τοῦ βωμοῦ*. For the violet chaplets placed on the altars of the gods on a more festive occasion, see Dissen's Pindar, p. 617.

Ib. *ἱκτῆρας κλάδους*. Æsch. Suppl.

ἄλλος δὲ Κάδμου λαὸν ὧδ' ἀθροιζέτω,
ὡς πᾶν ἐμοῦ δράσοντος. ἢ γὰρ εὐτυχεῖς
σὺν τῷ θεῷ φανούμεθ', ἢ πεπτωκότες.
ΙΕ. ὦ παῖδες, ἱστώμεσθα· τῶνδε γὰρ χάριν
καὶ δεῦρ' ἔβημεν ὧν ὅδ' ἐξαγγέλλεται.
Φοῖβος δ' ὁ πέμψας τάσδε μαντείας ἅμα
σωτὴρ θ' ἵκοιτο καὶ νόσου παυστήριος.

21. σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις | ἑριστέπτοισι κλάδοισιν. 147. τὸν πολυξενώτατον | Ζῆνα τῶν κεκμηκότων | ἑξόμεσθα σὺν κλάδοις. 237. κλάδοι γε μὲν δὴ, κατὰ νόμους ἀφικτόρων, | κεῖνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις. 328. τί φὴς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν, | λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους; 500. κλάδους μὲν αὐτοῦ λεῖπε, σημεῖον πόνου. Cf. Æsch. Eumen. 43. Eurip. Suppl. 113. Heracl. 518.

144. ἄλλος δέ. As the monarchs of the ancient tragic stage never appeared without a suitable train of attendants, it is perhaps to one of them that this is addressed.

Ib. Κάδμου λαὸν (Eurip. Phœn. 124. 1254. 1481. Suppl. 339. 674. 754). The poet is here preparing the way for the entrance of his choral troop. That this did not consist, as some have imagined, of the sacerdotal portion of the suppliants on the stage, might be pretty clearly proved, were other arguments wanting, from a corresponding passage in the Antigonē (156–164). Though uncircumscribed in political power, the Theban monarchs appear from that passage to have consulted the senior and more dignified members of the state on arduous occasions, convoking them by a solemn summons.

Ib. ἀθροιζέτω. On the initiatory breathing of this word, see Schneider de Dial. p. 18.

145. ὡς πᾶν ἐμοῦ δράσοντος. On those various modes of speech, where πᾶν implies *attempting* and *investigating* to the last degree, consult Heindorf ad Plat. Phædr. p. 249. Dissen, Expl. Pind. p. 507. Kuster ad Ar. Equ. 753. Valck. Diatr. p. 233. Ellendt. in voc. πᾶς.

146. σὺν τῷ θεῷ. (A wide difference of feeling between the spectators and Œdipus as he pronounces these words with deep reverence; *they* applying the word πεπτωκότες to the ensuing investigation, *he*, no doubt, the word εὐτυχεῖς.) For this and cognate expressions in the deeply pious Pindar, cf. Nem. VIII. 28. Isthm. I. 6. IV. 2. 7. Olymp. X. 125, &c. Diss. Comment. p. 112. 563.

148. ὧν ὅδ' ἐξαγγέλλεται, *quæ ille* (Œdipus sc.) *ultro et quasi de suo protulit*. El. Elmsley compares Eur. Heracl. 532. Ion 1605. Soph. Aj. 1376.

149. μαντεία, *prophetic response*. Trach. 238. εὐκταῖα φαίνων, ἢ 'πὸ μαντείας τινός;

150. νόσος. As implying *plague* or *pestilence*, this word again occurs infr. 217, 303. So Thucyd. II. 47. καὶ ὄντων αὐτῶν (Lacedæmonii sc.) οὐ πολλάς πω ἡμέρας ἐν τῇ Ἀττικῇ ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις. In the sacred writings, this scourge of the East appears as "the pestilence which walketh in darkness, and the *sickness* which destroyeth at noonday."

Ib. παυστήριος = παυστήρ. "Nam

ΧΟΡΟΣ.

ὦ Διὸς ἀδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου στρ. ά.

σωτήριος, λυτήριος, θελκτήριος, alia, poetæ cum genitivo rei servatæ, liberatæ, pulsæ conjungunt." EL.

151. The Chorus, consisting of the principal men of Thebes, here enter the orchestra, and chaunt their entrance-song. Anxious inquiries respecting the oracular response which they know to have arrived from Delphi, though its contents are yet a secret to them, appeals to certain divinities (of whom more hereafter), touching pictures of the scourge under which the city is suffering, a prayer that the god in whom this pestilence is personified may be driven from the country, or be crushed under the thunderbolts of Zeus, together with a fresh appeal to protecting or cathartic deities, form the subject of this noble but somewhat difficult ode.

Ib. *ὦ Διὸς ἀδυεπὲς φάτι.* In explaining these words, it will be more convenient to reverse the order in which they occur. *φάτις, an oracular response.* Cf. infr. 310. 323. 1440. Æsch. Ag. 1103. *ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις | βροτοῖς στέλλεται.* More frequent in Euripides, Phœn. 23. *γνοὺς τἀμπλάκημα, τοῦ θεοῦ τε τὴν φάτιν.* Suppl. 844. *πικρὰν Φοίβου φάτιν.*

Ib. *ἀδυεπές.* As the Chorus did not yet know the nature of the response come from the Delphic shrine, this epithet perhaps refers to the outward form, in which those responses were usually clothed, viz. the hexameter verse (Pausan. Phoc. c. 5.) into which, or its cognate forms, the choral strain seems by a sort of sympathy to flow. Hom. h. *εἰς Σελήνην: Μοῦσαι, | ἡδυεπεῖς κοῦραι Κρονίδεω Διὸς, ἵστορες ᾠδῆς.* Hes. Theog. 965. 1021. *ἡδυέπειαι | Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο.* For Pindaric use of the word, see Ol. X. 113. Nem. I. 4. VII. 30. For some grammatical niceties connected with the word, cf. Herm. and Ellendt, and Ebner in Sem. Phil. p. 72. *ἀδυεπὴς* WUND.

Ib. *Διός.* But why is this *φάτις,* though confessedly coming from the shrine of Delphi, ascribed to Zeus, and even subsequently (v. 187.) termed his "golden daughter"? It must be remembered that in all prophetic intercourse with mankind, Apollo acted but a delegated part, the primal agency lying with his father, the king of heaven. It is the latter who sends the omen-bird and other signals by which Phœbus and other [1]gods become possessed of mantic power (H. h. Merc. 213. h. Cer. 46.); those signals being to the right if propitious (Il. II. 353), to the left, if otherwise. (Od. XX. 242.) Hence the first declaration of the Homeric Apollo (h. Apoll. 131.)—after praying for a harp and crooked bow—is to the effect, that in a pro-

[1] Sickler considering the ancient gods themselves as little more than cosmic powers, oracularly declaring the will of Zeus, and the world itself (*κόσμος*) to be little more than a קֶסֶם (Kesem) or *prediction* of the same god, observes, "Sie sind nur Orakel oder Verkünder seines Willens und seiner Macht in seiner Weltordnung. Sie sind nur Theoi, Semit. Theuteh, d. i. Kosmische Kräfte, die seine Macht verkünden. Vergl. Herod. II. 6. 52. denn das All, Kosmos, ist nur ein Kesem, d. i. ein *Orakel* oder eine *Verkündigung* Gottes (Cadmus, p. 19.)." Looking to the boundless universe, and to the small space which we occupy in it, there may be more in all this than our limited faculties are at present capable of fathoming.

Πυθῶνος ἀγλαὰς ἔβας
Θήβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων,
ἰήϊε Δάλιε Παιάν,

phetical capacity he will declare to men the true counsels of Zeus. (*χρήσω τ' ἀνθρώποισι Διὸς νημερτέα βουλήν.*) This will suffice to explain the admissions made by the god himself, or by others for him, in Greek dramatic poetry. Æsch. Eumen. 586. *οὐπώποτ' εἶπον μαντικοῖσιν ἐν θρόνοις, | οὐκ ἀνδρὸς, οὐ γυναικὸς, οὐ πόλεως πέρι, | ὃ μὴ 'κέλευσε Ζεὺς 'Ολυμπίων πατήρ.* Ib. 19. *Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.* Œd. Col. 623. *εἰ Ζεὺς ἔτι Ζεύς, χὠ Διὸς Φοῖβος σαφής.* 793. *σαφεστέρων κλύω Φοιβοῦ τε | καὐτοῦ Ζηνὸς, ὃς κείνου πατήρ.* Hence Tiresias, who in the present drama is put nearly on a level with Phœbus himself for prophetic powers (infr. 284. 5), appears in the Pindaric writings, as the *Διὸς ὑψίστου προφάτης ἔξοχος, ὀρθόμαντις Τειρεσίας.* (Nem. I. 90.) That Apollo also, in those writings, derives his powers solely from Zeus, see Olymp. VIII. 54 sq. Cf. infr. 498. See also the noble ode (infr. 897 sq.) where the three great prophetic seats, Delphi, Abæ, and Olympia, are brought together. As this subject will again come under discussion in the poet's "Trachiniæ," further remarks may here be spared.

Ib. *πολυχρύσου.* The epithet is equally correct, whether applied to the costly presents made to the Delphic shrine by grateful votaries, or to the rich treasuries deposited there by nations or individuals for purposes of security. The reader who wishes to make himself master of this subject from ancient authorities, may consult Pausanias. (Phocid. cc. 9–32.): in a more modern form, it will be found in Van Dale de Oraculis, in the notes appended to Thudichum's German translation of the Œdipus, and an elegant little Italian work, "L'Oracolo di Delfo," by Count Mengotti. See more particularly pp. 17. 45, 46. 93. For Pindaric applications of the word, whether in a literal or metaphorical sense, see Pyth. IV. 95. VI. 8. Fragm. Select. (Diss. edit.) 136. 139. As an epithet of towns and persons, it occurs both in Homer and Hesiod.

152. Πῡθὼν, ῶνος, another form for Πυθὼ, οῦς. (infr. 603.) Il. II. 519. *Πυθῶνά τε πετρήεσσαν.* H. h. Merc. 178. *εἶμι γὰρ εἰς Πυθῶνα.* Pindar. Pyth. XI. 15. *ὄφρα Θέμιν ἱερὰν Πυθῶνά τε καὶ ὀρθοδίκαν | γᾶς ὀμφαλὸν κελαδήσειν'.* See also Olymp. II. 88. VI. 61. XII. 26. Pyth. IV. 5. VII. 11. Nem. IX. 11. X. 47. Pyth. XII. 10. Supply the prep. *ἀπὸ.* Schol.

153. *ἐκτέταμαι.* perfect. pass. of *ἐκτείνειν.* The primary meaning of this word as applied to *stretching out* the dead, leads easily to the metonymic sense in which it is here employed. *My trembling mind is on the stretch.* Solger, who observes most of the metrical forms of the original, translates not amiss:—Von Zagen erstarr' ich im Innersten, schrechengeschüttelt. See further Herm. and Ell. and Bernhardy's Wissensch. Syntax, p. 428.

Ib. *φοβερὰν* Schol. *περίφοβον.*

Ib. *πάλλων.* Erfurdt refers for similar passive significations to Eurip. Electr. 435. 477. Phœniss. 1133. (*κρύπτειν*). Soph. Aj. 627. (*κεύθειν*). See also Porson ad Eur. Or. 316.

154. *ἰήϊε Δάλιε Παιάν.* These words have occasioned no small trouble to the commentators on So-

ἀμφὶ σοὶ ἀζόμενος, τί μοι ἢ νέον, 155

phocles. Our own view of the subject will be assisted by taking the words, as on a former occasion, in their reverse order.

Ib. Παιάν. It has been seen in a former note that the *pæan*, as a hymn, was a grave and solemn strain addressed to Apollo and Artemis as saving and healing powers. We do not therefore I think go wrong, when, as a person, we translate generally—*healer of ills*. So Orph. h. 34. ἄλθε, μάκαρ Παιὰν ταυροκτόνε, Φοῖβε Λυκωρεῦ. In h. 8. Helios, the sun-god, is addressed as φερίσβιε, κάρπιμε, Παιάν. Nor was this title apparently confined to Apollo and Artemis. Pausanias, speaking of an altar in the once Bœotian Oropus (I. 34. 3), mentions an Athenë Pæonia, as well as an Apollo Pæon, (Ἀπόλλωνος Παιῶνος, ...καὶ Ἀθήνας [m] Παιωνίας,) and with whom the Theban Athenë claimed close sisterhood, we shall presently have to discuss. (infr. 160). It may be added that Creuzer (Symb. II. 276.) speaking of the Carthaginian Esmun or Asklepios, observes, 'here, as among the Phœnicians, he was probably termed the health-god *Pæon*, and healing powers ascribed to him.' (Metre: dactylic with anacrusis.)

Ib. Δάλιε (cf. Aj. 704.) *at Delos born*. The force of this word will be better understood, when the epithet *Lycius*, as applied to Apollo, and the close connexion between Lycia and Delos, as seats of sun-worship, come to be explained. (infr. 203.) For general references to this island in conjunction with Apollo, the reader may consult the Homeric h. to Apollo. Od. VI. 162. Herodot. I. 64. Thucyd. III. 104. Callimach. in Delon. Dissen's Comment. in Pind. pp. 219. 524, 5.

Ib. ἰήϊε. I have had occasion in another work to remark, how often the Greeks and other eastern nations expressed their feelings by exclamations; the same exclamation being often expressive of opposite feelings (cf. infr. 174.) according to the tone of voice thrown into it. Had the Pæanic and Dithyrambic hymns of antiquity reached us, we should perhaps have found the exclamation of *lὴ, lὴ*, as much prevailing in the former, as εὐοῖ and εὐὰν in the latter (cf. infr. 211.) Hence the Scholiast, or whoever it is that Wunder quotes, for he gives no name: ἐλέγετο καὶ ὁ Ἀπόλλων ἰήϊος, ὡς ὑπὸ τοιούτου μέλους ὑμνούμενος, ὥσπερ εὔϊος ὁ Διόνυσος· καὶ ἐπὶ τοῦ παιᾶνος τὸ αὐτὸ τοῦτο συμβαίνει. cf. infr. 1096. ἰήϊε Φοῖβε. (H. h. Apoll. 120. ἴηϊε Φοῖβε. 272. ἰηπαιήονι. 500. ἰηπαιήον' ἀείδειν.) Æsch. Ag. 144. ἰήϊον δὲ καλῶ Παιᾶνα. (If the above views are correct, it is obvious that we can only translate, either by naturalizing the original word, and saying *Ieeian*, or else using a long paraphrase, *healer of ills, at Delos born, and invoked in our solemn songs by the exclamation lὴ, lή.*)

155. ἄζεσθαι, an Homeric word, implying the reverential feeling entertained for gods, for parents, and for superiors in age. Il. I. 21. ἀζόμενοι...Ἀπόλλωνα. Od. XVII. 401. μήτ' οὖν μητέρ' ἐμὴν ἄζευ τόγε. Il. XIV. 261. Hes. Th. 532. (cf. Goettl. in loc.)

Ib. ἀμφὶ, *propter*. Cf. Pind. Ol. VIII. 114. IX. 20. Pyth. VIII. 48 &c.

[m] See further on the subject of an Apollo Pæan, and an Athenë Pæonia, Orph. h. 32. Creuz. II. 391–8. 691. 737, 8, 9. 740, 1, 2. and Thudichum's notes to Œd. T. I. 233.

ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.
εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.

Ib. ἢ νέον. SCHOL. ἢ νεωστί.

156. περιτελλομέναις ὥραις *revolution of time.* SCHOL. τί μοι ἢ νῦν ἢ μετὰ χρόνον ἀνύσεις; Il. II. 551. περιτελλομένων ἐνιαυτῶν. Od. XI. 294. h. Apoll. 350. περιτελλομένου ἔτεος. Aristoph. Av. 696. περιτελλομέναις ὥραις. Pind. Ol. IV. 4. ὧραι...ἑλισσόμεναι. Isthm. III. 29. Goettl. ad Hes. Theog. 184. περιτελλόμενος ἐνιαυτὸς est *annus vertens*, περιπλόμενος vero *annus inversus.*

Ib. ἐξανύσεις. SCHOL. ἐκπράξεις.

158. Dale translates the verse, (and in that translation is closely followed by the German Solger,)

'Say, child of Hope, imperishable Fame!'

What ideas the translators attached to this it would be difficult to say; that it does not agree with the context is pretty clear. The word Ἐλπὶς in the Greek language signifies as much *fear* as *hope*, (cf. infr. 486. 771. and Goettling ad Hes. Op. v. 94.) and that it is to be understood of this mixed feeling on the present occasion, is past a doubt. For what is Φάμα here? Surely nothing more than the φάτις or *oracular response*, thrown by a bold image (of which more presently) into a personified form. In a preceding verse (151), the φάτις had been questioned, as to what form she came in,—favourable or unfavourable,—(the Chorus not having been in the orchestra, while the conversation took place between Creon and Œdipus,) and no answer having been returned, the poet after the usual poetical fashion, repeats the question, and still remaining without a reply, he troubles himself no further with so close a personage, but proceeds to the business of his Ode. Our best resource in this as in so many other passages of Grecian literature where we want equivalent terms, is to translate by the words themselves, and allow to ELPIS and PHEME as much of divinity as to the ATHENÊ and ARTEMIS, whom we shall presently have to discuss. As to the epithet 'golden,' it is little better than a poetical expletive, being applied to all deities and every thing connected with them. If these interpretations are correct, the Scholiast and Dindorf are not quite so, when they explain the text by saying "quia *sperantes* oracula consulant." It is mixed feelings of hope and fear, which induce men to pry into futurity, and hence the affiliation in the present instance.

Ib. Φάμα. That Sophocles abounds more in these abstract divinities than either of his two great contemporaries, is very certain: whence did he derive the practice? I answer without hesitation, from that great Theban poet, to whom we so continually resort for illustrations of him. What is *Day* in that poet? the child of Helios. (Ol. II. 56). Who is Helios himself? the father of sun-beams (Ol. VII. 129). Who is Aggelia (*news* or *a message*)? the daughter of Hermes (Ol. VIII. 107.). *Showers*, the children of Clouds (Ol. X. 3.); *Songs*, the daughters of the Muses (Nem. IV. 5.); *Insolence*, the mother of Satiety (Ol. XIII. 13); *Pretext*, the daughter of Epimetheus (Pyth. V. 36), and the first Down upon the cheek, (Nem. V. 10.)—but we should never have done, if we went into this last case of maternity, and many others that might be added. But was Pindar himself the originator of this style of poetry, or did he follow in the

πρῶτά σε κεκλόμενος, θύγατερ Διὸς, ἄμβροτ' Ἀθάνα, ἀντ. ά.

wake of poetical predecessors? Let the reader compare Ol. XIII. 13. and Herodot. T. IV. p. 996. (Gaisf. ed.) and his inference perhaps will be, that the Theban Pindar only followed the Theban Bacis, who perhaps wrote in this manner, just as temple-priests and oracular songsters had written for ages before him.

159. *κεκλόμενος.* We must not look too closely at a little lapse on the part of so profound a grammarian as Matthiæ, who by referring this participle to *ἐκτέταμαι* §. 312. 5. 556. 2.) destroys all the force and sublimity of the passage. The construction (*πρῶτά σε κεκλόμενος—τρισσοὶ ἀλεξίμοροι προφάνητέ μοι*, i. e. *primam te appellans—rogo vos ut* —) has been illustrated by Erfurdt from a passage in Plato (6 Legg. 769, c.) *θνητὸς ὢν—σμικρόν τινα χρόνον αὐτῷ πόνος παραμενεῖ πάμπολυς.* cf. Ebner Sem. Phil. p. 73.

Ib. *Ἀθάνα.* (cf. Æschyl. S. c. T. 12. Eur. Phœn. 1387.) Before investigating the various divinities, who come under notice in the following ode, one or two preliminary observations will not be found irrelevant. In all appeals of the ancients for divine assistance, two things seem necessary; first that the deities addressed should have immediate reference to the purpose for which they are invoked; and secondly, that those deities are as much as possible to be viewed under local and not under general attributes. Under what particular circumstances, then, does the *Theban*, for we are not dealing with the *Attic* Athenë, here come before us? The Bœotian land is suffering under the most terrible of eastern scourges—the atmosphere is loaded with poisonous vapours—beneath a lurid sun and a malignant moon plants droop, the cattle perish, and children die before they come to the birth. What is wanted in return? Clearly a purer air—bright solar beams instead of the influences of fiery and malignant planets—a moon, not hid in sable clouds, but riding in peerless majesty, "apparent queen of heaven"—health-gods and health-goddesses, and if among the latter an *Ilithya*, repairing by new births the many which have failed, so much the better. Does the Bœotian Athenë answer to one or more of these demands? Let us examine. When in a former note (v. 20), we first made acquaintance with this goddess under her other name of Pallas, we found her closely connected by the common name of Tritonia with the Pallas of Libya. What was the character of the goddess there? The writer, who has given most attention to these matters, having from a variety of ingenious observations seen reason to conclude, that that singular tribe of women known to us by the name of Amazons, were nothing more than a race of women devoted to abstinence and moon-worship (Creuz. Symb. II. 171–6.), when he arrives at Libya in the course of his profound researches, finds the young females of that country so closely resembling the Amazons in their habits (II. 642 sq.), that could we be secure of the author's first premises, we should at once feel justified in asserting moon-worship to have been the peculiar rite of the Libyan (II. 261. 2.) and consequently of the Bœotian Pallas. In the present instance, however, we prefer to consider her as a goddess of

γαιάοχόν τ' ἀδελφεὰν 160

light generally and of a purer æther. And in this instance, from whatever quarter we bring her, whether we look to pure Bœotian myths, or those which connect Attic and Bœotian legends on the subject, whether we turn to fable, allegory or the fine arts, our difficulty, cramped as we are for room, lies rather in the embarrassment of wealth than of poverty. Do we bring our Athenë to Thebes by the joint instrumentality of Egypt and Phœnicia? She is then that Neith, or parent of pure solar light, on whose temple was written the well-known inscription, "that which is and will be and has been, that am I; my veil no one has uncovered, and the fruit which I bore has become the Sun." (Ib. 672). On this birth of a Sun by Athenë to Hephæstus, the ancient myths continually dilate; and hence perhaps the almost filial affection shewn to her by Helios in the writings of the Theban Pindar. (Ol. VII.) Nay, the legends went still further, representing her not only as the mother of the sun, but as the mother of the sun, moon and stars personified (Symb. II. 672. 709); but with this difference, that while they are changeable and inconstant, she remains ever one and the same. But if thus substantially a goddess of light, she was also the goddess of a purer atmosphere. Without multiplying instances of this or of our first position, except by references (Creuz. II. 407. 644, 5. 671–5. 680. 712 sq. 722. 724 sq. 731–3. 743–4. 759. 761–3. 788, 9.) we confine ourselves to one, but that one sufficiently conclusive. In ancient philosophy, and not unfrequently in ancient poetry, Zeus and Æther are one and the same: what then must that allegorical being, who sprang from the head of Zeus, have been in physical or symbolical meaning, but æther in its purest and most purifying state? and who consequently more fitted than she for invocation, when

. . . . . wasteful forth
Walk'd the dire power of pestilential disease.
. . . when the wide air was full of fate;
And struck by turns, in solitary pangs
Men fell unblest, untended, and unmark'd? THOMSON.

We have said so much on Athenë as a goddess of light, that we cannot enter on the Athenë Pæonia, or goddess of health, except by the references given in a former page (33. foot-note).

160. γαιάοχον SCHOL. πολιοῦχον. In all other Greek poetry that I am aware of, Hesiod (Theog. 15.), Homer (passim), Pindar (Ol. I. 40.), Æschyl. (S. c. T. 299), &c. this epithet is applied to that Neptune, who

. . . . . besides the sway
Of every salt flood, and each ebbing stream,
Took in by lot 'twixt high and nether Jove
Imperial rule of all the sea-girt isles.

Why it is here transferred to Artemis, and in a sense so widely different from its usual one, the commentators have never apparently asked; but like Ellendt and Wunder, content themselves with translating the Scholiast, and representing her as the *Tutatrix Thebarum:* and why so? because, say they, "the Artemis Eucleia had a temple in the

Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,

circular agora at Thebes." This is undoubtedly true; but as other deities had temples in the same place (Paus. XI. 17, 2.), it does not seem sufficiently to explain why an Artemis should be emphatically styled the "Tutatrix" of Thebes. The fact itself we are far from denying; on the contrary, we think nothing more probable from the interpretations which Creuzer will presently enable us to set upon the goddess, than that the Scholiast was substantially correct in asserting Artemis to be a tutelary goddess of Thebes. Our present difficulty, however, lies with the epithet attached to her name, and how to get out of that difficulty, we know not, except by one way, and that but an indifferent one. That in a religious system, if such it may be called, where nothing systematic prevailed, that in such a system religious myths should be continually crossing, recrossing and interchanging with each other, till they not only puzzle us, but must have puzzled the ancients themselves, seems a reasonable conclusion; is it then unlikely, that the poet has here applied to Artemis as a moon-goddess (and that such she was will presently appear) an epithet more properly belonging to the moon in her character of Hecatë [n]? That such an epithet might belong to the latter goddess in her own proper Phœnician vocabulary, seems clear from Sickler, who calls her from that language much in a general sense, what the present text of Sophocles does in a contracted one, "*die grosse Vereinte, die Alles umfasst*" (p. 64). But was Hecatë herself held in high repute at Thebes? Of that there cannot be a shadow of doubt, if we look to the peculiarly high and laudatory terms in which the Hesiodean Theogony speaks of her (410 sq.); for though Soetbeer, in his recent attempt to restore the Theogony to the state in which he supposes it to have originally left its writer's hands, has expunged, I observe, this Hecatæan hymn from the Theogony, there can be little doubt of its being a true Hesiodean fragment, even if the hand of some *rifaccimento*-artist, like Onomacritus, has been busy with it. (cf. Goettl. Hes. p. 41.) This epithet therefore seems to me another instance in which Sophocles uses a term, which would have been better understood at Thebes than at Athens, and by doing which he fell into so much displeasure with his auditors.

Ib. ἀδελφεὰν (cf. Œd. Col. 534. 1056.) If my learned predecessor Wunder dealt but briefly with the preceding word, he has dealt more briefly with the present, by passing it over altogether. Did he then imagine that common paternity from Zeus would account for the introduction of this word into an ode so significant as the present? Surely something more is meant. When the consanguinity of Artemis is mentioned in ancient poetry, it is uniformly, I believe, in reference to her brother Apollo; why then is an exception here made in favour of Athenë? Before that question is answered, we must proceed to an examination

[n] It is observable that in Hesiod's hymn to Hecatë, she is joined with Poseidon as an object of common prayer (441. εὔχονται δ' Ἑκάτῃ καὶ ἰφικτύπῳ Ἐννοσιγαίῳ), another epithet than γαιήοχος being selected for the sea-god. See further on the subject of this goddess in connexion with Artemis, Cr. II. 124, 5, 6, 7. 139. 191. Parkh. Heb. Lex. P. 347.

καὶ Φοῖβον ἑκαβόλον, ἰὼ

of the word Artemis itself; but as our pages are at present somewhat crowded, and *practical* scholars may think they have had enough of moonshine already, that examination must be deferred to a future period. cf. infr. 207.

161. ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα βάσσει=ἃ εὐκλεᾶ θρόνον ἐν κυκλοίσσῃ ἀγορᾷ βάσσει. WUND. So Philoct. 159. οἶκον μὲν ὁρᾷς τόνδ' ἀμφίθυρον | πετρίνης κοίτης. (where πετρίνης, which properly belongs to οἶκον, is joined to κοίτης.) Trach. 817.

Ib. κυκλόεντα *orbicular*, so called from the form of the agora, where the Theban Artemis was worshipped. Had this form any reference to the moon in its fulness? Such a supposition tends to favour the idea of a predominance of moon-worship at Thebes, a worship which for many reasons we have seen was likely to be predominant there.

Ib. ἀγορᾶς. It is observable that in the Hesiodean hymn to Hecatē, the poet among her other qualities says, ἣν τ' ἀγορῇ λαοῖσι μεταπρέπει ὅν κ' ἐθέλῃσιν. Theogon. 430.

Ib. θρόνον. Ellendt observes, that this word, when signifying a *seat*, is found in both numbers; as applied to a royal throne, it is found only in the plural. "Illud: Ἄρτεμιν ἃ κυκλ. ἀγ. θρόνον—εὐκ. βάσσει, insedit, velut ἕδρα et ἕδος de templis creberrime leguntur." Id.

Ib. εὐκλέα. Pausan. Bœot. c. 17. Πλησίον δὲ Ἀρτέμιδος ναός ἐστιν Εὐκλείας (i. e. Gloriosæ. Schubart and Walz.) That Sophocles in using this epithet had the above goddess in his eye, there can be little doubt. As to the metre: Dissen, commenting on Pind. Dithyr. p. 616. observes, that εὐκλεᾶ often occurs in epic and lyric poetry for εὐκλεᾶ ("significans omnino præclaram,") ut Soph. Œd. R. 161. See also Nem. VI. 76.

Ib. θρόνον βάσσει. Cf. Sup. 2.

162. Φοῖβον. If Apollo is here invoked solely as a sun-god, which the epithet following would rather imply, then we are bound to leave him in possession of all those glorious adjuncts with which Athenian imagination clothed him as such; but if he is additionally invoked as a *healing* god, as I think he is (sup. 154), we then seem entitled to step in with an *Esmun-Asclepios*, or health-bringing sun, (Cr. II. 275, 6. 313. 391–2–4. 402. 736, 7.) deriving the latter god from that land of Phœnicia, to which we have been so continually looking for illustrations of the present dramatic[o] divinities. Whether this is done direct, or whether landing our sun and health-

[o] Pausanias (Achaic. c. 23. 7.) after some reference to a τέμενος and statues of Hygeia and Asclepios at Ægium, observes in his naive manner, "At this temple I had a dispute with a man of Sidon, who asserted that the Phœnicians were better instructed in divinity and other matters than the Greeks—adding as a proof that the Phœnicians make Asclepios son of Apollo, but do not, like the Greeks, give him a mortal woman for a mother, and why? because Asclepios, said he, as the Phœnicians know, is nothing but that temperature of the air, which is conducive to health both in men and animals. With regard to Apollo, who is also the sun, he is very properly termed the father of Asclepios, because in directing his course according to the seasons, he imparts salubrity to the air. All this I admitted to be correct, but asserted that the Greeks held this opinion not less than the Phœnicians, and the proof which I gave was that in Titanē, (which is a town of Sicyon,) one and the same statue represents Asclepios and Hygeia. As to the sun's course being the cause of earthly health, that, I observed, even boys know."

τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
εἴ ποτε καὶ προτέρας ἄτας ὑπερορνυμένας πόλει 165
ἠνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
ὦ πόποι, ἀνάριθμα γὰρ φέρω στρ. β'. 167
πήματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἔνι φρον-
[τίδος ἔγχος

god previously with his seven Cabiric brethren on the isle of Samothrace (Cr. II. 312. 317. 350. 364), we then through the Demeter Cabiria (Paus. Bœot. c. 25.) establish a constant intercourse and chain of legends on solar and planetary worship between the two countries, (Cr. II. 20. 276. 285. 294. 329. 330. 347.) is immaterial. An Esmun-Asclepios once in Thebes, we assert with renewed force that the Ismenian Apollo of that place (sup. 21.) was nothing but the Esmunian sun-god, settled it may be first in Samothrace, but originally derived from Phœnicia. For a probable derivation of the word *Φοῖβος* in that language, see Sickler's Cadmus (p. 33.) and on the subject of Esmun generally see his "Hieroglyphen im Mythus der Æsculapius."

Ib. *ἐκάβολον*. Whatever ideas the common people and later poets might attach to this word and to its cognate forms (Hom. h. Apollo *passim*, Orph. h. 34.), Creuzer (II. 140–1.) and Boeckh (Explic. ad Pind. Pyth. V. p. 293.) seem to be correct in asserting that in the earlier temple-hymns and philosophic poetry, no other idea was attached to them, but that of reference to sun or moon-beams, and the arrowy darts of light.

164. *ἀλεξίμοροι, warders off of ill.* Cf. Reisig. in Enarr. p. 181. Dissen Comment. in Pind. p. 635.

165. *προτέρας ἄτας*, (i. e. *the Sphinx.*)

Ib. *ὑπερορνυμένας* (cf. Zehlich in Reisig's Enarr. Œd. Col. p. 181.) *impending over.*

Ib. *πόλει*. Kayser (Act. Sem. p. 73. note), after admitting the propriety of contracting *ὑπὲρ* and *ὀρνυμένας* into one word, adds, "sed *πόλει* non ab illo verbo regi contendo; pendet ab *ἠνύσατε ἐκτοπίαν φλόγα πήματος.*"

166. *ἠνύσατ' ἐκτοπίαν*. Syll. Schol. *ἐποιήσατε ἐκτετοπισμένον, τουτέστι ἐξετοπίσατε, ὑπερόριον ἐποιήσατε.*

Ib. *φλόγα πήματος*. Schol. *περιφραστικῶς τὴν πημονὴν τὴν διάπυρον. a baleful fire* i. e. *a most violent evil.* Solg. *die Flamme der Noth.* Thud. *die Glut des Verderbens.* For construction, cf. infr. 833. *κηλῖδα συμφορᾶς—a disgraceful calamity.* 1313. *σκότου νέφος, dark cloud.* So Trach. 1199. *γόου δάκρυ.* Phil. 1263. *θόρυβος βοῆς.* Pind. Isthm. VI. 39. *χαλαζαν αἵματος* i. e. *χαλαζάεντα φόνον.*

167. *ὦ πόποι*. cf. Trach. 852. Whether the latter word is to be used as an adverb of exclamation, or translated with Lycophron (943) *gods*, see Musgrave, Passow and Ellendt in voc.

170. *πρόπας στόλος, the whole people*, Pind. Pyth. VIII. 140. *ἐλευθέρῳ στόλῳ.* (cf. Dissen Comment. 299. 347. 379.)

Ib. *ἔνι φροντίδος ἔγχος.* (gl. *οὐδ' ἔνεστι μηχανῆς, ἐπινοίας δύναμις.*) I understand generally: "nor does

φ̓ τις ἀλέξεται. οὔτε γὰρ ἔκγονα
κλυτᾶς χθονὸς αὔξεται οὔτε τόκοισιν
ἰηΐων καμάτων ἀνέχουσι γυναῖκες· 174
ἄλλον δ̓ ἂν ἄλλῳ προσίδοις, ἅπερ εὔπτερον ὄρνιν,
κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον

anxious reflexion (φροντὶς P) furnish any weapon, by which to ward off," &c. The expression seems to have grown out of the poet's Pindaric reading, and the frequent metaphorical use of the word *βέλος* (cf. Dissen's Comment. p. 20) by the latter. For the metre of the verse, compare Herm. and Wunder. Solger translates: *Kein Speer der Erfindung.* Thudichum: *Keine Wehr eines Gedankens.*

171. *ἀλέξεται.* The Tragedians, says Ellendt, use *ἀλέξομαι* as a deponent verb. "Neque est cur *ἀλέξομαι* futurum esse credamus." Pind. Ol. XIII. 9. *ἀλέξειν ὕβριν.*

172. *αὔξεται grow.* Cf. Pind. Ol. VII. 111 Fgmm. Sel. ap. Diss. p. 242. Comment. p. 655. *κλυτᾶς* as an epithet belongs to poetical expletives; like the word *fair* in our own poetic vocabulary. Huschk ad Tibull. 2, 5, 91. compares generally Herodot. III. 68. Aristoph. Pac. 1320. Æschyl. Eum. 905.

173–4. *οὔτε τόκοισιν κ. τ. ἑ.* SCHOL. *αἱ τε γυναῖκες τῶν καμάτων ἐν τοῖς τόκοις οὐκ ἀνέχουσιν, τοντέστιν, οὐ περιγίνονται τῶν πόνων.* Herm. and Jacobs ad Philostr. p. 277. prefer "*are not liberated by childbirth,*" i. e. *remain barren*, cf. El. in voc. *ἀνέχειν.*

Ib. *ἰηΐων*, (gl. *θρηνητικῶν*) *καμάτων.* SCHOL. *τῶν μετ̓ εὐχῆς γενομένων.* If the *ἰή, ἰή*, of the *pæanic* hymn was a joyous, or at all events a solemn invocation, it is obvious that the exclamation excited by pains of childbirth, under any, but at all events, under such circumstances as we are at present contemplating, would be of a very different description. Cf. Eurip. ad Phœn. 1050–1051. El. 1211.

175. *ἄλλον ἄλλῳ* i. q. *ἄλλον ἐπ̓ ἄλλῳ, alium super alium.* cf. Jacobs ad Anth. Pal. III. 277. Erfurdt compares Eurip. Troad. 1323. *ἄλλῳ δ̓ ἄλλον φρουδόν.* See also Pind. Ol. X. 13.

Ib. *ἅπερ εὔπτερον ὄρνιν.* Musgrave compares Eurip. Hippol. 840. *ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος εἶ | πτήδημ̓ ἐς Ἅιδου κραιπνὸν ὁρμήσασά μοι.*

176. *κρεῖσσον ἀμαιμακέτου πυρός.* The Scholiast offers two explanations of this expression, 1st, as a proverbial expression, implying celerity and intensity; 2nd, as implying that the dead bodies came in too great numbers to be consumed by the funeral pyres. The former interpretation is adopted by Musgrave, Wunder and most of the commentators, but the latter seems the more dignified and more consonant with facts. Cf. Thucyd. II. 52. Lucret. VI. 1276. sq.

Ib. *ἀμαιμάκετος*, frequently used as an epithet of fire. Hes. Theog. 319. cf. 563–6. metaph. Pind. P. III. 57.

P The application of the words *φροντὶς* and *μέριμνα* in this sense was fully explained in our "Clouds." It is observable that a similar sense attaches to these and cognate words in the Sacred Writings. Matth. VI. 25 sq. Epist. ad Tit. III. 8.

ΧΟΡΟΣ.

ὦ Διὸς ἀδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου στρ. ά.

σωτήριος, λυτήριος, θελκτήριος, alia, poetæ cum genitivo rei servatæ, liberatæ, pulsæ conjungunt." EL.

151. The Chorus, consisting of the principal men of Thebes, here enter the orchestra, and chaunt their entrance-song. Anxious inquiries respecting the oracular response which they know to have arrived from Delphi, though its contents are yet a secret to them, appeals to certain divinities (of whom more hereafter), touching pictures of the scourge under which the city is suffering, a prayer that the god in whom this pestilence is personified may be driven from the country, or be crushed under the thunderbolts of Zeus, together with a fresh appeal to protecting or cathartic deities, form the subject of this noble but somewhat difficult ode.

Ib. *ὦ Διὸς ἀδυεπὲς φάτι.* In explaining these words, it will be more convenient to reverse the order in which they occur. *φάτις, an oracular response.* Cf. infr. 310. 323. 1440. Æsch. Ag. 1103. *ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις | βροτοῖς στέλλεται.* More frequent in Euripides, Phœn. 23. *γνοὺς τἀμπλάκημα, τοῦ θεοῦ τε τὴν φάτιν.* Suppl. 844. *πικρὰν Φοίβου φάτιν.*

Ib. *ἀδυεπές.* As the Chorus did not yet know the nature of the response come from the Delphic shrine, this epithet perhaps refers to the outward form, in which those responses were usually clothed, viz. the hexameter verse (Pausan. Phoc. c. 5.) into which, or its cognate forms, the choral strain seems by a sort of sympathy to flow. Hom. h. *εἰς Σελήνην* : *Μοῦσαι, | ἡδυεπεῖς κοῦραι Κρονίδεω Διὸς, ἴστορες ᾠδῆς.* Hes. Theog. 965. 1021. *ἡδυέπειαι | Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο.* For Pindaric use of the word, see Ol. X. 113. Nem. I. 4. VII. 30. For some grammatical niceties connected with the word, cf. Herm. and Ellendt, and Ebner in Sem. Phil. p. 72. *ἀδυεπὴς* WUND.

Ib. *Διός.* But why is this *φάτις*, though confessedly coming from the shrine of Delphi, ascribed to Zeus, and even subsequently (v. 187.) termed his "golden daughter"? It must be remembered that in all prophetic intercourse with mankind, Apollo acted but a delegated part, the primal agency lying with his father, the king of heaven. It is the latter who sends the omen-bird and other signals by which Phœbus and other [1]gods become possessed of mantic power (H. h. Merc. 213. h. Cer. 46.); those signals being to the right if propitious (Il. II. 353), to the left, if otherwise. (Od. XX. 242.) Hence the first declaration of the Homeric Apollo (h. Apoll. 131.)—after praying for a harp and crooked bow—is to the effect, that in a pro-

[1] Sickler considering the ancient gods themselves as little more than cosmic powers, oracularly declaring the will of Zeus, and the world itself (*κόσμος*) to be little more than a קֶסֶם (Kesem) or *prediction* of the same god, observes, "Sie sind nur Orakel oder Verkünder seines Willens und seiner Macht in seiner Weltordnung. Sie sind nur Theoi, Semit. Theuteh, d. i. Kosmische Kräfte, die seine Macht verkünden. Vergl. Herod. II. 6. 52. denn das All, Kosmos, ist nur ein Kesem, d. i. ein *Orakel* oder eine *Verkündigung* Gottes (Cadmus, p. 19.)." Looking to the boundless universe, and to the small space which we occupy in it, there may be more in all this than our limited faculties are at present capable of fathoming.

Πυθῶνος ἀγλαὰς ἔβας
Θήβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων,
ἰήϊε Δάλιε Παιάν,

phetical capacity he will declare to men the true counsels of Zeus. (*χρήσω τ' ἀνθρώποισι Διὸς νημερτέα βουλήν.*) This will suffice to explain the admissions made by the god himself, or by others for him, in Greek dramatic poetry. Æsch. Eumen. 586. *οὐπώποτ' εἶπον μαντικοῖσιν ἐν θρόνοις, | οὐκ ἀνδρὸς, οὐ γυναικὸς, οὐ πόλεως πέρι, | ὃ μὴ 'κέλευσε Ζεὺς 'Ολυμπίων πατήρ.* Ib. 19. *Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.* Œd. Col. 623. *εἰ Ζεὺς ἔτι Ζεύς, χὠ Διὸς Φοῖβος σαφής.* 793. *σαφεστέρων κλύω Φοιβοῦ τε | καὐτοῦ Ζηνὸς, ὃς κείνου πατήρ.* Hence Tiresias, who in the present drama is put nearly on a level with Phœbus himself for prophetic powers (infr. 284, 5), appears in the Pindaric writings, as the *Διὸς ὑψίστου προφάτης ἔξοχος, ὀρθόμαντις Τειρεσίας.* (Nem. I. 90.) That Apollo also, in those writings, derives his powers solely from Zeus, see Olymp. VIII. 54 sq. Cf. infr. 498. See also the noble ode (infr. 897 sq.) where the three great prophetic seats, Delphi, Abæ, and Olympia, are brought together. As this subject will again come under discussion in the poet's "Trachiniæ," further remarks may here be spared.

Ib. *πολυχρύσου.* The epithet is equally correct, whether applied to the costly presents made to the Delphic shrine by grateful votaries, or to the rich treasuries deposited there by nations or individuals for purposes of security. The reader who wishes to make himself master of this subject from ancient authorities, may consult Pausanias. (Phocid. cc. 9–32.): in a more modern form, it will be found in Van Dale de Oraculis, in the notes appended to Thudichum's German translation of the Œdipus, and an elegant little Italian work, "L'Oracolo di Delfo," by Count Mengotti. See more particularly pp. 17. 45, 46. 93. For Pindaric applications of the word, whether in a literal or metaphorical sense, see Pyth. IV. 95. VI. 8. Fragm. Select. (Diss. edit.) 136. 139. As an epithet of towns and persons, it occurs both in Homer and Hesiod.

152. *Πῦθών, ῶνος,* another form for *Πυθώ, οῦς.* (infr. 603.) Il. II. 519. *Πυθῶνά τε πετρήεσσαν.* H. h. Merc. 178. *εἶμι γὰρ εἰς Πυθῶνα.* Pindar. Pyth. XI. 15. *ὅφρα Θέμιν ἱερὰν Πυθῶνά τε καὶ ὀρθοδίκαν | γᾶς ὀμφαλὸν κελαδήσω.* See also Olymp. II. 88. VI. 61. XII. 26. Pyth. IV. 5. VII. 11. Nem. IX. 11. X. 47. Pyth. XII. 10. Supply the prep. *ἀπὸ.* Schol.

153. *ἐκτέταμαι.* perfect. pass. of *ἐκτείνειν.* The primary meaning of this word as applied to *stretching out* the dead, leads easily to the metonymic sense in which it is here employed. *My trembling mind is on the stretch.* Solger, who observes most of the metrical forms of the original, translates not amiss:—Von Zagen erstarr' ich im Innersten, schrechengeschüttelt. See further Herm. and Ell. and Bernhardy's Wissensch. Syntax, p. 428.

Ib. *φοβερὰν* Schol. *περίφοβον.*

Ib. *πάλλων.* Erfurdt refers for similar passive significations to Eurip. Electr. 435. 477. Phœniss. 1133. (*κρύπτειν*). Soph. Aj. 627. (*κεύθειν*). See also Porson ad Eur. Or. 316.

154. *ἰήϊε Δάλιε Παιάν.* These words have occasioned no small trouble to the commentators on So-

ἀμφὶ σοὶ ἀζόμενος, τί μοι ἢ νέον, 155

phocles. Our own view of the subject will be assisted by taking the words, as on a former occasion, in their reverse order.

Ib. Παιάν. It has been seen in a former note that the *pæan*, as a hymn, was a grave and solemn strain addressed to Apollo and Artemis as saving and healing powers. We do not therefore I think go wrong, when, as a person, we translate generally—*healer of ills*. So Orph. h. 34. Ἴλθε, μάκαρ Παιὰν ταυροκτόνε, Φοῖβε Λυκωρεῦ. In h. 8. Helios, the sun-god, is addressed as φερίσβιε, κάρτιμε, Παιάν. Nor was this title apparently confined to Apollo and Artemis. Pausanias, speaking of an altar in the once Bœotian Oropus (I. 34. 3), mentions an Athenë Pæonia, as well as an Apollo Pæon, (Ἀπόλλωνος Παιῶνος, ...καὶ Ἀθήνας [m] Παιωνίας,) and with whom the Theban Athenë claimed close sisterhood, we shall presently have to discuss. (infr. 160). It may be added that Creuzer (Symb. II. 276.) speaking of the Carthaginian Esmun or Asklepios, observes, 'here, as among the Phœnicians, he was probably termed the health-god *Pæon*, and healing powers ascribed to him.' (Metre: dactylic with anacrusis.)

Ib. Δάλιε (cf. Aj. 704.) *at Delos born*. The force of this word will be better understood, when the epithet *Lycius*, as applied to Apollo, and the close connexion between Lycia and Delos, as seats of sun-worship, come to be explained. (infr. 203.) For general references to this island in conjunction with Apollo, the reader may consult the Homeric h. to Apollo. Od. VI. 162. Herodot. I. 64. Thucyd. III. 104. Callimach. in Delon. Dissen's Comment. in Pind. pp. 219. 524, 5.

Ib. ἰήϊε. I have had occasion in another work to remark, how often the Greeks and other eastern nations expressed their feelings by exclamations; the same exclamation being often expressive of opposite feelings (cf. infr. 174.) according to the tone of voice thrown into it. Had the Pæanic and Dithyrambic hymns of antiquity reached us, we should perhaps have found the exclamation of *lὴ, lὴ*, as much prevailing in the former, as εὐοῖ and εὐὰν in the latter (cf. infr. 211.) Hence the Scholiast, or whoever it is that Wunder quotes, for he gives no name: ἐλέγετο καὶ ὁ Ἀπόλλων ἰήϊος, ὡς ὑπὸ τοιούτου μέλους ὑμνούμενος, ὥσπερ εὔϊος ὁ Διόνυσος· καὶ ἐπὶ τοῦ παιᾶνος τὸ αὐτὸ τοῦτο συμβαίνει. cf. infr. 1096. ἰήϊε Φοῖβε. (H. h. Apoll. 120. ἴηϊε Φοῖβε. 272. ἰηπαιήονι. 500. ἰηπαιήον' ἀείδειν.) Æsch. Ag. 144. ἰήϊον δὲ καλῶ Παιᾶνα. (If the above views are correct, it is obvious that we can only translate, either by naturalizing the original word, and saying *Ieeian*, or else using a long paraphrase, *healer of ills, at Delos born, and invoked in our solemn songs by the exclamation lὴ, lή.*)

155. ἄζεσθαι, an Homeric word, implying the reverential feeling entertained for gods, for parents, and for superiors in age. Il. I. 21. ἀζόμενοι...Ἀπόλλωνα. Od. XVII. 401. μήτ' οὖν μητέρ' ἐμὴν ἄζευ τόγε. Il. XIV. 261. Hes. Th. 532. (cf. Goettl. in loc.)

Ib. ἀμφὶ, *propter*. Cf. Pind. Ol. VIII. 114. IX. 20. Pyth. VIII. 48 &c.

[m] See further on the subject of an Apollo Pæan, and an Athenë Pæonia, Orph. h. 32. Creuz. II. 391–8. 691. 737, 8, 9. 740, 1, 2. and Thudichum's notes to Œd. T. I. 233.

ἢ περιτελλομέναις ὥραις πάλιν ἐξανύσεις χρέος.
εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.

Ib. *ἢ νέον.* Schol. *ἢ νεωστί.*

156. *περιτελλομέναις ὥραις revolution of time.* Schol. *τί μοι ἢ νῦν ἢ μετὰ χρόνον ἀνύσεις;* Il. II. 551. *περιτελλομένων ἐνιαυτῶν.* Od. XI. 294. h. Apoll. 350. *περιτελλομένου ἔτεος.* Aristoph. Av. 696. *περιτελλομέναις ὥραις.* Pind. Ol. IV. 4. *ὧραι...ἑλισσόμεναι.* Isthm. III. 29. Goettl. ad Hes. Theog. 184. *περιτελλόμενος ἐνιαυτὸς est annus vertens, περιπλόμενος* vero *annus inversus.*

Ib. *ἐξανύσεις.* Schol. *ἐκπράξεις.*

158. Dale translates the verse, (and in that translation is closely followed by the German Solger,)

'Say, child of Hope, imperishable Fame!'

What ideas the translators attached to this it would be difficult to say; that it does not agree with the context is pretty clear. The word Ἐλπὶς in the Greek language signifies as much *fear* as *hope*, (cf. infr. 486. 771. and Goettling ad Hes. Op. v. 94.) and that it is to be understood of this mixed feeling on the present occasion, is past a doubt. For what is *Φάμα* here? Surely nothing more than the *φάτις* or *oracular response*, thrown by a bold image (of which more presently) into a personified form. In a preceding verse (151), the *φάτις* had been questioned, as to what form she came in,—favourable or unfavourable,—(the Chorus not having been in the orchestra, while the conversation took place between Creon and Œdipus,) and no answer having been returned, the poet after the usual poetical fashion, repeats the question, and still remaining without a reply, he troubles himself no further with so close a personage, but proceeds to the business of his Ode. Our best resource in this as in so many other passages of Grecian literature where we want equivalent terms, is to translate by the words themselves, and allow to Elpis and Phemē as much of divinity as to the Athenē and Artemis, whom we shall presently have to discuss. As to the epithet 'golden,' it is little better than a poetical expletive, being applied to all deities and every thing connected with them. If these interpretations are correct, the Scholiast and Dindorf are not quite so, when they explain the text by saying "quia *sperantes* oracula consulant." It is mixed feelings of hope and fear, which induce men to pry into futurity, and hence the affiliation in the present instance.

Ib. *Φάμα.* That Sophocles abounds more in these abstract divinities than either of his two great contemporaries, is very certain: whence did he derive the practice? I answer without hesitation, from that great Theban poet, to whom we so continually resort for illustrations of him. What is *Day* in that poet? the child of Helios. (Ol. II. 56). Who is Helios himself? the father of sun-beams (Ol. VII. 129). Who is Aggelia (*news* or *a message*)? the daughter of Hermes (Ol. VIII. 107.). *Showers*, the children of Clouds (Ol. X. 3.); *Songs*, the daughters of the Muses (Nem. IV. 5.); *Insolence*, the mother of Satiety (Ol. XIII. 13); *Pretext*, the daughter of Epimetheus (Pyth. V. 36), and the first Down upon the cheek, (Nem. V. 10.)—but we should never have done, if we went into this last case of maternity, and many others that might be added. But was Pindar himself the originator of this style of poetry, or did he follow in the

πρῶτά σε κεκλόμενος, θύγατερ Διὸς, ἄμβροτ' Ἀθάνα, ἀντ. ά.

wake of poetical predecessors? Let the reader compare Ol. XIII. 13. and Herodot. T. IV. p. 996. (Gaisf. ed.) and his inference perhaps will be, that the Theban Pindar only followed the Theban Bacis, who perhaps wrote in this manner, just as temple-priests and oracular songsters had written for ages before him.

159. *κεκλόμενος*. We must not look too closely at a little lapse on the part of so profound a grammarian as Matthiæ, who by referring this participle to *ἐκτέταμαι* §. 312. 5. 556. 2.) destroys all the force and sublimity of the passage. The construction (*πρῶτά σε κεκλόμενος—τρισσοὶ ἀλεξίμοροι προφάνητέ μοι*, i. e. *primam te appellans—rogo vos ut*—) has been illustrated by Erfurdt from a passage in Plato (6 Legg. 769, c.) *θνητὸς ὢν—σμικρόν τινα χρόνον αὐτῷ πόνος παραμενεῖ πάμπολυς*. cf. Ebner Sem. Phil. p. 73.

Ib. *Ἀθάνα*. (cf. Æschyl. S. c. T. 12. Eur. Phœn. 1387.) Before investigating the various divinities, who come under notice in the following ode, one or two preliminary observations will not be found irrelevant. In all appeals of the ancients for divine assistance, two things seem necessary; first that the deities addressed should have immediate reference to the purpose for which they are invoked; and secondly, that those deities are as much as possible to be viewed under local and not under general attributes. Under what particular circumstances, then, does the *Theban*, for we are not dealing with the *Attic* Athenë, here come before us? The Bœotian land is suffering under the most terrible of eastern scourges—the atmosphere is loaded with poisonous vapours—beneath a lurid sun and a malignant moon plants droop, the cattle perish, and children die before they come to the birth. What is wanted in return? Clearly a purer air—bright solar beams instead of the influences of fiery and malignant planets—a moon, not hid in sable clouds, but riding in peerless majesty, "apparent queen of heaven"—health-gods and health-goddesses, and if among the latter an *Ilithya*, repairing by new births the many which have failed, so much the better. Does the Bœotian Athenë answer to one or more of these demands? Let us examine. When in a former note (v. 20), we first made acquaintance with this goddess under her other name of Pallas, we found her closely connected by the common name of Tritonia with the Pallas of Libya. What was the character of the goddess there? The writer, who has given most attention to these matters, having from a variety of ingenious observations seen reason to conclude, that that singular tribe of women known to us by the name of Amazons, were nothing more than a race of women devoted to abstinence and moon-worship (Creuz. Symb. II. 171–6.), when he arrives at Libya in the course of his profound researches, finds the young females of that country so closely resembling the Amazons in their habits (II. 642 sq.), that could we be secure of the author's first premises, we should at once feel justified in asserting moon-worship to have been the peculiar rite of the Libyan (II. 261. 2.) and consequently of the Bœotian Pallas. In the present instance, however, we prefer to consider her as a goddess of

γαιάοχόν τ' ἀδελφεὰν 160

light generally and of a purer æther. And in this instance, from whatever quarter we bring her, whether we look to pure Bœotian myths, or those which connect Attic and Bœotian legends on the subject, whether we turn to fable, allegory or the fine arts, our difficulty, cramped as we are for room, lies rather in the embarrassment of wealth than of poverty. Do we bring our Athenë to Thebes by the joint instrumentality of Egypt and Phœnicia? She is then that Neith, or parent of pure solar light, on whose temple was written the well-known inscription, "that which is and will be and has been, that am I; my veil no one has uncovered, and the fruit which I bore has become the Sun." (Ib. 672). On this birth of a Sun by Athenë to Hephæstus, the ancient myths continually dilate; and hence perhaps the almost filial affection shewn to her by Helios in the writings of the Theban Pindar. (Ol. VII.) Nay, the legends went still further, representing her not only as the mother of the sun, but as the mother of the sun, moon and stars personified (Symb. II. 672. 709); but with this difference, that while they are changeable and inconstant, she remains ever one and the same. But if thus substantially a goddess of light, she was also the goddess of a purer atmosphere. Without multiplying instances of this or of our first position, except by references (Creuz. II. 407. 644, 5. 671–5. 680. 712 sq. 722. 724 sq. 731–3. 743–4. 759. 761–3. 788, 9.) we confine ourselves to one, but that one sufficiently conclusive. In ancient philosophy, and not unfrequently in ancient poetry, Zeus and Æther are one and the same: what then must that allegorical being, who sprang from the head of Zeus, have been in physical or symbolical meaning, but æther in its purest and most purifying state? and who consequently more fitted than she for invocation, when

. . . . . wasteful forth
Walk'd the dire power of pestilential disease.
. . . when the wide air was full of fate;
And struck by turns, in solitary pangs
Men fell unblest, untended, and unmark'd? THOMSON.

We have said so much on Athenë as a goddess of light, that we cannot enter on the Athenë Pæonia, or goddess of health, except by the references given in a former page (33. foot-note).

160. γαιάοχον SCHOL. πολιοῦχον. In all other Greek poetry that I am aware of, Hesiod (Theog. 15.), Homer (passim), Pindar (Ol. I. 40.), Æschyl. (S. c. T. 299), &c. this epithet is applied to that Neptune, who

. . . . . besides the sway
Of every salt flood, and each ebbing stream,
Took in by lot 'twixt high and nether Jove
Imperial rule of all the sea-girt isles.

Why it is here transferred to Artemis, and in a sense so widely different from its usual one, the commentators have never apparently asked; but like Ellendt and Wunder, content themselves with translating the Scholiast, and representing her as the *Tutatrix Thebarum:* and why so? because, say they, "the Artemis Eucleia had a temple in the

Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,

circular agora at Thebes." This is undoubtedly true; but as other deities had temples in the same place (Paus. XI. 17, 2.), it does not seem sufficiently to explain why an Artemis should be emphatically styled the "Tutatrix" of Thebes. The fact itself we are far from denying; on the contrary, we think nothing more probable from the interpretations which Creuzer will presently enable us to set upon the goddess, than that the Scholiast was substantially correct in asserting Artemis to be a tutelary goddess of Thebes. Our present difficulty, however, lies with the epithet attached to her name, and how to get out of that difficulty, we know not, except by one way, and that but an indifferent one. That in a religious system, if such it may be called, where nothing systematic prevailed, that in such a system religious myths should be continually crossing, recrossing and interchanging with each other, till they not only puzzle us, but must have puzzled the ancients themselves, seems a reasonable conclusion; is it then unlikely, that the poet has here applied to Artemis as a moon-goddess (and that such she was will presently appear) an epithet more properly belonging to the moon in her character of Hecatë [n]? That such an epithet might belong to the latter goddess in her own proper Phœnician vocabulary, seems clear from Sickler, who calls her from that language much in a general sense, what the present text of Sophocles does in a contracted one, "*die grosse Vereinte, die Alles umfasst*" (p. 64). But was Hecatë herself held in high repute at Thebes? Of that there cannot be a shadow of doubt, if we look to the peculiarly high and laudatory terms in which the Hesiodean Theogony speaks of her (410 sq.); for though Soetbeer, in his recent attempt to restore the Theogony to the state in which he supposes it to have originally left its writer's hands, has expunged, I observe, this Hecatæan hymn from the Theogony, there can be little doubt of its being a true Hesiodean fragment, even if the hand of some *rifaccimento*-artist, like Onomacritus, has been busy with it. (cf. Goettl. Hes. p. 41.) This epithet therefore seems to me another instance in which Sophocles uses a term, which would have been better understood at Thebes than at Athens, and by doing which he fell into so much displeasure with his auditors.

Ib. ἀδελφεὰν (cf. Œd. Col. 534. 1056.) If my learned predecessor Wunder dealt but briefly with the preceding word, he has dealt more briefly with the present, by passing it over altogether. Did he then imagine that common paternity from Zeus would account for the introduction of this word into an ode so significant as the present? Surely something more is meant. When the consanguinity of Artemis is mentioned in ancient poetry, it is uniformly, I believe, in reference to her brother Apollo; why then is an exception here made in favour of Athenë? Before that question is answered, we must proceed to an examination

[n] It is observable that in Hesiod's hymn to Hecatë, she is joined with Poseidon as an object of common prayer (441. εὔχονται δ' Ἑκάτῃ καὶ ἰφικτύπῳ Ἐννοσιγαίῳ), another epithet than γαιήοχος being selected for the sea-god. See further on the subject of this goddess in connexion with Artemis, Cr. II. 124, 5, 6, 7. 139. 191. Parkh. Heb. Lex. p. 347.

καὶ Φοῖβον ἑκαβόλον, ἰὼ

of the word Artemis itself; but as our pages are at present somewhat crowded, and *practical* scholars may think they have had enough of moonshine already, that examination must be deferred to a future period. cf. infr. 207.

161. ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει=ἃ εὐκλεᾶ θρόνον ἐν κυκλοίσσῃ ἀγορᾷ θάσσει. WUND. So Philoct. 159. οἶκον μὲν ὁρᾷς τόνδ' ἀμφίθυρον | πετρίνης κοίτης. (where πετρίνης, which properly belongs to οἶκον, is joined to κοίτης.) Trach. 817.

Ib. κυκλόεντα *orbicular*, so called from the form of the agora, where the Theban Artemis was worshipped. Had this form any reference to the moon in its fulness? Such a supposition tends to favour the idea of a predominance of moon-worship at Thebes, a worship which for many reasons we have seen was likely to be predominant there.

Ib. ἀγορᾶς. It is observable that in the Hesiodean hymn to Hecatē, the poet among her other qualities says, ἣν τ' ἀγορῇ λαοῖσι μεταπρέπει ὅν κ' ἐθέλῃσιν. Theogon. 430.

Ib. θρόνον. Ellendt observes, that this word, when signifying a *seat*, is found in both numbers; as applied to a royal throne, it is found only in the plural. "Illud: Ἄρτεμιν ἃ κυκλ. ἀγ. θρόνον—εὐκ. θάσσει, insedit, velut ἕδρα et ἕδος de templis creberrime leguntur." Id.

Ib. εὐκλέα. Pausan. Bœot. c. 17. Πλησίον δὲ Ἀρτέμιδος ναός ἐστιν Εὐκλείας (i. e. Gloriosæ. Schubart and Walz.) That Sophocles in using this epithet had the above goddess in his eye, there can be little doubt. As to the metre: Dissen, commenting on Pind. Dithyr. p. 616. observes, that εὐκλεΐᾰ often occurs in epic and lyric poetry for εὐκλεᾶ ("significans omnino præclaram,") ut Soph. Œd. R. 161. See also Nem. VI. 76.

Ib. θρόνον θάσσει. Cf. Sup. 2.

162. Φοῖβον. If Apollo is here invoked solely as a sun-god, which the epithet following would rather imply, then we are bound to leave him in possession of all those glorious adjuncts with which Athenian imagination clothed him as such; but if he is additionally invoked as a *healing* god, as I think he is (sup. 154), we then seem entitled to step in with an *Esmun-Asclepios*, or health-bringing sun, (Cr. II. 275, 6. 313. 391–2–4. 402. 736, 7.) deriving the latter god from that land of Phœnicia, to which we have been so continually looking for illustrations of the present dramatic[o] divinities. Whether this is done direct, or whether landing our sun and health-

[o] Pausanias (Achaic. c. 23. 7.) after some reference to a τέμενος and statues of Hygeia and Asclepios at Ægium, observes in his naive manner, "At this temple I had a dispute with a man of Sidon, who asserted that the Phœnicians were better instructed in divinity and other matters than the Greeks—adding as a proof that the Phœnicians make Asclepios son of Apollo, but do not, like the Greeks, give him a mortal woman for a mother, and why? because Asclepios, said he, as the Phœnicians know, is nothing but that temperature of the air, which is conducive to health both in men and animals. With regard to Apollo, who is also the sun, he is very properly termed the father of Asclepios, because in directing his course according to the seasons, he imparts salubrity to the air. All this I admitted to be correct, but asserted that the Greeks held this opinion not less than the Phœnicians, and the proof which I gave was that in Titanē, (which is a town of Sicyon,) one and the same statue represents Asclepios and Hygeia. As to the sun's course being the cause of earthly health, that, I observed, even boys knew."

τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
εἴ ποτε καὶ προτέρας ἄτας ὑπερορνυμένας πόλει 165
ἠνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
ὦ πόποι, ἀνάριθμα γὰρ φέρω στρ. β'. 167
πήματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἔνι φρον-
[τίδος ἔγχος

god previously with his seven Cabiric brethren on the isle of Samothrace (Cr. II. 312. 317. 350. 364), we then through the Demeter Cabiria (Paus. Bœot. c. 25.) establish a constant intercourse and chain of legends on solar and planetary worship between the two countries, (Cr. II. 20. 276. 285. 294. 329. 330. 347.) is immaterial. An Esmun-Asclepios once in Thebes, we assert with renewed force that the Ismenian Apollo of that place (sup. 21.) was nothing but the Esmunian sun-god, settled it may be first in Samothrace, but originally derived from Phœnicia. For a probable derivation of the word Φοῖβος in that language, see Sickler's Cadmus (p. 33.) and on the subject of Esmun generally see his "Hieroglyphen im Mythus der Æsculapius."

Ib. ἑκάβολον. Whatever ideas the common people and later poets might attach to this word and to its cognate forms (Hom. h. Apollo *passim*, Orph. h. 34.), Creuzer (II. 140–1.) and Boeckh (Explic. ad Pind. Pyth. V. p. 293.) seem to be correct in asserting that in the earlier temple-hymns and philosophic poetry, no other idea was attached to them, but that of reference to sun or moon-beams, and the arrowy darts of light.

164. ἀλεξίμοροι, *warders off of ill.* Cf. Reisig. in Enarr. p. 181. Dissen Comment. in Pind. p. 635.

165. προτέρας ἄτας, (i. e. *the Sphinx.*)

Ib. ὑπερορνυμένας (cf. Zehlich in Reisig's Enarr. Œd. Col. p. 181.) *impending over.*

Ib. πόλει. Kayser (Act. Sem. p. 73. note), after admitting the propriety of contracting ὑπὲρ and ὀρνυμένας into one word, adds, "sed πόλει non ab illo verbo regi contendo; pendet ab ἠνύσατε ἐκτοπίαν φλόγα πήματος."

166. ἠνύσατ' ἐκτοπίαν. Syll. Schol. ἐποιήσατε ἐκτετοπισμένον, τουτέστι ἐξετοπίσατε, ὑπερόριον ἐποιήσατε.

Ib. φλόγα πήματος. Schol. περιφραστικῶς τὴν πημονὴν τὴν διάπυρον. *a baleful fire* i. e. *a most violent evil.* Solg. *die Flamme der Noth.* Thud. *die Glut des Verderbens.* For construction, cf. infr. 833. κηλῖδα συμφορᾶς—*a disgraceful calamity.* 1313. σκότου νέφος, *dark cloud.* So Trach. 1199. γόου δάκρυ. Phil. 1263. θόρυβος βοῆς. Pind. Isthm. VI. 39. χάλαζαν αἵματος i. e. χαλαζάεντα φόνον.

167. ὦ πόποι. cf. Trach. 852. Whether the latter word is to be used as an adverb of exclamation, or translated with Lycophron (943) *gods*, see Musgrave, Passow and Ellendt in voc.

170. πρόπας στόλος, *the whole people*, Pind. Pyth. VIII. 140. ἐλευθέρῳ στόλῳ. (cf. Dissen Comment. 299. 347. 379.)

Ib. ἔνι φροντίδος ἔγχος. (gl. οὐδ' ἔνεστι μηχανῆς, ἐπινοίας δύναμις.) I understand generally: "nor does

φ̓ τις ἀλέξεται. οὔτε γὰρ ἔκγονα
κλυτᾶς χθονὸς αὔξεται οὔτε τόκοισιν
ἰηΐων καμάτων ἀνέχουσι γυναῖκες· 174
ἄλλον δ̓ ἂν ἄλλῳ προσίδοις, ἅπερ εὔπτερον ὄρνιν,
κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον

anxious reflexion (φροντὶς P) furnish any weapon, by which to ward off," &c. The expression seems to have grown out of the poet's Pindaric reading, and the frequent metaphorical use of the word βέλος (cf. Dissen's Comment. p. 20) by the latter. For the metre of the verse, compare Herm. and Wunder. Solger translates: *Kein Speer der Erfindung*. Thudichum: *Keine Wehr eines Gedankens*.

171. ἀλέξεται. The Tragedians, says Ellendt, use ἀλέξομαι as a deponent verb. "Neque est cur ἀλέξομαι futurum esse credamus." Pind. Ol. XIII. 9. ἀλέξειν ὕβριν.

172. αὔξεται *grow*. Cf. Pind. Ol. VII. 111 Fgmm. Sel. ap. Diss. p. 242. Comment. p. 655. κλυτᾶς as an epithet belongs to poetical expletives; like the word *fair* in our own poetic vocabulary. Huschk ad Tibull. 2, 5, 91. compares generally Herodot. III. 68. Aristoph. Pac. 1320. Æschyl. Eum. 905.

173–4. οὔτε τόκοισιν κ. τ. ἑ. Schol. αἵ τε γυναῖκες τῶν καμάτων ἐν τοῖς τόκοις οὐκ ἀνέχουσιν, τοντέστιν, οὐ περιγίνονται τῶν πόνων. Herm. and Jacobs ad Philostr. p. 277. prefer "*are not liberated by childbirth*," i. e. *remain barren*, cf. El. in voc. ἀνέχειν.

Ib. ἰηΐων, (gl. θρηνητικῶν) καμάτων. Schol. τῶν μετ' εὐχῆς γενομένων. If the ἰὴ, ἰὴ, of the *pæanic* hymn was a joyous, or at all events a solemn invocation, it is obvious that the exclamation excited by pains of childbirth, under any, but at all events, under such circumstances as we are at present contemplating, would be of a very different description. Cf. Eurip. ad Phœn. 1050–1051. El. 1211.

175. ἄλλον ἄλλῳ i. q. ἄλλον ἐπ' ἄλλῳ, *alium super alium*. cf. Jacobs ad Anth. Pal. III. 277. Erfurdt compares Eurip. Troad. 1323. ἄλλῳ δ' ἄλλον φρουδόν. See also Pind. Ol. X. 13.

Ib. ἅπερ εὔπτερον ὄρνιν. Musgrave compares Eurip. Hippol. 840. ὄρνις γὰρ ὡς τις ἐκ χερῶν ἄφαντος εἶ | πτήδημ' ἐς Ἅιδου κραιπνὸν ὁρμήσασά μοι.

176. κρεῖσσον ἀμαιμακέτου πυρός. The Scholiast offers two explanations of this expression, 1st, as a proverbial expression, implying celerity and intensity; 2nd, as implying that the dead bodies came in too great numbers to be consumed by the funeral pyres. The former interpretation is adopted by Musgrave, Wunder and most of the commentators, but the latter seems the more dignified and more consonant with facts. Cf. Thucyd. II. 52. Lucret. VI. 1276. sq.

Ib. ἀμαιμάκετος, frequently used as an epithet of fire. Hes. Theog. 319. cf. 563–6. metaph. Pind. P. III. 57.

P The application of the words φροντὶς and μέριμνα in this sense was fully explained in our "Clouds." It is observable that a similar sense attaches to these and cognate words in the Sacred Writings. Matth. VI. 25 sq. Epist. ad Tit. III. 8.

ἀκτὰν πρὸς ἑσπέρου θεοῦ·

177. *ἀκτάν.* Pind. Pyth. XI. 31. Ἀχέροντος ἀκτὰν παρ' εὔσκιον.

175–7. If the reader wishes to see the compressed description of Sophocles expanded into a fuller one, he will find it in Boccaccio, when describing the plague of Florence; the great prose-writer's concluding turn being not altogether unlike that of the Attic poet. Oh quanti valorosi uomini, quante belle donne, quanti leggiadri giovani...la mattina desinarono co' loro parenti compagni ed amici, che poi la sera vegnente appresso nell' altro mondo cenarono con li loro passati!

Ib. The metre in the above strophe requires little explanation. Iambics and Dactylics preceded by anacrusis, or an Iambic dipod. complete or cat. are the prevalent ones. In Wunder v. 170. comprises two verses—an Iambic dim. and an anapæstic verse.

178. *ἑσπέρου θεοῦ.* That by this "evening or western god," was meant the Infernal Pluto, there can be no doubt; but whence so singular an expression? Musgrave and Wunder content themselves with observing, that it is no where to be found but in this passage of Sophocles; but how came it *there*? I know of no means of accounting for it, but by referring to those sources to which we have so frequently applied for explanations of this play, and to which we must now again betake ourselves. How far the Mosaic accounts of the creation were framed to meet Phœnician and other adjoining philosophies,—how far again those philosophies subsequently adapted themselves to the biblical accounts, are questions now beyond our reach; but that many strong points of resemblance are found between the two (cf. infr. 661), none but the ignorant or prejudiced can venture to affirm. Let us compare then the accounts given in the Sacred Records with Phœnician philosophy as explained by Hesiod, and see what light the two will throw upon the present question. Omitting all previous matter in the first, we come at once on that term, which our own language, powerful and significant as it is in many respects, is obliged to express by the word *darkness*; that word being in the original, where every term is in fact a philosophic idea or picture, not the non-entity of darkness, but the celestial fluid in a stagnate, inactive state. (Parkhurst in voc. חשך.) Having called this inactive into an active, and flowing principle, (and which being found fit for the purpose for which it was intended, is called *good*,) the Deity is represented as making a distinction between their natures, calling the one *Day* and the other *Night*, (each of these two latter words bearing important significations in the original language, which we do not here stop to explain.) The sacred historian then sums up his statement in language, all of more or less importance in the consideration of the present chorus, "there was evening (*'Ereb*), there was morning—one day," (q *Iom Hechad.*) Let us now

q In what way the Hesiodean divinity Ἡμέρα, and the corresponding Greek words ἦμαρ, ἄμαρ grew out of the Semitic words Iom-or, Em-or, Hama-or (the terminating *or* signifying *light*,) the reader may consult Sickler (p. 28). A more important question for consideration is, how far the Grecian myths of Hecatē, who so frequently combines in herself the opposite ideas of light and darkness, derived her name from the Hebrew *Hechad*, which we find expressing the *union* of evening and morning in the Mosaic records.

ὧν πόλις ἀνάριθμος ὄλλυται· ἀντ. β'.
νηλέα δὲ γένεθλα πρὸς πέδῳ θανατηφόρα κεῖται ἀνοίκτως·

turn to Hesiodean divinities. Among the earliest of these we find an *Erebos* (not to be confounded with the Homeric Erebos, which is a *place*, not a *person*, viz. the passage-place to Hades), son of Chaos, and to whom by his sister *Night*[r] are born two children, *Æther* and *Day*. If agreeably to a canon mentioned in a preceding note (sup. 21.), we assign to the terminating *os* of this Hesiodean divinity its proper Semitic meaning, we find implied in this Phœnician compound *Ereb-os*, an Evening or Western Power, or in other words, precisely what Sophocles, in the text, has expressed by the words ἕσπερος θεός. But let us not stop here. That with a setting sun and growing shades of evening, eastern nations should connect ideas the most opposite to those which they did with a rising one,—ideas of gloom and melancholy,—is not surprising; were there other circumstances under which natives of Phœnicia—traversing as they constantly did the Mediterranean, i. e. to them the Western Sea, and even passing beyond the pillars of Hercules—were there circumstances under which these ideas of gloom should occasionally be converted into ideas of consternation, and an abode for a god of terror be found in the West, as well as a god of terror himself? Though a certain event on the borders of their own country might have fearfully told Phœnician mariners what volcanic eruption from below could do, when commingling with fires rained from above, yet that event occurred but once, and then all was still. But was that the case as they passed the shores of Sicily and Italy and Spain? *There* those blazing fires, which the Theban Pindar has so powerfully described (Pyth. I. 40 sq.), and sounds concomitant with them, seemed to be as constant in operation as they were tremendous in their effects: is it surprising then that West and Sun-set, Hell and a Hell-god should gradually become mingled thoughts with them, or that Sophocles copying after Hesiod should use language, which Hesiod, far anterior to him in age, and closely connected by his birth with Phœnician modes and habits, was perfectly familiar with? That a feeling of something terrible as connected with the *West* was not altogether strange even to Attic ears, is evident from the nature of their bann pronounced on sacrilegious persons; it being customary on such occasions for their priests and priestesses to turn to the western quarter of the heavens (πρὸς ἑσπέραν), and shaking their purple or scarlet robes, to devote the wretch to the infernal gods. (Lysias c. Andoc. 107. 40).

179. πόλις ἀνάριθμος, *a countless host*. Lucret. VI. 1141. omnes | inde catervatim morbo mortique dabantur. Wunder perhaps better: "Quibus (cadaveribus) abundans urbs fuit. Col. Electr. 232. Trach. 256."

180. νηλέα γένεθλα *children ob-*

[r] The Biblical, Hesiodean, and oriental accounts generally, which make *Night* always anterior to *Day*, may be still recognised in common parlance, when we speak of a se'n- (i. e. seven) night, or fort- (i. e. fourteen) night, hence. cf. Levit. XXIII. 32.

ἐν δ' ἄλοχοι πολιαί τ' ἔπι ματέρες
ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι

taining no pity. Schol. νηλέα τὰ μὴ τυχόντα ἐλέους. Pind. Fgmm. Sel. ap. Diss. 65. νηλεεῖ νόῳ.

Ib. θανατηφόρα (θαναταφόρα Ebner ex La, Lb, Lc. Pind. Ol. VIII. 10.) *causing death by contagion.* (Cf. Lucret. 1213 sq. Boccaccio p. 5.) In most eastern languages, as Gesenius assures us (Heb. English Lex. I. 143. II. 403.), *death* and *pestilence* are synonymous terms. Out of this peculiarity of language, and with a propriety which will be evident before this note is concluded, proceed one or two expressions in the inspired writer of the Apocalypse, which rightly translated will give more sense to the passages in which they occur, than our authorized version is calculated to convey. The sacred writer being about to describe the fortunes of the Christian church, not only from the moment at which he was writing, but through all futurity, (and the variety and apt choice of imagery with which this is done is perfectly astonishing to those who have compared historical events with the predictions themselves,) uses as instruments for describing his first four periods of *Roman* history, those cherubic animals which our version so inadequately renders by the word "beasts." Passing over the first three periods as sufficiently known to the reader by the learned expositions of Bishop Newton or others, we turn to the fourth cherubic animal, who directs the prophetic seer's attention to the *north*, and to the vision coming up from that quarter. And with that vision who is not familiar—the *pale* horse—the emblematic figure which sits upon it—and hell, or rather the grave, following to swallow up the corpses, which accumulate around him in his course? But how is this connected with our present theme? because to him that sat on this horse, and to him that followed, "power was given over the fourth part of the earth (in apocalyptic language, the Roman empire) to kill with sword and with hunger, and with [a] *pestilence*, and with the beasts of the earth." Whoever knows any thing of the *Northern* Maximin and his immediate successors on the imperial throne, whoever has read the various calamities under which the Roman empire suffered at that period, and not least from a pestilence, which pervaded all her provinces, and for fifteen years nearly exhausted them, will at once see the necessity of this translation: its propriety on the part of the Sacred Writer himself will be manifest from the recollection, that St. John is almost exclusively addressing himself to *Asiatic* churches, to whom this peculiarity of language was perfectly familiar.

181. ἐν. Cf. Pind. Ol. XIII. 30–1. Hes. Scut. Herc. 156. 161. &c.

Ib. ἔπι, *moreover.* Cf. Hes. op. 427. 493. (Goettl. Ed.)

182. ἀκτὰν παρὰ βώμιον. To accuse so profound a scholar as

[a] θάνατος. By adopting the primary, instead of the secondary sense, our version not only injures the meaning, but vitiates the order in which these four scourges of the Almighty almost necessarily follow. So again, when the mystic Babylon falls, what are the plagues that are to come upon her "in one day?" Surely not "death," but "*pestilence*, mourning and famine" (Apoc. X. VIII. 8): the word θάνατος being again to be taken in its secondary and not in its primary meaning.

λυγρῶν πόνων ἱκτῆρες ἐπιστενάχουσιν. 185

Boeckh of misunderstanding an author with whom he is so deeply conversant as Pindar, is a dangerous speculation, and the danger is not lessened by seeing two such men as Dissen and Tafel following in his track. In spite, however, of this triple array of learning and talent, I must, with most unfeigned deference, say that their explication of a difficult passage in that writer (Ol. VI. 117.) seems neither called for by the text itself, nor consistent with the chapter in Pausanias, which is quoted in support of it. As the subject is curious, and calculated to throw light, not only on this but on other passages of the present play, (sup. 20, infr. 900.) I shall be excused for going at some little length into the matter. At a preceding verse (20) we had occasion to speak of *ashen* altars, and the reader may be desirous to know how these were formed. The inquisitive traveller just referred to tells us, (Eliac. c. 13.) that they were constructed from the ashes which fell from the thighs of sacrificed victims; in one place, (viz. Didymus,) the blood of the slain animal being used to form the ashes into a sort of paste or cement; at Olympia, the water of the Alpheus being used exclusively for that purpose. This preliminary got over, let us now in company with Pausanias approach that Olympian altar, and with the reverence due to so singular a place. The first thing which meets our sight is a basement (κρηπὶς), the perimeter of which is 125 feet, and the access to which is by a flight of *stone* steps on either side. On this basement stood the ashen altar itself, having a perimeter, if we understand the text [t] right, of 32 feet, and when Pausanias visited it, being 22 feet in height. And how was that topmost point reached? the same writer tells us,—by a flight of steps on either side, made, not of stone, but of the same material as the altar itself. And where is any thing here said of two altars, a lower and an upper one, as Boeckh, and Dissen and Tafel after him, suppose? The text, as it appears to me, furnishes no such indication. But to proceed. To the great basement, (more commonly termed πρόθυσις than κρηπὶς,) men and women, virgins as well as matrons, were admitted; there too, the victim was *slain*, as I understand the text, but not *sacrificed* in the strict sense of the word, as Boeckh evidently understands, and out of which supposition appears to have grown his sense of a double altar, one below and another above. This victim having been slain and dissected, the priest—and none else was allowed to ascend the ashen steps—carried the thighs to the altar-top, burnt them and took the sacrificial omens; but how? δι' ἐμπύρων, *by fire*, says Boeckh, (Explicatt. 152. 180.) That this is true, may be inferred from another ode of Pindar (Ol. VIII. 5.), but

[t] Some difficulty is encountered here by the intrusion (for an intrusion it certainly is) of the word ἑκάστου into the text. Goldhagen in his German version proposes to substitute βωμοῦ—Buttmann prefers ἐσχάρου—the recent editors, Schubart and Walz, include the word between brackets. If I may speak my own opinion, the word βωμοῦ ought to be inserted, and the words τοῦ βωμοῦ expunged in the sentence following.

[u] To those not much conversant with the original, it may be necessary to observe, that the poet is explaining how the great family of the Iamidæ became hereditary interpreters of the Olympian oracle. Iamus, their founder, being a son of Apollo, the god gifts him

παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὅμαυλος·
ὧν ὕπερ, ὦ χρυσέα θύγατερ Διὸς,
εὐῶπα πέμψον ἀλκάν·
Ἄρεά τε τὸν μαλερὸν, ὃς νῦν ἄχαλκος ἀσπίδων στρ. γ'.

as has been observed in a preceding note, it does not necessarily follow from the words of Pindar in the passage more immediately under [u] consideration; the term used by him being an ἅπαξ λεγόμενον, on which no further light is thrown by an ἅπαξ λεγόμενον in Herodotus (VIII. 134.) than this, that the mode of taking omens in the Ismenium at Thebes and the altar at Olympia was one and the same. But be the case as it may as to a double or single omen, a lower and an upper altar, and as to the place where the sacrificial rite took place, the reader will, I think, have anticipated me in seeing that the ἀκτὴ βώμιος of Sophocles is nothing more than the κρηπὶς or πρόθυσις of Pausanias, and that by this explanation we get a clearer and an ampler space for placing our suppliants upon in the text than Erfurdt and Wunder have supplied us [x] with. (The word κρηπὶς, as implying the base on which an altar stands is not unknown to the Tragic writers. Soph. Trach. 993. ὦ Κηναία κρηπὶς βωμῶν. Eurip. Herc. F. 986. 1099. In Eur. Tro. 16. Seidler considers it as the base on which a statue stands.)

Ib. πάρα. Ellendt explains: *Numerus supplicum aris circumfusus quasi longa serie cogitatur conspici.*

185. πόνων, *troubles* generally, but *plague* inclusive. Thucyd. II. 49. καὶ ἐν οὐ πολλῷ χρόνῳ κατέβαινεν ἐς τὰ στήθη ὁ πόνος, μετὰ βηχὸς ἰσχυροῦ. 52. ἐπίεσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ καὶ ἡ ξυγκομιδὴ κ. τ. ἑ, cf. infr. 694.

Ib. ἱκτῆρες, *supplicants* to the gods, viz. that the evils under which they groan may be removed.

Ib. ἐπιστενάχουσιν. Cf. Hes. Th. 843. Scut. Herc. 344. Wunder notices the construction πόνων—ἐπιστενάχουσιν, and compares Eurip. Phœn. 1434. Ebner with Brunck prefer ἐπιστοναχοῦσιν. The former compares Electr. 133. στοναχεῖν.

186. λάμπει. Schol. λαμπρῶς τῇ φωνῇ λέγεται.

187. ὧν ὑπὲρ *in behalf of which supplicants.* By the golden daughter of Zeus, I understand *the oracular response*, not Athenë.

Ib. εὐῶπα (metaph. *propitious.* cf. Pass. and Ell. in voc.) ἀλκάν. Cf. Matth. §. 112. note 2. cf. infr. 211. οἰνῶπα. 214. ἀγλαῶπι. Antig. 530.

190. Ἄρεα. Wunder adopts Musgrave's and Nœke's explanations of this term. "Ares, says the latter writer, does not stand under his proper appellation, but is to be taken for λοιμὸς, the latter resembling Mars, in being equally pernicious with him, though unprovided with shield or spear." Something deeper than this lies, I imagine, at the root of this unusual appellation. If in the Ionic Homer, i. e.

with "a double treasure of prophecy." The first gift enables him to give responses from the actual words of the god: but when in process of time the Olympic sacrificial rites and games are instituted by Hercules, then Iamus is ordered, Ζηνὸς ἐν' ἀκροτάτῳ βωμῷ χρηστήριον θέσθαι, and so give his prophecies. Heyne has totally mistaken the sense in his Latin translation of the passage.

x Their brief but valuable explanation is as follows: "ἀκτὴν παρὰ βάμιον, *ad altarium gradus.* Interdum enim ἀκτὴ *eminentiam* significat, ἔξοχὴν, uti bene h. l. interpretatur Scholiastes. Sic Æsch. Choeph. 718. ἀκτὴ χώματος de *sepulchri tumulo* dictum."

φλέγει με περιβόητος ἀντιάζων,

supposing the hymn addressed to *Ares* in Ernesti's edition (v. V. p. 94.) be really Homer's property—if in that poet something like a planetary Ares is found, how much more likely is it that a planet-god of the same name—sometimes of friendly, but more commonly of malignant aspect—should be found in Bœotian Thebes, so closely as we have found that Thebes connected with Phœnicia and Samothrace, and therefore so likely to participate in the doctrines and tales peculiar to both? For how came the former of these two countries by her principal intellectual system, and what was its nature? As expounded by Sanchuniathon i. e. the friend of [y] truth, that system must have related almost exclusively to planetary and astronomic lore, the system itself being originally dictated by the Supreme Intelligence, transcribed at his dictation in [z]star-language by the greater of the planetary gods, and then communicated by his command through Taaut to this lower world. Did these planetary doctrines or the myths connected with them—and not least in myths connected with the planet-god with whom we are at present dealing—lose any thing by transmission from Phœnicia to the isles of Samothrace and Lemnos? Confined as we are for room, the reader must be content to receive satisfactory references on both these points (Creuz. Symb. II. 319, 320. 330–331. 348. 351–2. 361–6. 402 &c.), while I hasten to see, whether etymology will afford any further light on this matter. Among other canons laid down by Sickler for determining, what meaning the names of Hesiodean Divinities strictly bear, one is that all such as end in ης have more or less connexion with *fire*, that Greek termination exactly corresponding with the Hebrew word אש (*Hes* or *fire*). Are we to depart from this canon in the case of the Hesiodean Ares? The learned writer, just referred to, has so done, because finding *Ares* in the Hesiodean Theogony to be the brother of *Hebē* and *Ilithya*, the one indicative of birth and production, the other of blooming youth, he thinks it necessary that a family resemblance should be kept up in their attributes, and he accordingly provides his Ares with a Semitic derivation, which would make him a sort of universal bridegroom, or general uniter of

[y] How far this term belongs to the fragment of Sanchuniathon, preserved by Eusebius, and from which the foregoing account is taken, we have not the learning necessary for deciding. It may be added, however, that Creuzer, to whom we should certainly ascribe no religious prejudices, as they are termed, observes that recent information from India and elsewhere tends rather to confirm than to weaken its authenticity.

[z] By star-language was not improbably meant those terms in ancient *philosophic* poetry, by which authors endeavoured to keep their language aloof from the language of common life; as Homer's god-language may in the same way be little more than the conventional terms which the priests threw into their temple-hymns or religious poetry, and which it would have been considered profane to use in the ordinary occasions of life. Those conversant with Italian need not be told, that poetic Italian and prose Italian still form almost two separate languages.

[a] Not to mention other instances, the truth of this position is clearly to be traced in the three Titanic powers, Βρόντης, Στερόπης and Ἄργης, who supply Zeus with his fiery bolts in the Hesiodean Theogony, and whose names throughout, when traced to Semitic roots, bear perfect resemblance to their office.

Ἄρτεμιν, ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει,

circular agora at Thebes." This is undoubtedly true; but as other deities had temples in the same place (Paus. XI. 17, 2.), it does not seem sufficiently to explain why an Artemis should be emphatically styled the "Tutatrix" of Thebes. The fact itself we are far from denying; on the contrary, we think nothing more probable from the interpretations which Creuzer will presently enable us to set upon the goddess, than that the Scholiast was substantially correct in asserting Artemis to be a tutelary goddess of Thebes. Our present difficulty, however, lies with the epithet attached to her name, and how to get out of that difficulty, we know not, except by one way, and that but an indifferent one. That in a religious system, if such it may be called, where nothing systematic prevailed, that in such a system religious myths should be continually crossing, recrossing and interchanging with each other, till they not only puzzle us, but must have puzzled the ancients themselves, seems a reasonable conclusion; is it then unlikely, that the poet has here applied to Artemis as a moon-goddess (and that such she was will presently appear) an epithet more properly belonging to the moon in her character of Hecatë [n]? That such an epithet might belong to the latter goddess in her own proper Phœnician vocabulary, seems clear from Sickler, who calls her from that language much in a general sense, what the present text of Sophocles does in a contracted one, "*die grosse Vereinte, die Alles umfasst*" (p. 64). But was Hecatë herself held in high repute at Thebes? Of that there cannot be a shadow of doubt, if we look to the peculiarly high and laudatory terms in which the Hesiodean Theogony speaks of her (410 sq.); for though Soetbeer, in his recent attempt to restore the Theogony to the state in which he supposes it to have originally left its writer's hands, has expunged, I observe, this Hecatæan hymn from the Theogony, there can be little doubt of its being a true Hesiodean fragment, even if the hand of some *rifaccimento*-artist, like Onomacritus, has been busy with it. (cf. Goettl. Hes. p. 41.) This epithet therefore seems to me another instance in which Sophocles uses a term, which would have been better understood at Thebes than at Athens, and by doing which he fell into so much displeasure with his auditors.

Ib. *ἀδελφεὰν* (cf. Œd. Col. 534. 1056.) If my learned predecessor Wunder dealt but briefly with the preceding word, he has dealt more briefly with the present, by passing it over altogether. Did he then imagine that common paternity from Zeus would account for the introduction of this word into an ode so significant as the present? Surely something more is meant. When the consanguinity of Artemis is mentioned in ancient poetry, it is uniformly, I believe, in reference to her brother Apollo; why then is an exception here made in favour of Athenë? Before that question is answered, we must proceed to an examination

[n] It is observable that in Hesiod's hymn to Hecatë, she is joined with Poseidon as an object of common prayer (441. *εὔχονται δ' Ἑκάτῃ καὶ ἰφικτύπῳ Ἐννοσιγαίῳ*), another epithet than *γαιήοχος* being selected for the sea-god. See further on the subject of this goddess in connexion with Artemis, Cr. II. 124, 5, 6, 7. 139. 191. Parkh. Heb. Lex. p. 347.

καὶ Φοῖβον ἑκαβόλον, ἰὼ

of the word Artemis itself; but as our pages are at present somewhat crowded, and *practical* scholars may think they have had enough of moonshine already, that examination must be deferred to a future period. cf. infr. 207.

161. ἃ κυκλόεντ' ἀγορᾶς θρόνον εὐκλέα θάσσει=ἃ εὐκλεᾶ θρόνον ἐν κυκλοίσῃ ἀγορᾷ θάσσει. WUND. So Philoct. 159. οἶκον μὲν ὁρᾷς τόνδ' ἀμφίθυρον | πετρίνης κοίτης. (where πετρίνης, which properly belongs to οἶκον, is joined to κοίτης.) Trach. 817.

Ib. κυκλόεντα *orbicular*, so called from the form of the agora, where the Theban Artemis was worshipped. Had this form any reference to the moon in its fulness? Such a supposition tends to favour the idea of a predominance of moon-worship at Thebes, a worship which for many reasons we have seen was likely to be predominant there.

Ib. ἀγορᾶς. It is observable that in the Hesiodean hymn to Hecatē, the poet among her other qualities says, ἔν τ' ἀγορῇ λαοῖσι μεταπρέπει ὅν κ' ἐθέλῃσιν. Theogon. 430.

Ib. θρόνου. Ellendt observes, that this word, when signifying a *seat*, is found in both numbers; as applied to a royal throne, it is found only in the plural. "Illud: Ἄρτεμιν ἃ κυκλ. ἀγ. θρόνου—εὐκ. θάσσει, insedit, velut ἕδρα et ἕδος de templis creberrime leguntur." Id.

Ib. εὐκλέα. Pausan. Bœot. c. 17. Πλησίον δὲ Ἀρτέμιδος ναός ἐστιν Εὐκλείας (i. e. Gloriosæ. Schubart and Walz.) That Sophocles in using this epithet had the above goddess in his eye, there can be little doubt. As to the metre: Dissen, commenting on Pind. Dithyr. p. 616. observes, that εὐκλεᾶ often occurs in epic and lyric poetry for εὐκλεᾶ ("significans omnino præclaram,") ut Soph. Œd. R. 161. See also Nem. VI. 76.

Ib. θρόνον θάσσει. Cf. Sup. 2.

162. Φοῖβον. If Apollo is here invoked solely as a sun-god, which the epithet following would rather imply, then we are bound to leave him in possession of all those glorious adjuncts with which Athenian imagination clothed him as such; but if he is additionally invoked as a *healing* god, as I think he is (sup. 154), we then seem entitled to step in with an *Esmun-Asclepios*, or health-bringing sun, (Cr. II. 275, 6. 313. 391–2–4. 402. 736, 7.) deriving the latter god from that land of Phœnicia, to which we have been so continually looking for illustrations of the present dramatic[o] divinities. Whether this is done direct, or whether landing our sun and health-

[o] Pausanias (Achaic. c. 23. 7.) after some reference to a τέμενος and statues of Hygeia and Asclepios at Ægium, observes in his naive manner, "At this temple I had a dispute with a man of Sidon, who asserted that the Phœnicians were better instructed in divinity and other matters than the Greeks—adding as a proof that the Phœnicians make Asclepios son of Apollo, but do not, like the Greeks, give him a mortal woman for a mother, and why? because Asclepios, said he, as the Phœnicians know, is nothing but that temperature of the air, which is conducive to health both in men and animals. With regard to Apollo, who is also the sun, he is very properly termed the father of Asclepios, because in directing his course according to the seasons, he imparts salubrity to the air. All this I admitted to be correct, but asserted that the Greeks held this opinion not less than the Phœnicians, and the proof which I gave was that in Titanē, (which is a town of Sicyon,) one and the same statue represents Asclepios and Hygeia. As to the sun's course being the cause of earthly health, that, I observed, even boys knew."

τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
εἴ ποτε καὶ προτέρας ἄτας ὑπερορνυμένας πόλει 165
ἠνύσατ' ἐκτοπίαν φλόγα πήματος, ἔλθετε καὶ νῦν.
ὦ πόποι, ἀνάριθμα γὰρ φέρω στρ. β'. 167
πήματα· νοσεῖ δέ μοι πρόπας στόλος, οὐδ' ἔνι φρον-
[τίδος ἔγχος

god previously with his seven Cabiric brethren on the isle of Samothrace (Cr. II. 312. 317. 350. 364), we then through the Demeter Cabiria (Paus. Bœot. c. 25.) establish a constant intercourse and chain of legends on solar and planetary worship between the two countries, (Cr. II. 20. 276. 285. 294. 329. 330. 347.) is immaterial. An Esmun-Asclepios once in Thebes, we assert with renewed force that the Ismenian Apollo of that place (sup. 21.) was nothing but the Esmunian sun-god, settled it may be first in Samothrace, but originally derived from Phœnicia. For a probable derivation of the word Φοῖβος in that language, see Sickler's Cadmus (p. 33.) and on the subject of Esmun generally see his "Hieroglyphen im Mythus der Æsculapius."

Ib. ἐκάβολον. Whatever ideas the common people and later poets might attach to this word and to its cognate forms (Hom. h. Apollo *passim*, Orph. h. 34.), Creuzer (II. 140–1.) and Boeckh (Explic. ad Pind. Pyth. V. p. 293.) seem to be correct in asserting that in the earlier temple-hymns and philosophic poetry, no other idea was attached to them, but that of reference to sun or moon-beams, and the arrowy darts of light.

164. ἀλεξίμοροι, *warders off of ill.* Cf. Reisig. in Enarr. p. 181. Dissen Comment. in Pind. p. 635.

165. προτέρας ἄτας, (i. e. *the Sphinx.*)

Ib. ὑπερορνυμένας (cf. Zehlich in Reisig's Enarr. Œd. Col. p. 181.) *impending over.*

Ib. πόλει. Kayser (Act. Sem. p. 73. note), after admitting the propriety of contracting ὑπὲρ and ὀρνυμένας into one word, adds, "sed πόλει non ab illo verbo regi contendo; pendet ab ἠνύσατε ἐκτοπίαν φλόγα πήματος."

166. ἠνύσατ' ἐκτοπίαν. Syll. Schol. ἐποιήσατε ἐκτετοπισμένον, τουτέστι ἐξετοπίσατε, ὑπερόριον ἐποιήσατε.

Ib. φλόγα πήματος. Schol. περιφραστικῶς τὴν πημονὴν τὴν διάπυρον. *a baleful fire* i. e. *a most violent evil.* Solg. *die Flamme der Noth.* Thud. *die Glut des Verderbens.* For construction, cf. infr. 833. κηλῖδα συμφορᾶς—*a disgraceful calamity.* 1313. σκότου νέφος, *dark cloud.* So Trach. 1199. γόου δάκρυ. Phil. 1263. θόρυβος βοῆς. Pind. Isthm. VI. 39. χάλαζαν αἵματος i. e. χαλαζάεντα φόνον.

167. ὦ πόποι. cf. Trach. 852. Whether the latter word is to be used as an adverb of exclamation, or translated with Lycophron (943) *gods*, see Musgrave, Passow and Ellendt in voc.

170. πρόπας στόλος, *the whole people*, Pind. Pyth. VIII. 140. ἐλευθέρῳ στόλῳ. (cf. Dissen Comment. 299. 347. 379.)

Ib. ἔνι φροντίδος ἔγχος. (gl. οὐδ' ἔνεστι μηχανῆς, ἐπινοίας δύναμις.) I understand generally: "nor does

ᾧ τις ἀλέξεται. οὔτε γὰρ ἔκγονα
κλυτᾶς χθονὸς αὔξεται οὔτε τόκοισιν
ἰηΐων καμάτων ἀνέχουσι γυναῖκες· 174
ἄλλον δ' ἂν ἄλλῳ προσίδοις, ἅπερ εὔπτερον ὄρνιν,
κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον

anxious reflexion (φροντὶς P) furnish any weapon, by which to ward off," &c. The expression seems to have grown out of the poet's Pindaric reading, and the frequent metaphorical use of the word βέλος (cf. Dissen's Comment. p. 20) by the latter. For the metre of the verse, compare Herm. and Wunder. Solger translates: *Kein Speer der Erfindung*. Thudichum: *Keine Wehr eines Gedankens*.

171. ἀλέξεται. The Tragedians, says Ellendt, use ἀλέξομαι as a deponent verb. "Neque est cur ἀλέξομαι futurum esse credamus." Pind. Ol. XIII. 9. ἀλέξειν ὕβριν.

172. αὔξεται *grow*. Cf. Pind. Ol. VII. 111 Fgmm. Sel. ap. Diss. p. 242. Comment. p. 655. κλυτᾶς as an epithet belongs to poetical expletives; like the word *fair* in our own poetic vocabulary. Huschk ad Tibull. 2, 5, 91. compares generally Herodot. III. 68. Aristoph. Pac. 1320. Æschyl. Eum. 905.

173–4. οὔτε τόκοισιν κ. τ. ἑ. SCHOL. αἵ τε γυναῖκες τῶν καμάτων ἐν τοῖς τόκοις οὐκ ἀνέχουσιν, τοντέστιν, οὐ περιγίνονται τῶν πόνων. Herm. and Jacobs ad Philostr. p. 277. prefer "*are not liberated by childbirth*," i. e. *remain barren*, cf. El. in voc. ἀνέχειν.

Ib. ἰηΐων, (gl. θρηνητικῶν) καμάτων. SCHOL. τῶν μετ' εὐχῆς γενομένων. If the ἰὴ, ἰὴ, of the *pæanic* hymn was a joyous, or at all events a solemn invocation, it is obvious that the exclamation excited by pains of childbirth, under any, but at all events, under such circumstances as we are at present contemplating, would be of a very different description. Cf. Eurip. ad Phœn. 1050–1051. El. 1211.

175. ἄλλον ἄλλῳ i. q. ἄλλον ἐπ' ἄλλῳ, *alium super alium*. cf. Jacobs ad Anth. Pal. III. 277. Erfurdt compares Eurip. Troad. 1323. ἄλλῳ δ' ἄλλον φρουδόν. See also Pind. Ol. X. 13.

Ib. ἅπερ εὔπτερον ὄρνιν. Musgrave compares Eurip. Hippol. 840. ὄρνις γὰρ ὥς τις ἐκ χερῶν ἄφαντος εἶ | πτήδημ' ἐς Ἅιδου κραιπνὸν ὁρμήσασά μοι.

176. κρεῖσσον ἀμαιμακέτου πυρός. The Scholiast offers two explanations of this expression, 1st, as a proverbial expression, implying celerity and intensity; 2nd, as implying that the dead bodies came in too great numbers to be consumed by the funeral pyres. The former interpretation is adopted by Musgrave, Wunder and most of the commentators, but the latter seems the more dignified and more consonant with facts. Cf. Thucyd. II. 52. Lucret. VI. 1276. sq.

Ib. ἀμαιμάκετος, frequently used as an epithet of fire. Hes. Theog. 319. cf. 563–6. metaph. Pind. P. III. 57.

P The application of the words φροντὶς and μέριμνα in this sense was fully explained in our "Clouds." It is observable that a similar sense attaches to these and cognate words in the Sacred Writings. Matth. VI. 25 sq. Epist. ad Tit. III. 8.

ἀκτὰν πρὸς ἑσπέρου θεοῦ·

177. ἀκτάν. Pind. Pyth. XI. 31. Ἀχέροντος ἀκτὰν παρ' εὔσκιον.

175–7. If the reader wishes to see the compressed description of Sophocles expanded into a fuller one, he will find it in Boccaccio, when describing the plague of Florence; the great prose-writer's concluding turn being not altogether unlike that of the Attic poet. Oh quanti valorosi uomini, quante belle donne, quanti leggiadri giovani...la mattina desinarono co' loro parenti compagni ed amici, che poi la sera vegnente appresso nell' altro mondo cenarono con li loro passati!

Ib. The metre in the above strophe requires little explanation. Iambics and Dactylics preceded by anacrusis, or an Iambic dipod. complete or cat. are the prevalent ones. In Wunder v. 170. comprises two verses—an Iambic dim. and an anapæstic verse.

178. ἑσπέρου θεοῦ. That by this "evening or western god," was meant the Infernal Pluto, there can be no doubt; but whence so singular an expression? Musgrave and Wunder content themselves with observing, that it is no where to be found but in this passage of Sophocles; but how came it *there*? I know of no means of accounting for it, but by referring to those sources to which we have so frequently applied for explanations of this play, and to which we must now again betake ourselves. How far the Mosaic accounts of the creation were framed to meet Phœnician and other adjoining philosophies,—how far again those philosophies subsequently adapted themselves to the biblical accounts, are questions now beyond our reach; but that many strong points of resemblance are found between the two (cf. infr. 661), none but the ignorant or prejudiced can venture to affirm. Let us compare then the accounts given in the Sacred Records with Phœnician philosophy as explained by Hesiod, and see what light the two will throw upon the present question. Omitting all previous matter in the first, we come at once on that term, which our own language, powerful and significant as it is in many respects, is obliged to express by the word *darkness*; that word being in the original, where every term is in fact a philosophic idea or picture, not the non-entity of darkness, but the celestial fluid in a stagnate, inactive state. (Parkhurst in voc. חשך.) Having called this inactive into an active, and flowing principle, (and which being found fit for the purpose for which it was intended, is called *good*,) the Deity is represented as making a distinction between their natures, calling the one *Day* and the other *Night*, (each of these two latter words bearing important significations in the original language, which we do not here stop to explain.) The sacred historian then sums up his statement in language, all of more or less importance in the consideration of the present chorus, "there was evening (*Ereb*), there was morning—one day," (q *Iom Hechad.*) Let us now

q In what way the Hesiodean divinity Ἡμέρα, and the corresponding Greek words ἦμαρ, ἄμαρ grew out of the Semitic words Iom-or, Em-or, Hama-or (the terminating *or* signifying *light*,) the reader may consult Sickler (p. 28). A more important question for consideration is, how far the Grecian myths of Hecatē, who so frequently combines in herself the opposite ideas of light and darkness, derived her name from the Hebrew *Hechad*, which we find expressing the *union* of evening and morning in the Mosaic records.

ὧν πόλις ἀνάριθμος ὄλλυται· ἀντ. β'.
νηλέα δὲ γένεθλα πρὸς πέδῳ θανατηφόρα κεῖται ἀνοίκτως·

turn to Hesiodean divinities. Among the earliest of these we find an *Erebos* (not to be confounded with the Homeric Erebos, which is a *place*, not a *person*, viz. the passage-place to Hades), son of Chaos, and to whom by his sister *Night* [r] are born two children, *Æther* and *Day*. If agreeably to a canon mentioned in a preceding note (sup. 21.), we assign to the terminating *os* of this Hesiodean divinity its proper Semitic meaning, we find implied in this Phœnician compound *Ereb-os*, an Evening or Western Power, or in other words, precisely what Sophocles, in the text, has expressed by the words ἑσπερος θεός. But let us not stop here. That with a setting sun and growing shades of evening, eastern nations should connect ideas the most opposite to those which they did with a rising one,—ideas of gloom and melancholy,—is not surprising; were there other circumstances under which natives of Phœnicia—traversing as they constantly did the Mediterranean, i. e. to them the Western Sea, and even passing beyond the pillars of Hercules—were there circumstances under which these ideas of gloom should occasionally be converted into ideas of consternation, and an abode for a god of terror be found in the West, as well as a god of terror himself? Though a certain event on the borders of their own country might have fearfully told Phœnician mariners what volcanic eruption from below could do, when commingling with fires rained from above, yet that event occurred but once, and then all was still. But was that the case as they passed the shores of Sicily and Italy and Spain? *There* those blazing fires, which the Theban Pindar has so powerfully described (Pyth. I. 40 sq.), and sounds concomitant with them, seemed to be as constant in operation as they were tremendous in their effects: is it surprising then that West and Sun-set, Hell and a Hell-god should gradually become mingled thoughts with them, or that Sophocles copying after Hesiod should use language, which Hesiod, far anterior to him in age, and closely connected by his birth with Phœnician modes and habits, was perfectly familiar with? That a feeling of something terrible as connected with the *West* was not altogether strange even to Attic ears, is evident from the nature of their bann pronounced on sacrilegious persons; it being customary on such occasions for their priests and priestesses to turn to the western quarter of the heavens (πρὸς ἑσπέραν), and shaking their purple or scarlet robes, to devote the wretch to the infernal gods. (Lysias c. Andoc. 107. 40).

179. πόλις ἀνάριθμος, *a countless host*. Lucret. VI. 1141. omnes | inde catervatim morbo mortique dabantur. Wunder perhaps better: "Quibus (cadaveribus) abundans urbs fuit. Col. Electr. 232. Trach. 256."

180. νηλέα γένεθλα *children ob-*

[r] The Biblical, Hesiodean, and oriental accounts generally, which make *Night* always anterior to *Day*, may be still recognised in common parlance, when we speak of a se'n- (i. e. seven) night, or fort- (i. e. fourteen) night, hence. cf. Levit. XXIII. 32.

ἐν δ' ἄλοχοι πολιαί τ' ἔπι ματέρες
ἀκτὰν παρὰ βώμιον ἄλλοθεν ἄλλαι

taining no pity. Schol. νηλέα τὰ μὴ τυχόντα ἐλέους. Pind. Fgmm. Sel. ap. Diss. 65. νηλεεῖ νόῳ.

Ib. θανατηφόρα (θαναταφόρα Ebner ex La, Lb, Lc. Pind. Ol. VIII. 10.) *causing death by contagion.* (Cf. Lucret. 1213 sq. Boccaccio p. 5.) In most eastern languages, as Gesenius assures us (Heb. English Lex. I. 143. II. 403.), *death* and *pestilence* are synonymous terms. Out of this peculiarity of language, and with a propriety which will be evident before this note is concluded, proceed one or two expresions in the inspired writer of the Apocalypse, which rightly translated will give more sense to the passages in which they occur, than our authorized version is calculated to convey. The sacred writer being about to describe the fortunes of the Christian church, not only from the moment at which he was writing, but through all futurity, (and the variety and apt choice of imagery with which this is done is perfectly astonishing to those who have compared historical events with the predictions themselves,) uses as instruments for describing his first four periods of *Roman* history, those cherubic animals which our version so inadequately renders by the word "beasts." Passing over the first three periods as sufficiently known to the reader by the learned expositions of Bishop Newton or others, we turn to the fourth cherubic animal, who directs the prophetic seer's attention to the *north*, and to the vision coming up from that quarter. And with that vision who is not familiar—the *pale* horse—the emblematic figure which sits upon it—and hell, or rather the grave, following to swallow up the corpses, which accumulate around him in his course? But how is this connected with our present theme? because to him that sat on this horse, and to him that followed, "power was given over the fourth part of the earth (in apocalyptic language, the Roman empire) to kill with sword and with hunger, and with [s] *pestilence*, and with the beasts of the earth." Whoever knows any thing of the *Northern* Maximin and his immediate successors on the imperial throne, whoever has read the various calamities under which the Roman empire suffered at that period, and not least from a pestilence, which pervaded all her provinces, and for fifteen years nearly exhausted them, will at once see the necessity of this translation: its propriety on the part of the Sacred Writer himself will be manifest from the recollection, that St. John is almost exclusively addressing himself to *Asiatic* churches, to whom this peculiarity of language was perfectly familiar.

181. ἐν. Cf. Pind. Ol. XIII. 30–1. Hes. Scut. Herc. 156. 161. &c.

Ib. ἔπι, *moreover.* Cf. Hes. op. 427. 493. (Goettl. Ed.)

182. ἀκτὰν παρὰ βώμιον. To accuse so profound a scholar as

[s] θάνατος. By adopting the primary, instead of the secondary sense, our version not only injures the meaning, but vitiates the order in which these four scourges of the Almighty almost necessarily follow. So again, when the mystic Babylon falls, what are the plagues that are to come upon her "in one day?" Surely not "death," but "*pestilence*, mourning and famine" (Apoc. X. VIII. 8): the word θάνατος being again to be taken in its secondary and not in its primary meaning.

λυγρῶν πόνων ἱκτῆρες ἐπιστενάχουσιν. 185

Boeckh of misunderstanding an author with whom he is so deeply conversant as Pindar, is a dangerous speculation, and the danger is not lessened by seeing two such men as Dissen and Tafel following in his track. In spite, however, of this triple array of learning and talent, I must, with most unfeigned deference, say that their explication of a difficult passage in that writer (Ol. VI. 117.) seems neither called for by the text itself, nor consistent with the chapter in Pausanias, which is quoted in support of it. As the subject is curious, and calculated to throw light, not only on this but on other passages of the present play, (sup. 20, infr. 900.) I shall be excused for going at some little length into the matter. At a preceding verse (20) we had occasion to speak of *ashen* altars, and the reader may be desirous to know how these were formed. The inquisitive traveller just referred to tells us, (Eliac. c. 13.) that they were constructed from the ashes which fell from the thighs of sacrificed victims; in one place, (viz. Didymus,) the blood of the slain animal being used to form the ashes into a sort of paste or cement; at Olympia, the water of the Alpheus being used exclusively for that purpose. This preliminary got over, let us now in company with Pausanias approach that Olympian altar, and with the reverence due to so singular a place. The first thing which meets our sight is a basement (*κρηπὶς*), the perimeter of which is 125 feet, and the access to which is by a flight of *stone* steps on either side. On this basement stood the ashen altar itself, having a perimeter, if we understand the text [t] right, of 32 feet, and when Pausanias visited it, being 22 feet in height. And how was that topmost point reached? the same writer tells us,—by a flight of steps on either side, made, not of stone, but of the same material as the altar itself. And where is any thing here said of two altars, a lower and an upper one, as Boeckh, and Dissen and Tafel after him, suppose? The text, as it appears to me, furnishes no such indication. But to proceed. To the great basement, (more commonly termed *πρόθυσις* than *κρηπὶς*,) men and women, virgins as well as matrons, were admitted; there too, the victim was *slain*, as I understand the text, but not *sacrificed* in the strict sense of the word, as Boeckh evidently understands, and out of which supposition appears to have grown his sense of a double altar, one below and another above. This victim having been slain and dissected, the priest—and none else was allowed to ascend the ashen steps—carried the thighs to the altar-top, burnt them and took the sacrificial omens; but how? *δι' ἐμπύρων, by fire*, says Boeckh, (Explicatt. 152. 180.) That this is true, may be inferred from another ode of Pindar (Ol. VIII. 5.), but

[t] Some difficulty is encountered here by the intrusion (for an intrusion it certainly is) of the word *ἑκάεργον* into the text. Goldhagen in his German version proposes to substitute *βωμοῦ*—Buttmann prefers *ἑκχάτου*—the recent editors, Schubart and Walz, include the word between brackets. If I may speak my own opinion, the word *βωμοῦ* ought to be inserted, and the words *τοῦ βωμοῦ* expunged in the sentence following.

[u] To those not much conversant with the original, it may be necessary to observe, that the poet is explaining how the great family of the Iamidæ became hereditary interpreters of the Olympian oracle. Iamus, their founder, being a son of Apollo, the god gifts him

παιὰν δὲ λάμπει στονόεσσά τε γῆρυς ὅμαυλος·
ὧν ὕπερ, ὦ χρυσέα θύγατερ Διὸς,
εὐῶπα πέμψον ἀλκάν·
Ἄρεά τε τὸν μαλερὸν, ὃς νῦν ἄχαλκος ἀσπίδων στρ. γ'.

as has been observed in a preceding note, it does not necessarily follow from the words of Pindar in the passage more immediately under [u] consideration; the term used by him being an ἄπαξ λεγόμενον, on which no further light is thrown by an ἅπαξ λεγόμενον in Herodotus (VIII. 134.) than this, that the mode of taking omens in the Ismenium at Thebes and the altar at Olympia was one and the same. But be the case as it may as to a double or single omen, a lower and an upper altar, and as to the place where the sacrificial rite took place, the reader will, I think, have anticipated me in seeing that the ἀκτὴ βώμιος of Sophocles is nothing more than the κρηπὶς or πρόθυσις of Pausanias, and that by this explanation we get a clearer and an ampler space for placing our suppliants upon in the text than Erfurdt and Wunder have supplied us [x] with. (The word κρηπὶς, as implying the base on which an altar stands is not unknown to the Tragic writers. Soph. Trach. 993. ὦ Κηναία κρηπὶς βωμῶν. Eurip. Herc. F. 986. 1099. In Eur. Tro. 16. Seidler considers it as the base on which a statue stands.)

Ib. πάρα. Ellendt explains: *Numerus supplicum aris circumfusus quasi longa serie cogitatur conspici.*

185. πόνων, *troubles* generally, but *plague* inclusive. Thucyd. II. 49. καὶ ἐν οὐ πολλῷ χρόνῳ κατέβαινεν ἐς τὰ στήθη ὁ πόνος, μετὰ βηχὸς ἰσχυροῦ. 52. ἐπίεσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ καὶ ἡ ξυγκομιδὴ κ. τ. ἑ, cf. infr. 694.

Ib. ἱκτῆρες, *supplicants* to the gods, viz. that the evils under which they groan may be removed.

Ib. ἐπιστενάχουσιν. Cf. Hes. Th. 843. Scut. Herc. 344. Wunder notices the construction πόνων—ἐπιστενάχουσιν, and compares Eurip. Phœn. 1434. Ebner with Brunck prefer ἐπιστοναχοῦσιν. The former compares Electr. 133. στοναχεῖν.

186. λάμπει. Schol. λαμπρῶς τῇ φωνῇ λέγεται.

187. ὧν ὑπὲρ *in behalf of which supplicants.* By the golden daughter of Zeus, I understand *the oracular response*, not Athenë.

Ib. εὐῶπα (metaph. *propitious.* cf. Pass. and Ell. in voc.) ἀλκάν. Cf. Matth. §. 112. note 2. cf. infr. 211. οἰνῶπα. 214. ἀγλαῶπι. Antig. 530.

190. Ἄρεα. Wunder adopts Musgrave's and Nœke's explanations of this term. "Ares, says the latter writer, does not stand under his proper appellation, but is to be taken for λοιμὸς, the latter resembling Mars, in being equally pernicious with him, though unprovided with shield or spear." Something deeper than this lies, I imagine, at the root of this unusual appellation. If in the Ionic Homer, i. e.

with "a double treasure of prophecy." The first gift enables him to give responses from the actual words of the god: but when in process of time the Olympic sacrificial rites and games are instituted by Hercules, then Iamus is ordered, Ζηνὸς ἐν' ἀκροτάτῳ βωμῷ χρηστήριον θέσθαι, and so give his prophecies. Heyne has totally mistaken the sense in his Latin translation of the passage.

[x] Their brief but valuable explanation is as follows: "ἀκτὴν παρὰ βάμιον, *ad altarium gradus.* Interdum enim ἀκτὴ *eminentiam* significat, ἔξοχὴν, uti bene h. l. interpretatur Scholiastes. Sic Æsch. Choeph. 718. ἀκτὴ χώματος de *sepulchri tumulo* dictum."

φλέγει με περιβόητος ἀντιάζων,

supposing the hymn addressed to *Ares* in Ernesti's edition (v. V. p. 94.) be really Homer's property—if in that poet something like a planetary Ares is found, how much more likely is it that a planet-god of the same name—sometimes of friendly, but more commonly of malignant aspect—should be found in Bœotian Thebes, so closely as we have found that Thebes connected with Phœnicia and Samothrace, and therefore so likely to participate in the doctrines and tales peculiar to both? For how came the former of these two countries by her principal intellectual system, and what was its nature? As expounded by Sanchuniathon i. e. the friend of [y] truth, that system must have related almost exclusively to planetary and astronomic lore, the system itself being originally dictated by the Supreme Intelligence, transcribed at his dictation in [z] star-language by the greater of the planetary gods, and then communicated by his command through Taaut to this lower world. Did these planetary doctrines or the myths connected with them—and not least in myths connected with the planet-god with whom we are at present dealing—lose any thing by transmission from Phœnicia to the isles of Samothrace and Lemnos?. Confined as we are for room, the reader must be content to receive satisfactory references on both these points (Creuz. Symb. II. 319, 320. 330–331. 348. 351–2. 361–6. 402 &c.), while I hasten to see, whether etymology will afford any further light on this matter. Among other canons laid down by Sickler for determining, what meaning the names of Hesiodean Divinities strictly bear, one is that all such as end in ης have more or less connexion with *fire*, that Greek termination exactly corresponding with the Hebrew word אש (*Hes* or *fire*). Are we to depart from this canon in the case of the Hesiodean Ares? The learned writer, just referred to, has so done, because finding *Ares* in the Hesiodean Theogony to be the brother of *Hebē* and *Ilithya*, the one indicative of birth and production, the other of blooming youth, he thinks it necessary that a family resemblance should be kept up in their attributes, and he accordingly provides his Ares with a Semitic derivation, which would make him a sort of universal bridegroom, or general uniter of

[y] How far this term belongs to the fragment of Sanchuniathon, preserved by Eusebius, and from which the foregoing account is taken, we have not the learning necessary for deciding. It may be added, however, that Creuzer, to whom we should certainly ascribe no religious prejudices, as they are termed, observes that recent information from India and elsewhere tends rather to confirm than to weaken its authenticity.

[z] By star-language was not improbably meant those terms in ancient *philosophic* poetry, by which authors endeavoured to keep their language aloof from the language of common life; as Homer's god-language may in the same way be little more than the conventional terms which the priests threw into their temple-hymns or religious poetry, and which it would have been considered profane to use in the ordinary occasions of life. Those conversant with Italian need not be told, that poetic Italian and prose Italian still form almost two separate languages.

[a] Not to mention other instances, the truth of this position is clearly to be traced in the three Titanic powers, Βρόντης, Στερόπης and Ἄργης, who supply Zeus with his fiery bolts in the Hesiodean Theogony, and whose names throughout, when traced to Semitic roots, bear perfect resemblance to their office.

παλίσσυτον δρόμημα νωτίσαι πάτρας
ἄπουρον, εἶτ' ἐς μέγαν

things. The Sophoclean text obliges us, I think, to abide by the canon as originally laid down by the learned writer. Deriving then the second syllable of our planet-god from the Hebrew word, *fire*, and the first syllable from the Hebrew verb *har* (*to flow*), (and were it necessary, and did time allow, we could add much about the substantive *light*, as connected with this verb, about אור, *a fiery sword*, and about Schelling's Æsar (Creuz. II. 371,) which seems little more than Ares reversed) we gain in this *flowing fire* an explanation of the word Ares much more adapted to the text before us, than that which Sickler has been disposed to give. (Cadmus p. 91.) By examining the epithet attached by Sophocles to his planet-god, something further may perhaps be gained in confirmation of the foregoing theory.

Ib. μαλερὸς (μάλα). Whoever has been accustomed to read the Theogony of Hesiod, not as a heap of Grecian names, signifying nothing, but as a collection of deities, embodying the philosophic system of Phœnicia, and allegorizing that philosophy after the manner of the son of Thabion (Cr. II. 14.), who lived ages before Hesiod was born, whoever has so read his Hesiod, knows how habitual it is with him, after mentioning his deity in a Phœnician sense, to attach immediately some corresponding epithet to it, in an Hellenic sense. (For examples, see Sickler, pp. 27–8. 31. 41–6, 7–8. 54–7. 62, &c. &c.) Under such circumstances, what epithet should we expect to see appended to the malignant Ares, but that which we here find belonging to it; μαλερὸς, i. e. *hot, fiery, vehement?* Cf. Il. IX. 242. XX. 316. XXI. 375. Hes. Sc. 18. Pind. Ol. IX. 34, cf. Dissen's Comment. p. 112. Tafel, I. 337. (If we needed proof, how the genius of the Roman language habitually quailed before that of Greece, we might find an instance of it in this μαλερὸς Ἄρης of Sophocles, sinking gradually, as it appears to have done, into the comparatively feeble "mortifer æstus" of Lucretius (VI. 1136.); and yet where shall we find a nobler poet than the philosophic poet of Rome?)

Ib. ἄχαλκος ἀσπίδων. Literally, *without a shield of brass.* Sch. οὐ χρώμενος ὅπλοις, (therefore "helmet and brigandine of brass, the broad habergeon, vant-brass, and greaves" inclusive.) Cf. El. 36. ἄσκευον ἀσπίδων. 1002. Œd. Col. 677. ἀνήνεμον χειμώνων. 786. κακῶν ἄνατος. 865. ἄφωνον ἀρᾶς. Aj. 321. ἀψόφητος ὀξέων κωκυμάτων. See also Eurip. Phœn. 334. Hippol. 147. El. 310.

191. περιβόητος. Sch. μετὰ βοῆς καὶ οἰμωγῆς ἐπιών. Ib. ἀντιάζων, *occurrens.* El. I understand the adjective to be taken adverbially, as infr. 479. μέλεος—χηρεύων. 1506. Œd. Col. 347. δύσμορος πλανωμένη. 349. ἄσιτος νηλίπους τ' ἀλωμένη. Phil. 294. ἐξέρπων τάλας. El. 961. ἄλεκτρα γηράσκουσαν. Eurip. Phœn. 1554. δύστανος ἰανών. 1754. ἀπαρθένευτ' ἀλωμένα. Pyth. VIII. 13. τραχεῖα ὑπαντιάξαισα. Cf. Dissen ad Pind. Nem. IV. 22.

192. παλίσ. δρόμ. νωτίσαι. gl. παλινδρομῆσαι. Supply δὸς, as Brunck observes, or πέμψον (v. 189.), as Musgr.' and Erf. prefer. νωτίζειν *terga dare.* Eurip. Androm. 1142.

193. ἄπουρος. Ion. οὖρος (i. e. ὅρος), *far from the borders of my*

θάλαμον Ἀμφιτρίτας,
εἶτ' ἐς τὸν ἀπόξενον ὅρμον
Θρήκιον κλύδωνα·
τέλει γὰρ εἴ τι νὺξ ἀφῇ,
τοῦτ' ἐπ' ἦμαρ ἔρχεται·
τὸν, ὦ τᾶν πυρφόρων
ἀστραπᾶν κράτη νέμων,

country. So πρόσουρος = πρόσορος. Philoct. 691.

194, 5. θάλαμον Ἀμφιτρίτης. *History* tells us, that the intensity of the Attic plague-heat drove numbers to seek death by plunging into rivers and fountains (Thucyd. II. 49.); it is not therefore surprising that *poetry* gets rid of its embodied essence by plunging it into waters of still greater magnitude. Musgrave, Dindorf and Wunder, understand by the above expression the Atlantic Ocean; but this understanding must I think be justified almost exclusively on local ideas of Thebes in concert with Phœnicia. To the seamen of the latter, the Atlantic was well-known; but how much converse had Grecian mariners with it? That the word Amphitrite should be formed out of Phœnician terms, as we find it formed in Sickler (p. 43.), follows as a matter of course. Dissen (Comment. Pind. p. 340.) compares Pyth. XI. 2. See also on this subject Welcker's Tril. Æsch. p. 164.

197. Θρήκιον κλύδωνα = *Pontum Euxinum*. "Name und Vaterland des Ares ist Thracien," says the learned Creuzer, (II. 610.) We need not wonder, therefore, that having been plunged into a more distant ocean, he is now consigned to a sea more familiar to him. That sea, it must be remembered, though subsequently termed Euxinus, or, *favourable to strangers*, bore previously the title of Ἄξεινος (Pind. Pyth. IV. 362.), i. q. ἀπόξενος, or *unfavourable to strangers*. The Ionic poetic form in the word Θρήκιον has been noticed by Herm. and Erf.

198. τέλει = τελέως, *altogether*. Eurip. Bacch. 858. ἐν τέλει = ἐντελέως. Elms. ἐπὶ τῷ ἑαυτῆς τέλει. Schol. Kayser's proposed emendation (Act. Sem. 74.) may as well be left untold.

Ib. εἰ . . ἀφῇ. Cf. Matth. §. 525. 7. This construction has been more largely noticed in one of my plays of Aristophanes.

199. τοῦτ' ἐπ' ἦμαρ ἔρχεται i. q. τοῦτο ἦμαρ ἐπέρχεται. Dind. *proceeds against it in a hostile manner*. ἐπέρχεσθαι in this sense is more commonly found without a case (Hom. *passim*. Thucyd. VI. 34.), sometimes with dative of person (Il. XX. 91. Od. XI. 22. Plat. *R.* Rep. 549, c.), sometimes with acc. of thing (Il. VII. 262.), and here with τοῦτο. See Pass. in voc. and Dissen. Comment. ad Pind. p. 128.

200. τὸν for ὅν. cf. Pind. Nem. II. 36. &c. Wunder, who omits the article τᾶν in this verse, and forms Dindorf's two into one, pronounces the metre to be doubtful. Its general character throughout the strophē is evident enough. Iambics of various dimensions, relieved by an Iambic dipodia and cretic (194.), a dim. Troch. brachycat. (195–7.), a trim. dact. with anac. 196. form its leading features.

ὦ Ζεῦ πάτερ, ὑπὸ σῷ φθίσον κεραυνῷ.
Λύκει' ἄναξ, τά τε σὰ χρυσοστρόφων ἀπ' ἀγκυλῶν ἀντ.γ'.
βέλεα θέλοιμ' ἂν ἀδάματ' ἐνδατεῖσθαι
ἀρωγὰ προσταθέντα, τάς τε πυρφόρους
Ἀρτέμιδος αἴγλας, ξὺν αἷς

To those not deeply conversant with the writings of Hesiod, the following references (Theog. 72. 458. 699. 707. 846. 854.) will serve to shew whom Sophocles was likely to have in his thoughts, when writing these noble lines. For the part which Brontes, Steropes, and Arges, perform in furnishing Zeus with these terrible thunders and lightnings, cf. Theog. 140 sq. See also Sickler's Cadmus, pp. 35. 36. 75.

200. *πυρφόρον*. Pind. Nem. X. 132. *Ζεὺς δ' ἐπ' Ἴδᾳ πυρφόρον πλᾶξε ψολόεντα κεραυνόν.*

201. *κράτη*. cf. infr. 237. 586. 758.

Ib. *νέμων*, *possessing*. Cf. infr. 237. 579. Phil. 393. Aj. 101. Pind. Ol. II. 22. *ὦ Κρόνιε παῖ Ῥέας, ἕδος Ὀλύμπου νέμων*. Ol. XI. 17. *νέμει γὰρ Ἀτρίκεια πόλιν Λοκρῶν Ζεφυρίων*.

202. *κεραυνῷ*, *thunder-bolt*, i. e. thunder and lightning together. (Heb. בָּרָק *sun-beam*). For some noble Pindaric applications to *Zeus*, see Ol. XI. 96-99. Pyth. VI. 24. Nem. IX. 56. sq.

203. *Λύκει' ἄναξ*. The Lycian Apollo is a subject of too great importance to be dispatched by mere references, and a short passing note. It is therefore proposed to make it the subject of a prefatory notice to the poet's "Electra," where it occurs still more appropriately for remark. In the mean time the reader is referred to a learned note of Blomfield S. c. Th. p. 120. For *ἄναξ* cf. Sup. 80. and add Pind. Ol. XI. 59. *ἀνάκτων θεῶν*.

Ib. *χρυσοστρόφων* (*στρέφω*), *gold-twisted*. *ἀγκυλῶν* (*ἀγκύλων* Ebn. MS. Palat.), properly, *strings of a bow*; here, the *bow itself*.

205. *βέλεα*, a dissyllable, as *Ἄρεα*, v. 190. *ὄρεα*, 208. *πάθεα*, 1330. Dind. here evidently meaning the purer beams of the sun.

Ib. *ἐνδατεῖσθαι*. (*δατεῖσθαι* Hes. Theog. 537. Op. 37. 444. Pind. Ol. VII. 101. Hes. Th. *διαδατεῖσθαι* 544. 606. 885. *ἐπιδατεῖσθαι* 789. Æschyl. in Plat. 2 Rep. 383, b.) The Scholiast appears to have rightly explained this word by *καταμερίζεσθαι*, *distribui*, i. e. *immitti*. Another example of this word in a *passive* signification (the middle voice being not uncommon) has been supplied by Schneider from Nicander's Ther. 509. Dind. Hermann prefers Elmsley's interpretation, *commemorare*, *celebrare*. Cf. Blomf. S. c. T. p. 159.

206. *προσταθέντα* (from *προΐσταμαι*), i. e. *προστάντα*, or, as Erfurdt explains it, *προστατήρια*. Dindorf observes, "Scribendum certa emendatione, quam ipsum illud *ἀρωγὰ* monstrare potuerat, *προσταχθέντα*."

207. *Ἀρτέμιδος*. If classical education, instead of proceeding upwards through Latin and Greek to Hebrew, took the contrary course, we should have little trouble in explaining the names of ancient divinities, as, generally speaking, they would explain themselves. But what naturally comes up before the eyes of a person educated as we have

Λύκι' ὄρεα διάσσει·

described, when the word Artemis is mentioned? Doubtless a Roman Diana, armed with bow and arrow, buskined and equipped for the chace. Present purposes require that such ideas should be ejected as speedily as possible from his brain. Placing him therefore before the oldest of the statues of Artemis, viz. that at Ephesus, we pour into his ears, while engaged in contemplating it, Ephesian philosophic lore (Creuz. II. 192–9. 690.), myths or tales from Persia and from Upper Asia (Ib. 146. 180.), myths from Egypt (Ib. 171.), Phœnician myths (Ib. 136.), Lycian 132-7), Delian (188. 193.), and even Cretan (151) myths, all tending to one and the same point, viz. that we are to see in our present Artemis, not a goddess of the chace, but a goddess of light, and more particularly a moon-goddess. If circumstances further require of us to see in her a moon-goddess, propitious to fruits, whether of the earth or of the womb, this too the Orphic hymns will effect for us:

Ἄρτεμις Εἰλείθυια, καὶ εὐσέμνῃ Προθυραία,
κλῦθι, μάκαιρα· δίδου δὲ γονὰς, ἐπαγωγὸς ἐοῦσα,
καὶ σῶζ', ὥσπερ ἔφυς αἰεὶ σώτειρα προπάντων. H. II.

ὠδίνων ἐπαρωγὲ, καὶ ὠδίνων ἀμύητε·

* * *

ἐλθὲ, θεὰ σώτειρα, φίλη μύστῃσιν ἅπασιν,
εὐάντητος, ἄγουσα καλοὺς καρποὺς ἀπὸ γαίης,
εἰρήνην τ' ἐρατὴν, καλλιπλόκαμόν θ' ὑγίειαν·
πέμποις δ' εἰς ὀρέων κεφαλὰς νούσους τε καὶ ἄλγη. H. XXXVI.

See also Cr. II. 120. 151. 185-7. 191. 326.

The close consanguinity between the Bœotian Artemis and Athenë is perhaps already sufficiently established in the reader's mind, without his requiring any further references: if he wishes for a triple sisterhood, viz. between the three Koræ, Artemis, Athenë, and Persephonë, that too can be supplied him, after the new Platonist fashion, by the emperor Julian, certainly not the least talented of that mysty school. (Creuz. II. 767. also 119, 20.) And now what is the reader henceforth to recognize in the Theban Artemis? Not, as we before said, a mere *Roman* "silver-shafted queen," nor even a *Greek* goddess, who makes men sound of health (*ἀρτεμέας* Cr. II. 190!), but a Phœnician ערשמאית (Artemith), i. e. *a foe to darkness and atmospheric impurity.* (Sickler 90.) For a *Lycian* Artemis in Æschylus, see S. c. T. 138. for a *tutelary* Artemis, see ibid. 445.

Ib. *αἴγλας.* To all deities connected with *light*, Creuzer has, I think, somewhere observed, that the *torch* was assigned as symbolic of their office. If so, how comes it that the wine-god Bacchus is found with one in either hand? (Eurip. Ion 716.) His connexion with night and deeds of night we are well aware of; but unless by connexion with Demeter-mysteries, whence does he derive his torch? That the learned German, however, is correct in his general assertion, there cannot be a shadow of doubt, from works of art still remaining, or from those seen by Pausanias. For Athenë thus armed as a goddess of light, see Eckhel (D. N. V. T. 2. p. 484. sq.) For Artemis, as a moon-goddess, similarly equipped, see Trach. 214. Pausan. VIII. 36.7.8. IX. 19.6. X. 37. 1.

τὸν χρυσομίτραν τε κικλήσκω,
τᾶσδ' ἐπώνυμον γᾶς,
οἰνῶπα Βάκχον εὔϊον,
Μαινάδων ὁμόστολον,

Orph. h. 36. Sickler's Cadm. p. 90. For a Demeter (Paus. X. 35. 10.) For an [b]Ilithya (Id. VII. 23. 6.), Hecatë (Aristoph. Ran. 1406.) For coins of Apollo, having on one side the head crowned with laurel, and on the other the emblematic lyre and torch, see Pellerin's Recueil II. pl. 69. numb. 7. Cr. II. 199. Even earthly families connected with light-deities are exhibited with the same symbol. Hence Cephalus, in connexion with the morning-sun, appears with burning torches. (Cr. II. 756, 7.) Whence was this custom derived? Our general critique on the writings of Sophocles may perhaps enable us to trace it to earlier sources of Jewish and pagan idolatry than have yet been surmised. In the mean time we content ourselves with referring to an Homeric hymn, for more particular application of this word in reference to a moon-goddess:

Μήνην ἀείδειν ταυσίπτερον ἴσπετε Μοῦσαι,
ἧς ἄπο αἴγλη γαῖαν ἐλίσσεται οὐρανόθεικτος
κρατὸς ἀπ' ἀθανάτοιο, πολὺς δ' ὑπὸ κόσμος ὄρωρεν
αἴγλης λαμπούσης.
Ernesti's Edit. V. 116.

208. διάσσειν poet. διαΐσσειν, *circumvagari*. Ell.

209. χρυσομίτραν. Musgrave compares Lucian I. 247. μίτρᾳ — ἀναδεδεμένος τὴν κόμην.

210. ἐπώνυμον, a term applied to deities presiding over countries. The ἐπώνυμοι ἥρωες in Athens were those who gave their names to the twelve tribes.

211. οἰνωψ = οἰνοψ (οἶνος, ὤψ). Cf. Pors. ad Med. 1363. Schæfer ad Œd. Col. 674. *pampinis et uvis coronatus*. El.

Ib. Βάκχον. Whatever doubts may be entertained as to the *tutelary goddess* of Thebes, there can be none as to who was among the most favoured of her gods. Bacchus is here no doubt invoked to come as he does in the poet's "Antigonë," with "cathartic foot," (1144.); and his Epiphany, as well there as here, is with a kindred retinue. (Cf. 1152.)

Ib. εὔϊον. The general meaning of this word has been already explained, (sup. 154.) A greater difficulty, however, still occurs; what is the etymological meaning of these exclamations, ἰὴ, and εὐοῖ, and whence the origin of using such exclamations in temple-hymns? Whoever considers from whence the Theban Bacchus came, will have no doubt as to the language from which one or both these terms ought to be derived; on the latter subject some light might be thrown, could we get at a more full understanding of the Hebrew term Selah than we are now likely to do. But it is not wished to press these matters too frequently on the reader.

[b] The following reasons are given for *this* goddess being so symbolized: Εἰλειθυία δὲ εἰκάσαι τις ἂν εἶναι δῆθεν, ὅτι γυναιξὶν ἐν ἴσῳ καὶ τῷ εἰσὶν αἱ ὠδῖνες. ἔχουσιν δ' ἂν λόγον καὶ ἐπὶ τοιῷδε αἱ δῆθεν, ὅτι Εἰλείθυιά ἐστιν ἡ ἐς φῶς ἄγουσα τοὺς παῖδας. Ibid.

πελασθῆναι φλέγοντ'
ἀγλαοῶπι * * *
πεύκᾳ 'πὶ τὸν ἀπότιμον ἐν θεοῖς θεόν. 215
ΟΙ. αἰτεῖς· ἃ δ' αἰτεῖς, ταῦτ' ἐὰν θέλῃς ἔπη
κλύων δέχεσθαι τῇ νόσῳ θ' ὑπηρετεῖν,

213. ὁμόστολον gl. ὁμοδίαιτον, συνδμιλον, συνοδοίπορον.

215. πεύκᾳ. Cf. nos in Ran. p. 268.

Ib. ἀπότιμον (Herodot. II. 167.) When the Zeus of Hesiod's Theogony gains, through the assistance of the three Cyclopian and hundred-handed powers, a complete victory over the Titans, and over Typhœus, he distributes to his associates in the conflict certain shares and participations in the new government, which are repeatedly termed their γέραα and τιμαί. (Th. 112. 393–6. 885. cf. Herodot. II. 53.) Considering the deep attention which Sophocles had evidently paid to the writings of Hesiod, and the ambition which he had to say things in a new way in this drama (cf. Wunder, Œd. T. v. 164.), this remark may perhaps serve to throw some light not only on the present passage, but on the poet's use of one or two other unusual compounds of the word τιμή. (Infr. 340. 789. Œd. Col. 49. &c.) That a scourge so tremendous as the plague should be put into the ranks of divinity (it is in our own sacred writings termed, I believe, the [c]angel of the Lord), is not surprising; but the credit of Olympus is saved by the declaration, that this was an intrusion rather than otherwise, and that Λοιμὸς had no proper share or participation in the offices of the new government. If the reader thinks that all the phases under which the Sophoclean Ares appears may be resolved by the βροτόλοιγος, μιαίφονος Ares of Homer, and the hatred which the Homeric king of gods and men professes for him, —I content myself with observing, that it is a very easy and cheap mode of settling the business. Cf. infr. 909.

216. From the mode in which Œdipus addresses the Chorus, it is evident that he has been present, partially or entirely, during the above strain; how then has he been occupied? In a former work, when asking the same question in regard to Clytæmnestra at the commencement of the "Agamemnon," it was suggested that throwing incense on the altar, and superintending other religious preparations, might in part answer the purpose. Why should we not here see a prince, as yet so pious, and so deeply concerned for his people, prostrate at the foot of the altar, wrapt up in silent devotion, while the choral troop is asking for divine assistance? Of all the ancient losses which dramatic readers have to deplore, not the least is that treatise which Sophocles wrote on the Chorus, and which would no doubt have enlightened us on this as well as many other points.

217. τῇ νόσῳ ὑπηρετεῖν, *ea facere quæ morbi natura et ratio exigit.* Musgr.

c Isaiah xxxvii. 36. "And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand men; and when the people arose early in the morning, behold, they were all dead corpses." Lowth's Transl.

ἀλκὴν λάβοις ἂν κἀνακούφισιν κακῶν·
ἀγὼ ξένος μὲν τοῦ λόγου τοῦδ' ἐξερῶ,
ξένος δὲ τοῦ πραχθέντος. οὐ γὰρ ἂν μακρὰν
ἴχνευον αὐτὸς, μὴ οὐκ ἔχων τι σύμβολον.
νῦν δ', ὕστερος γὰρ ἀστὸς εἰς ἀστοὺς τελῶ,

219. *ξένος τοῦ λόγου τοῦδε.* Comparing this verse with the following, *τοῦ λόγου* seems equivalent to *τοῦ λεχθέντος*. And what was this thing, which had been so much the subject of conversation? Undoubtedly the murder of Laius; but as that conversation had taken place between Œdipus, Creon, and the deputation of priests, *before* the Chorus had entered the theatre, does not this expression savour of a little carelessness on the part of the poet?

220. *μακράν.* This word is capable of two significations, between which our choice will be better made when we come to a right understanding of the word *σύμβολον*.

221. *ἰχνεύειν, to investigate.* Cf. sup. 109. (As a term of the chace this word has been explained by me in Aristoph. Eq. 787.)

Ib. *αὐτός.* Ebner and Kayser both prefer, and I think rightly, the reading of their MSS. *αὐτό.*

Ib. *σύμβολον.* Hermann translates the whole sentence, of which this word forms so essential a part, *parum ipse investigando proficerem, nisi aliquid indicii reperirem.* Wunder: *neque enim longe procederem investigando, nisi aliquid haberem indicii.* How these interpretations (Elmsley and Ellendt offer none) harmonize with what follows, I do not exactly see. Two more explanations are here submitted to the reader. The words *νῦν δέ*, at ver. 222, seem (for I do not assert that in Sophoclean language it is always so) to require a *protasis* to them. This I find in the adverb *μακράν*, which may then signify, *heretofore, long ago.* (Cf. Electr. 323. where Electra, with her usual vehemence, declares that but for her confidence in the future arrival of Orestes, she would have ceased to live long ago, *μακράν*). What then is to be understood by the word *σύμβολον*? To Attic ears that word was very familiar, as implying the mark by which judicial authority was exercised (Dem. 298, 6); hence therefore by an easy metonymy, the right of inquisition into any matter. I understand, therefore, Œdipus to say, "In former days I should not have taken upon myself this investigation, having no legitimate authority for that purpose; but now, having been enrolled, though late, among your citizens," &c. If the reader thinks this sense of the word *σύμβολον* too distant and recondite, a simpler one may be found from sources very familiar to the poet. Pind. Ol. XII. 10. *σύμβολον (signum certum) δ' οὔ πώ τις ἐπιχθονίων | πιστὸν ἀμφὶ πράξιος ἐσσομένας εὗρεν θέσθαι.* The word *μακρὰν* would then be better explained from the Scholiast, *after so long an interval, (τοσούτου ὄντος τοῦ μεταξύ.)*

222. *νῦν δέ.* Cf. infr. 258. 263. &c. Electr. 783–6.

Ib. *ἀστὸς εἰς ἀστούς.* So all the MSS. read, those of [d] Ebner inclusive. Elmsley and Wunder prefer

[d] Codd. Palat. 40. 140. 356. See the Proœmium.

ὑμῖν προφωνῶ πᾶσι Καδμείοις τάδε·

αὐτὸς, and, without any authority, have both admitted it into their text. The change however is one of more importance, it may be, than the learned editors are aware of. Were Sophocles here speaking as an *Attic* poet, the expression in either shape might pass without much comment: but in the mouth of an *absolute monarch*, it is surely somewhat unusual, and can hardly be considered as a mere euphemism, a piece of courtly refinement, by which his possession of absolute power is made more palatable to his hearers. What then is the real meaning of the expression? To ascertain it, we must go back I think to still earlier times than those of Œdipus, and this we have less scruple in doing, because if we fail of establishing our main point, we shall be enabled to throw a little additional light on this and other plays connected with the Œdipodean family. Pausanias tells us (Bœot. c. 5.) that the original inhabitants of the Thebaid were the Ectenes, and that these having been swept away by a pestilence, they were succeeded by the Hyantes and Aonians (cf. Eurip. Phœn. 653)—"Bœotian races, as it appears to me," says Pausanias, "not foreigners." These Cadmus found in possession of the soil, when he arrived from Phœnicia. Having given battle to the former, he remained master of the field, and the Hyantes took advantage of the night to retire elsewhere. The Aonians submitted to the conqueror, and were permitted to live as before in their villages (τοῖς μὲν οὖν Ἄοσι κατὰ κώμας ἔτι ἦσαν αἱ οἰκήσεις), those villages being situated in the [e]plain, while Cadmus and his companions, as a measure of precaution, took possession of the higher country, where he built that citadel which ever after bore the name of the Cadmea. (Cf. infr. 1203. 1378). The persons inhabiting this citadel I imagine to have been the ἀστοὶ properly so called, and who of course considered themselves as of a higher grade than the subjugated Aonians, and any future settlers among them. Into these ἀστοὶ (and could a higher compliment be paid him?) Œdipus had most probably been incorporated after his triumph over the Sphinx, and hence the satisfaction with which he reduplicates the term. That this reasoning is not one of mere fancy, will be more evident when the two references last given come to be more fully considered.

Ib. εἰς ἀστοὺς τελῶ, i. e. εἰς ἀστῶν τέλος ἔρχομαι. Cf. Ruhnken. ad Tim. p. 251. and Passow in voc. τελεῖν.

223. ὑμῖν πᾶσιν Καδμείοις. infr. 273. ὑμῖν τοῖς ἄλλοισι Καδμείοις. In both these instances Œdipus might, without being guilty of any anachronism (infr. 1203), have used the word Θηβαίοις; but the term Καδμείοις (independently of the equivoque, he being a *real* Cadmean to the theatrical audience, though only a supposed one to himself) was more flattering to those whom he addressed. Those who wish to examine this word in other dramas connected with the fortunes of the Cadmean family will find the following references of use: Æsch. S. c. T. 9. 39. 47. 676.

[e] πεδία . . πυροφόρ' Ἄσσων. Eurip. Phœn. 652. Cf. Æschyl. S. c. T. 60. 83. &c. It is perhaps in some reference to this distinction that we find the latter poet more than once distinguishing between the gods of the Acropolis and those of the plain, (169. 239. 257. 824. &c.) as well as those of the agora at Thebes. (258.)

ὅστις ποθ' ὑμῶν Λάϊον τὸν Λαβδάκου
κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο,
τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
κεἰ μὲν φοβεῖται, τοὐπίκλημ' ὑπεξελὼν

1027–8. Eurip. Phœn. 223. 571. 710. 722, 4. 843. 926. 1035. 1079. 1767. Suppl. 406. 656. 679. 831. Herc. F. 10. 26. 32. 61. 256. 438. 568. 1042. 1086. Bacch. 35. 983. 1192. Soph. Antig. 508. 1115. 1155. (See also Goettl. ad Hesiod. p. 95. and Dissen in Pind. 339.) From a love for this venerated name grew also such expressions as Κάδμου τροφὴ (sup. v. 1). Κάδμου or Καδμεία χθὼν, Antig. 1162. Eurip. Phœn. 1117. Suppl. 292. 410. 533. 597. Troad. 242. Κάδμου γαῖα, Herc. F. 217. 754. 1389. Κάδμου πόλις. Herc. F. 6. 1086. Suppl. 940. &c. &c. But the most singular expression is Ἰσμήνου πόλις in the latter play, (v. 1224.) Did Euripides then consider Cadmus and Ismenus as one and the same person?

227. If an Œdipus himself is required to settle many passages in this play, his power of solving riddles is not least wanted on the present occasion. To content ourselves with the last two or three expositions of the text. Hermann, having determined the meaning of the verb ὑπεξαιρεῖν to be *condita promere*, gives as the meaning of the whole sentence: *si metuit, si ei contra se ipsum promendum est indicium.* Where the learned writer found this sense of ὑπεξαιρεῖν, he does not state. The word is one of very rare occurrence, nor, except in the present instance, and Plato 8 Rep. 567, b., do I know where it is to be found. And what is its meaning there? clearly, *to get rid of, to set aside* (ὑπεξαιρεῖν τὸν τύραννον). Matthiæ interprets: "debebat dici, κεἰ μὲν φοβεῖται, τοὐπικλημ' ὑπεξελὼν αὐτὸς καθ' αὑτοῦ ἀπελθέτω ἐκ τῆς γῆς· πείσεται γὰρ οὐδὲν ἄλλο ἀστεργές." Wunder, subjoining the grammatical reasonings on which Matthiæ's interpretation is founded, translates to the same effect: *et si metuit* (sc. ὑμῶν τις πάντα σημαίνειν ἐμοὶ) *crimen cædis cujus ipse reus sit, surripiat,* sive, *subterfugiat, et in terram peregrinam abeat; nullum enim aliud patietur malum.* May we, recurring to the passage in Plato, which has never been brought into the question, venture, partly on the strength of that passage, to suggest one more interpretation of this disputed passage? Of all the dramatic features in this play, the one most conspicuous is, that Œdipus should for ever be uttering language, the import of which he does not himself understand at the time he is speaking, but of which his auditors are fully cognizant: and hence a species of theatrical excitement almost peculiar to this drama. From v. 224. where his present enunciations are made, to v. 275, where they close, scarcely a word escapes him which does not in some shape or other tend to this effect. Was his own particular situation at the very moment that he was speaking to be entirely lost sight of in this deeply interesting enunciation? Many years had now elapsed since his murder of Laius had been committed, and not only had no charge been made against him, but, in the full tide of prosperity, his own conscience had evidently withdrawn or *set aside* those compunctious visitings which must have come upon him for some time after an assault, in which a *sacred*

αὐτὸς καθ' αὑτοῦ· πείσεται γὰρ ἄλλο μὲν
ἀστεργὲς οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής·
εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς
τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
κέρδος τελῶ 'γὼ χὴ χάρις προσκείσεται.
εἰ δ' αὖ σιωπήσεσθε, καί τις ἢ φίλου
δείσας ἀπώσει τοὔπος ἢ χαὐτοῦ τόδε,
ἀκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ.
τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστὶ, γῆς
τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,

herald, be it remembered, was slain, as well as Laius. Considering the words τοὐπίκλημ' ὑπεξελὼν as said parenthetically in reference to this state of Œdipus's mind, the whole passage, with the ellipses filled up, would stand thus: *κεἰ μὲν φοβεῖται* (*and if he is afraid*), *τοὐπίκλημ' ὑπεξελὼν* (*having hitherto set aside*, or *not become obnoxious to the accusation*) *αὐτὸς καθ' αὑτοῦ σημαίνειν πάντα* (*himself to denounce all against himself*: still) *κελ. π. σ.* (*I command him to signify all*) *for* (and here observe the covert reference to the future fate of Œdipus himself) *he shall suffer no other injury*, but—what Œdipus really suffers, when the charge can no longer be set aside, but is actually brought home to him; viz. is allowed to go into banishment, with his person intact. If this explanation seems too recondite, then a simpler way will be to understand, as I think the ancient Scholiast did, "but if he fears the accusation, (as being himself involved in it,) let him, having withdrawn this fear, denounce himself; for," &c. *καὶ εἰ μὲν αὐτὸς εἴη πράξας καὶ φοβεῖται λέγειν αὐτὸς καθ' αὑτοῦ, τὸν φόβον ὑπεξελὼν λεγέτω.* Scholl.

229. *ἀστεργὲς, noxium.* Ell.

Ib. *ἀβλαβὴς, without injury.* Cf. Pind. Ol. XIII. 38. Kayser with his MS. prefers *ἀσφαλὴς*. As a term of "safe convoy," it is certainly strongly supported by a quotation which the writer gives from the Œd. Col. 1164. *σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ' αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ.*

230. *ἄλλον ἐξ ἄλλης χθονὸς, alium, eumque peregrinum.* Wund.

232. *τελῶ*, Attic future for *τελέσω*. Gl. *δώσω*.

233, 4. *φίλου δείσας ἢ χαὐτοῦ*. Cf. Matth. §. 348. de voc. *κήδεσθαι*.

234. *ἀπώσει τοὔπος, neglects this my edict.* *ἀπώση*, Herm. Reis. Ebn.

235. *ἀκ*, i. e. *ἃ ἐκ τῶνδε*. Brunck, comparing Alciph. Epist. 33. *ἐκ τοσαύτης συνηθείας, post tantam familiaritatem*, translates, *dehinc, postea.* Comparing context, and Æsch. Eum. 520. perhaps better, *in consequence of this.*

236. The deepest feeling throughout the theatre as Œdipus utters the following verses in a loud and solemn tone of voice. Cf. infr. 450.

Ib. Construction: *ἀπαυδῶ μήτ' ἐσδέχεσθαί τινὰ τῆσδε γῆς—τὸν ἄνδρα τοῦτον.* Erf.

237. *κράτη τε καὶ θρόνους.* Cf. Œd. Col. 425. Antig. 173.

μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινὰ,
μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν
κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν·
ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος
τοῦδ' ἡμῖν ὄντος, ὡς τὸ Πυθικὸν θεοῦ
μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
τῷ τ' ἀνδρὶ τῷδε θανόντι σύμμαχος πέλω.
κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
εἷς ὢν λέληθεν εἴτε πλειόνων μέτα,
κακὸν κακῶς νιν ἄμορον ἐκτρῖψαι βίον.
ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος
ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότος,
παθεῖν ἅπερ τοῖσδ' ἀρτίως ἠρασάμην.
ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν,
ὑπέρ τ' ἐμαυτοῦ, τοῦ θεοῦ τε, τῆσδέ τε

238. *εἰσδέχεσθαι* (sc. *γῆς τῆσδε*). See an excellent note by Wunder.

240. *κοινὸν ποιεῖσθαι, to admit as an associate.*

Ib. *χέρνιβες, lustral waters.* Athen. IX. 409. *Ἔστι δὲ χέρνιψ ὕδωρ, εἰς ὃ ἀπέβαπτον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες, ἀφ' οὗ τὴν θυσίαν ἐπετέλουν· καὶ τούτῳ περιῤῥαίνοντες τοὺς παρόντας ἥγνιζον.* Cf. Eurip. Orest. 885. Herc. F. 829. Aristoph. in Pac. If done with a *brush*, as Thudichum intimates (I. 250.), the ceremony closely resembles that practised in Roman Catholic churches at this day.

241. *ὠθεῖν δέ. κελεύω* is to be understood, which is implied in the preceding word *ἀπαυδᾶ*. Elms. who besides Eurip. Or. 514. 898. Phœn. 1224. compares St. Paul, Ep. ad Tim. I. iv. 3. *κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς κ. τ. ἑ.*

244. *τῷ δαίμονι*, i. e. Apollo.

246. *κατεύχομαι.* Schol. *καταρῶμαι δὲ τὸν φονέα.*

247. *εἷς ὤν.* Cf. sup. 122, 3.

248. *ἄμορον.* Cf. Dissen's Comment. p. 430. Ebner from his MS. prefers *ἄμοιρον*, and erases *νιν* as useless.

Ib. *ἐκτρίβειν, ad finem usque conterere.* Musgr. Cf. infr. 428. Hes. Op. 249.

251. *παθεῖν, ut patiar.* Heath.

253. *τῆσδέ γε.* Codd. Pal. "An excellent reading," says Ebner, "which I wonder Hermann has not admitted. The sense is *ὑμῖν—τελεῖν ὑπέρ τ' ἐμαυτοῦ τοῦ θεοῦ τε, by my command and that of the god* (for no other sense can be in *ὑπέρ*); the

γῆς ὧδ' ἀκάρπως κἀθέως ἐφθαρμένης.
οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον,
ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἐᾶν,
ἀνδρός γ' ἀρίστου βασιλέως ὀλωλότος;
ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ
ἔχων μὲν ἀρχὰς, ἃς ἐκεῖνος εἶχε πρὶν,
ἔχων δὲ λέκτρα καὶ γυναῖχ' ὁμόσπορον,
κοινῶν τε παίδων κοιν' ἄν, εἰ κείνῳ γένος
μὴ 'δυστύχησεν, ἦν ἂν ἐκπεφυκότα,

words τῇσδέ γε γῆς—ἐφθαρμένης indicate the cause of the command, since this earth is so impiously ruined. The particle γε therefore in this place separates things which ought not to be joined; for ὑπὲρ cannot be joined with τῇσδε γῆς ἐφθαρμένης." Surely a strong partiality for his MS. has led the learned writer a little astray in all this.

255–264. The coherence between these lines is as follows: even though the oracle had issued no command, you ought not to have allowed the death of so excellent a man and monarch to have gone unpunished; now however fortune has willed that he should perish: his throne and widow have come into my possession, and had he left any offspring, that offspring would have been in common to him and me: wherefore it is my duty to take care, as if I were taking care for my father, that his assassin be put to death. Herm.

255. θεήλατον, *sent by a god.* See Ellendt in voc.

256. εἰκὸς ἦν. For the omission of the ἄν, see Matth. §. 508. 2.

257. ἀνδρός γ' ἀρίστου βασιλέως. Œdipus, it is to be presumed, speaks by courtesy: neither as a man nor as a monarch did Laius deserve any such epithet as is here given him. For ἀνδρὸς βασιλέως cf. infr. 928.

258. ἐξερευνᾶν. Cf. Plat. 4. Rep. 432, d.

Ib. ἐπεί. The apodosis is at ἀνδ' ὧν, the whole construction being of that free and conversational form in which Sophocles so much indulges throughout this play.

258, 9. κυρῶ ἔχων = ἔχω. For abundant examples of this pleonasm cf. El. Æschyl. Sept. c. T. 397. μαρμαίρουσαν κυρεῖν = μαρμαίρειν.

260. ὁμόσπορον. Schol. εἰς ἣν ἔσπειρε καὶ ἐκεῖνος καὶ ἐγώ. Cf. infr. 460. (*Deep sensation in the theatre.*)

261. κοινῶν παίδων κοινὰ = κοινοὺς παῖδας. Sophocles had learned from Pindar to use words with great profuseness. Our only refuge is to term them *redundant, cumulative,* "*cumulata cum vi,*" (cf. Diss. Comment. p. 29. 382, 3. 412. 473. 529 &c. &c.) as the occasion may require. Erfurdt translates: *haberem communes cum illo fortasse ipsius quoque liberos et meos.*

Ib. εἰ κείνῳ κ. τ. ἑ. How fortunate for Œdipus, had this been true; viz. that Laius had been without offspring! How every word is made by the poet to *tell* throughout this speech!

261, 2. On the double ἄν in this sentence, cf. El. I. 128.

νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη·
ἀνθ' ὧν ἐγὼ τάδ', ὥσπερεὶ τοὐμοῦ πατρὸς,
ὑπερμαχοῦμαι κἀπὶ πάντ' ἀφίξομαι,
ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε καὶ
τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος·
καὶ ταῦτα τοῖς μὴ δρῶσιν εὔχομαι θεοὺς
μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ
μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ

263. *νῦν δ'*. Cf. Œd. Col. 273. Aj. 1060.

Ib. Musgrave compares Antig. 1345, *τὰ δ' ἐπὶ κρατί μοι πότμος δυσκόμιστος εἰσήλατο*. General sense: but now through adverse fortune Laius has been murdered, without leaving any children. Cf. El et. Erf.

264. *ἀνθ' ὧν, for all which reasons*. With this apodosis to *νῦν δ' ἐπεὶ* (v. 258.) commentators compare Cicero de Orat. *Nam quoniam, quicquid est, quod in controversia versetur, in eo, aut sitne, aut quod sit, aut quale sit quæritur: sitne, signis; quid sit, definitionibus; quale sit, recti pravique partibus;* quibus *ut uti possit orator*, &c. A more Sophoclean one occurs in Aj. 1057–1062.

Ib. *τάδε* (Brunck and Mudge *τοῦδ'*). Aj. 1346. *σὺ ταῦτ'*, *Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί*; Œd. Col. 820. *τάχ' ἕξεις μᾶλλον οἰμώζειν τάδε*. I had translated: I will fight *this* or *these things* as for my father. Wunder has come to much the same conclusion, but in a more learned manner. See his note. (*A deep sensation through the theatre.*)

265. *ἐπὶ πάντ' ἀφίξομαι, will leave nothing untried*. Musgrave compares Eur. Hippol. 284. *εἰς πάντ' ἀφῖγμαι κοὐδὲν εἴργασμαι πλέον*. Add Xen. Anab. III. 1. 18. *ἆρ' οὐκ ἂν ἐπὶ πᾶσι ἔλθοι*;

266. *τὸν αὐτόχειρα (perpetrator) τοῦ φόνου*. Elect. 955. *τὸν αὐτόχειρα πατρῴου φόνου*.

267. *τῷ Λαβδακείῳ παιδὶ = τῷ τοῦ Λαβδάκου παιδὶ*, i. e. *Laius*. (II. II. 54. *Νεστορίῃ παρὰ νηῒ Πυληγενέος βασιλῆος*. V. 741. *ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου*.) For an account of the succession on the Theban throne, from Cadmus to Laius, and many intervening events, see Pausanias IX. 5. cf. Eurip. Phœn. 7.

269. *εὔχομαι θεοὺς .. ἀνιέναι*. Arist. Thes. 350. *τοὺς θεοὺς εὔχεσθε .. πολλὰ δοῦναι κἀγαθά*. Pind. Pyth. V. 166.

270. *ἄροτον (fruits) γῆς ἀνιέναι*. h. Hom. Cer. 332. *γῆς καρπὸν ἀνῆσειν*. On the accentuation of the word, see Ellendt, who prefers *ἀροτὸς* for *seges*, *ἄροτος* for *annus*.

Ib. *ἀνιέναι*. (Eurip. Phœn. 954.) *mittere, remittere*. El. *I pray the gods to send them neither fruits from the earth, nor children from their wives*. Nothing, as Erfurdt observes, is more common than the formula, by which a verb appropriate to one thing is applied to another. Cf. Bernhardy Wissen. Synt. p. 137.

271. *τῷ πότμῳ τῷ νῦν, the present affliction*, i. e. the plague.

τῷ νῦν φθερεῖσθαι κἄτι τοῦδ' ἐχθίονι·
ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
τάδ' ἔστ' ἀρέσκονθ', ἥ τε σύμμαχος Δίκη
χοἱ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί.
ΧΟ. ὥσπερ μ' ἀραῖον ἔλαβες, ὧδ', ἄναξ, ἐρῶ.
οὔτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοίβου τόδ' εἰπεῖν, ὅστις εἴργασταί ποτε.
ΟΙ. δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς
ἂν μὴ θέλωσιν οὐδ' ἂν εἷς δύναιτ' ἀνήρ.
ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἀμοὶ δοκεῖ.
ΟΙ. εἰ καὶ τρίτ' ἐστὶ, μὴ παρῇς τὸ μὴ οὐ φράσαι.
ΧΟ. ἄνακτ' ἄνακτι ταῦθ' ὁρῶντ' ἐπίσταμαι
μάλιστα Φοίβῳ Τειρεσίαν παρ' οὗ τις ἂν

272. *φθερεῖσθαι*. Elmsley observes that he has no other example at hand of an infinitive future thus joined with *εὔχομαι* in the sense of *praying*. Cf. Matth. §. 506. 6.

274. *Δίκη*. For the personified *Δίκη* in Pind. cf. Ol. VII. 32. XIII. 7. Pyth. VIII. 100. in Hes. cf. infr. 885.

275. *εὖ ξυνεῖναί τινι, favere alicui.* Wund. Cf. infr. 1081.

276. *ὥσπερ μ' ἀραῖον ἔλαβες*. Eustath. p. 1809, 14. explains by *ὥσπερ με εἶλες διὰ τῆς ἀρᾶς*. Wunder: *quemadmodum tu me execratione tua coegisti loqui, ita loquar.*

Ib. *ὧδε, so upon oath.* Cf. infr. 660.

277. *ἔχω* = *δύναμαι*.

278. *ζήτημα, the subject of investigation.* Of the numerous modes of constructing this passage, Elmsley prefers that by Erfurdt: *ἦν δὲ τοῦ πέμψαντος Φοίβου τὸ ζήτημα, εἰπεῖν τόδε, ὅστις εἴργασταί ποτε.* (*τόδε* superfluous.) As the Greek dramatists often appear to have favourite constructions in different plays, I should prefer that construction which would assimilate the present to such as infr. 717. 785. &c.

Ib. *τοῦ πέμψαντος, who gave the oracular response.*

281. *ἄν*. on *ἄν* with relative pronoun, cf. El. I. 119. cf. infr. 1062.

Ib. *οὐδ' ἂν εἷς δ. ἀ.* Herm. compares Trach. 1072. *καὶ τόδ' οὐδ' ἂν εἷς ποτὲ τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα.*

283. *μὴ παρῇς τὸ μὴ οὐ φ. ne admitte, ne non dicas, quin dicas* i. e. *πάντως φράζε*. El. 2. 106. where see further examples, and cf. Matth. §. 534. not. 7.

284, 5. *ἄνακτα Τειρεσίαν*. The same title is applied to him by Homer, Od. XI. 143. 150. Ib. *ταῦθ'* i. e. *τὰ αὐτά*.

285. If the prophetic Tiresias was not an absolute creation of the genius of Sophocles, still he occupies so important a place in his few remaining dramas, that we must be allowed, while the poet's auditors are

σκοπῶν τάδ', ὦναξ, ἐκμάθοι σαφέστατα.
ΟΙ.. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
ἔπεμψα γὰρ Κρέοντος εἰπόντος δίπλοῦς
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.

waiting with intense interest for his appearance, to dedicate a few words to him. As common report extended his life over seven and even nine generations (Goettl. Hes. fr. 111), it is impossible to say when he was born, but as we find a grandson of his living at the time of the Trojan war (Hes. fr. 14. Gaisf. ed.), we may go back to very remote periods for that event. Tiresias, according to Apollodorus (III. 6, 7.), was the son of Everes and Chariclo, the latter a nymph tenderly beloved by Pallas. This acquaintance, however, of Chariclo with the virgin-goddess did not much tend to the welfare of her son. The latter having by accident or design cast his eyes on Pallas when bathing, the latter in her indignation deprived him of his eye-sight, but subsequently at the earnest intreaties of his mother, gave such acute perception to his *ears*, that he was enabled to understand the language of birds, and consequently became a consummate augur; and to his prophetic powers we must now chiefly attend. The leading feature of these seems to have been a high character for *truth*. Hence in the Pindaric writings (Nem. I. 90), he is termed "the excellent prophet of Zeus the most high, the ὀρθόμαντις Tiresias"—and when the same poet asks the personified Thebē (i. e. Thebes) after her various ornaments, the πυκιναὶ βουλαὶ or wise counsels of Tiresias are reckoned among the choicest of them. (Isth. VI. [VII.] 13.) In the Homeric poems, besides a high compliment to his general integrity of understanding (Od. X. 493), we find him retaining his prophetic powers even after death; and unlike other shades, he has not to go through the ceremony of the blood-draught, before his torpid senses can recognise a denizen of the upper world. (Od. XI. 90 sq.) For other circumstances connected with this remarkable person, as to when and where he died, and how he died, his place of sepulture, his change of sex, whether he was a priest of Zeus, or Apollo, his family, the pictorial representations of him at Delphi &c. &c., the reader may consult Pausanias, IX. cc. 11. 18, 19. 33. X. cc. 28, 29, &c. Hesiod fr. 111, 112 (Goettl. Ed.). Wachsmuth IV. 272. Dissen's Comment. in Pind. 367 &c.

286. σκοπῶν gl. ζητῶν, ἐρευνῶν. cf. sup. 68. εὖ σκοπῶν. Ib. ἐκμάθοι. On the fondness of Sophocles for compounds in ἐκ, we shall speak in a future play.

287. ἐν ἀργοῖς = ἀργῶς *idly, in an idle manner*. Schol. Ellendt comparing Œd. Col. 1605. and Eurip. Phœn. 778, translates, *ne hoc quidem infectum esse sivi:* but ἐν ἀργοῖς seems here rather to intimate things *idly* or *imperfectly done*, than *things undone*, as it does in the two passages quoted by Ellendt.

288. Κρέοντος εἰπόντος. (A slight pause and the tone of voice in which these words are uttered, shew that some unpleasant feeling is passing in the speaker's mind. cf. infr. 555.)

288–9. δίπλοῦς πομπούς. The

ΧΟ. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη.
ΟΙ. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.
ΧΟ. θανεῖν ἐλέχθη πρός τινων ὁδοιπόρων.
ΟΙ. ἤκουσα κἀγώ· τὸν δ' ἰδόντ' οὐδεὶς ὁρᾷ.
ΧΟ. ἀλλ' εἴ τι μὲν δὴ δείματός γ' ἔχει μέρος,
τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς.
ΟΙ. ᾧ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.
ΧΟ. ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οἵδε γὰρ
τὸν θεῖον ἤδη μάντιν ὧδ' ἄγουσιν, ᾧ
τἀληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ.

Scholiast rightly adverts to the earnestness and good feeling displayed in this double dispatch of messengers to summon Tiresias to the royal presence. Cf. infr. 809.

289. μὴ παρὼν θαυμάζεται. *I wonder he is not present.* Cf. Matth. §. 555. 2.

290. κωφά. Schol. ψυχρὰ καὶ οὐδὲν σαφὲς ἔχοντα, ψιθυριζόμενα. On the word κωφὸς, Erfurdt refers to Koray's Heliod. II. 152 sq. on παλαιὸς to Schütz Æsch. Prom. 317. Ib. ἔπη, *rumours.*

293. But when did Œdipus hear that Laius had been murdered by *travellers on the road* (ὁδοιπόρων), or as the plural covertly implies, I think, by *a* traveller? From Creon Œdipus had learned that Laius had been murdered by robbers, and till he received that information, he is *dramatically* supposed to have known little or nothing about the matter.

Ib. τὸν δ' ἰδόντ', *the person who saw the murder committed.* An anonymous annotator in Burton's Pentalogue comparing v. 296, ingeniously proposed to read τὸν δὲ δρῶντ': but the substitution is unnecessary. The nominative to ἔχει at v. 294. is the word ὁδοιπόρος, implied in the plural noun felicitously put for a singular one at v. 292. Erfurdt has partly seen this.

295. "ἀρὰς communiter ad ἀκούων et μενεῖ refertur, adsignificaturque *ferendi* notio." El. Wunder aptly compares Philoct. 871. for μένειν in the sense of *sustinere.*

297. οὐξελέγξων (gl. ὁ φανερώσων αὐτόν.) Instead of a participle future, some of the best MSS. give a participle present. Hermann, says Ebner, has properly admitted the participle present, and well defended his choice. This reading was also not unknown to the Scholiast. Wunder, to justify his choice of a future participle, appeals to Philoct. 1242: but there, as Ebner observes, οὐπικωλύσων was necessary, because the verse preceding had κωλύσει. "Ceterum non τίς ἔσται, sed τίς ἐστι ibi scribendum est. Quo enim duplex futurum?" Cf. Œd. Col. 302. Pind. Ol. X. 66.

Ib. οἵδε, *the persons of whom you spake.*

299. τἀληθὲς=ἡ ἀλήθεια (cf. infr. 356.) here more particularly, *prophetic truth.* So the personified Olympia of Pindar (Ol. VIII. 4.) is

ΟΙ. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε
ἄρρητά τ' οὐράνιά τε καὶ χθονοστιβῆ,
πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
οἵᾳ νόσῳ σύνεστιν· ἧς σε προστάτην

300

termed δίσσων' ἀληθείας, where Dissen observes, "propria vox τὸ ἀληθὲς, ἡ ἀλήθεια de iis, quæ vere fient aut evenient, vaticinatione et oraculis cognoscendis."

Ib. *μόνῳ above all others.* Cf. Œd. Col. 261.

300. All eyes are now turned with intense interest towards that part of the stage, where the expected seer is to enter. The old man enters led by a [f]youth, whose blooming and ingenuous countenance admirably contrasts with the stern and severe countenance of the venerable prophet himself. A golden chaplet—the gift of some city, grateful for the wise counsels which it had received from him—is on his head (Eurip. Phœn. 870.); whether the staff or sceptre in his hand is of the same golden colour, or of a darker hue, must depend on the reader's deriving his opinion of this far-famed staff from Homer (Od. XI. 91), or from Apollodorus. (III. 6, 7.) His step is slow and evidently that of a reluctant person; and till warmed into passion by the insults of his monarch, his language is rather that of a person conversing with himself, than of one conscious or careful of the presence in which he stands. Why so much pains have been taken to put the stage-play of this character on its proper footing with the reader, will be better understood, when the whole dramatic genius of the author himself in reference to his times and contemporary events comes before us for consideration.

Ib. *πάντα νωμῶν.* Schol. *κρίνων ἕκαστα καὶ ἐξετάζων.* (Plat. Cratyl. 411, d. *τὸ γὰρ νωμᾶν καὶ τὸ σκοπεῖν ταὐτόν.*) Æschyl. Sept. c. T. 25. (de Tiresia) *ἐν ὠσὶ νωμῶν καὶ φρεσὶν χρηστηρίους ὄρνιθας.* So also in that graphic description of Euripides, where preparations are making for the single combat between Polynices and Eteocles.

μάντεις δὲ μῆλ' ἔσφαζον, ἱματούρους τ' ἀκμὰς
ῥήξεις τ' ἐνόμων, ὑγρότητ' ἀναντίαν,
ἄκραν τε λαμπάδ', ἡ δυοῖν ὄρους ἔχει,
νίκης τε σῆμα, καὶ τὸ τῶν ἡσσωμένων.
Phœn. 1270.

Cf. infr. 900.

Ib. *διδακτά.* Cf. Pind. IV. 154; Nem. III. 71.

301. *ἄρρητα.* Cf. infr. 993. Eurip. Herc. F. 174. Van Dale de Idolatr. p. 387.

Ib. *χθονοστιβῆς (στείβω).* Schol. *τὰ ἐν τῇ γῇ, τὰ ἐπίγεια.* Dindorf compares Niceph. Greg. Hist. Byz. p. 695, d. *ἄκτιστα γίνεσθαι πάντα τὰ τ' οὐράνια τά τε χθονοστιβῆ καὶ ὑδραῖα γένη.* Compare generally with this account of Tiresias, that given of Apollo by Pindar. Pyth. IX. 75 sq.

303. *οἵᾳ νόσῳ σύνεστιν.* Soph. El. 600. *κακοῖς πολλοῖς ξυνοῦσα.* Eur. fr. incert. 75, 3. *ταύτῃ τῇ νόσῳ ξυνών.*

Ib. *προστάτην patronum, nostrum a morbo præsidium.* Ell.

[f] Cf. infr. 444. Antig. 988. 1014 &c. In the Phœnissæ of Euripides, the blind prophet is conducted by his daughter (848 sq.).

σωτῆρά τ', ὦναξ, μοῦνον ἐξευρίσκομεν,
Φοῖβος γὰρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων,
πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
εἰ τοὺς κτανόντας Λάϊον, μαθόντες εὖ,
κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα.
σὺ δ' οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν
μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδὸν,
ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμὲ,
ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.
ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
ἔχοι τε καὶ δύναιτο κάλλιστος πόνων.

ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη

304. *μοῦνον*. On this Ionic form as used by Sophocles in his trimeters, see Wunder's Excursus ad Œd. Col. p. 225. Cf. Pind. Pyth. IV. 404.

305. *κλύεις*=*ἀκήκοας*. Cf. Œd. Col. 33. 41. 527. 792. El. 566. cf. Wund. ad Philoct. 259.

306. *πέμψασιν ἀντέπεμψεν, made answer to those whom we sent to consult him.*

309. *ἐκπεμψαίμεθα*. Cf. Reisig's Enarr. p. 163.

310. *σὺ δ' οὖν*. cf. Œd. Col. 1444. Arist. Nub. 39. Ib. *φθονεῖν, to withhold from invidious motives*. Cf. Hom. Od. XI. 148. Pind. Ol. XIII. 35.

Ib. *ἀπ' οἰωνῶν φάτιν, an oracular response from the flight or voices of birds*. For construction, see Bernhardy, p. 225. Cf. infr. 395. 398. Antig. 1000. sq. also Pind. Pyth. VIII. 70. Nem. IX. 45. Isth. VI. 77.

311. *μαντικῆς* sc. *τέχνης*. Tiresias ap. Eurip. in Bacch. 368. *μαντικῇ μὲν οὐ λέγω, | τοῖς πράγμασιν δέ*.

Ib. *ὁδὸν, means, method*. (Eurip. Hec. 732. Phœn. 925. Hippol. 291. 393. Heracl. 237. See also Dissen Comment. in Pind. p. 20.) Ib. *ἔχεις scis mente*, Ell.

312. The Scholiast refers to the delicacy of Œdipus, naming himself last, as of least importance.

313. *ῥῦσαι* (*purify*) *δὲ πᾶν μίασμα τ. τ.* The poet evidently speaks by a *ζεῦγμα*, joining two different senses to the same verb, a mode not uncommon in Pindar. Cf. Ol. I. 141. (where *ἕλεν* signifies *conquered* Œnomaus, and *acquired possession of* Hippodamia). Pyth. IV. 185. VIII. 26. Nem. IV. 46. 110. X. 46 &c. Compare *εὑρίσκειν* infr. 440, 1.

314. *ἐν σοὶ ἐσμὲν, all our hope is placed in you*. Œd. Col. 247. *ἐν ὑμῖν κείμεθα*. 392. *ἐν σοὶ κ. τ. ἑ.* Eurip. Alcest. 279. *ἐν σοὶ δ' ἐσμὲν καὶ ζῆν καὶ μή*.

Ib. *ἄνδρα ὠφελεῖν κ. τ. ἑ. That a man profit others to the utmost extent of his possession and power* is &c. With *ἀφ' ὧν ἔχοι* cf. Electr. 1378.

316. *φρονεῖν ὡς δεινόν*. (Cf. Eur.

ὅστις ποθ' ὑμῶν Λάϊον τὸν Λαβδάκου
κάτοιδεν ἀνδρὸς ἐκ τίνος διώλετο,
τοῦτον κελεύω πάντα σημαίνειν ἐμοί·
κεἰ μὲν φοβεῖται, τοὐπίκλημ' ὑπεξελὼν

1027–8. Eurip. Phœn. 223. 571. 710. 722, 4. 843. 926. 1035. 1079. 1767. Suppl. 406. 656. 679. 831. Herc. F. 10. 26. 32. 61. 256. 438. 568. 1042. 1086. Bacch. 35. 983. 1192. Soph. Antig. 508. 1115. 1155. (See also Goettl. ad Hesiod. p. 95. and Dissen in Pind. 339.) From a love for this venerated name grew also such expressions as Κάδμου τροφὴ (sup. v. 1). Κάδμου or Καδμεία χθὼν, Antig. 1162. Eurip. Phœn. 1117. Suppl. 292. 410. 533. 597. Troad. 242. Κάδμου γαῖα, Herc. F. 217. 754. 1389. Κάδμου πόλιν. Herc. F. 6. 1086. Suppl. 940. &c. &c. But the most singular expression is Ἰσμήνου πόλιν in the latter play, (v. 1224.) Did Euripides then consider Cadmus and Ismenus as one and the same person?

227. If an Œdipus himself is required to settle many passages in this play, his power of solving riddles is not least wanted on the present occasion. To content ourselves with the last two or three expositions of the text. Hermann, having determined the meaning of the verb ὑπεξαιρεῖν to be *condita promere*, gives as the meaning of the whole sentence: *si metuit, si ei contra se ipsum promendum est indicium.* Where the learned writer found this sense of ὑπεξαιρεῖν, he does not state. The word is one of very rare occurrence, nor, except in the present instance, and Plato 8 Rep. 567, b., do I know where it is to be found. And what is its meaning there? clearly, *to get rid of, to set aside* (ὑπεξαιρεῖν τὸν τύραννον). Matthiæ interprets: "debebat dici, κεἰ μὲν φοβεῖται, τοὐπικλημ' ὑπεξελὼν αὐτὸς καθ' αὑτοῦ ἀπελθέτω ἐκ τῆς γῆς· πείσεται γὰρ οὐδὲν ἄλλο ἀστεργές." Wunder, subjoining the grammatical reasonings on which Matthiæ's interpretation is founded, translates to the same effect: *et si metuit* (sc. ὑμῶν τις πάντα σημαίνειν ἐμοὶ) *crimen cædis cujus ipse reus sit, surripiat,* sive, *subterfugiat, et in terram peregrinam abeat; nullum enim aliud patietur malum.* May we, recurring to the passage in Plato, which has never been brought into the question, venture, partly on the strength of that passage, to suggest one more interpretation of this disputed passage? Of all the dramatic features in this play, the one most conspicuous is, that Œdipus should for ever be uttering language, the import of which he does not himself understand at the time he is speaking, but of which his auditors are fully cognizant: and hence a species of theatrical excitement almost peculiar to this drama. From v. 224. where his present enunciations are made, to v. 275, where they close, scarcely a word escapes him which does not in some shape or other tend to this effect. Was his own particular situation at the very moment that he was speaking to be entirely lost sight of in this deeply interesting enunciation? Many years had now elapsed since his murder of Laius had been committed, and not only had no charge been made against him, but, in the full tide of prosperity, his own conscience had evidently withdrawn or *set aside* those compunctious visitings which must have come upon him for some time after an assault, in which a *sacred*

αὐτὸς καθ' αὑτοῦ· πείσεται γὰρ ἄλλο μὲν
ἀστεργὲς οὐδέν, γῆς δ' ἄπεισιν ἀβλαβής·
εἰ δ' αὖ τις ἄλλον οἶδεν ἐξ ἄλλης χθονὸς
τὸν αὐτόχειρα, μὴ σιωπάτω· τὸ γὰρ
κέρδος τελῶ 'γὼ χὴ χάρις προσκείσεται.
εἰ δ' αὖ σιωπήσεσθε, καί τις ἢ φίλου
δείσας ἀπώσει τοὔπος ἢ χαὐτοῦ τόδε,
ἀκ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ.
τὸν ἄνδρ' ἀπαυδῶ τοῦτον, ὅστις ἐστὶ, γῆς
τῆσδ', ἧς ἐγὼ κράτη τε καὶ θρόνους νέμω,

herald, be it remembered, was slain, as well as Laius. Considering the words τοὐπίκλημ' ὑπεξελὼν as said parenthetically in reference to this state of Œdipus's mind, the whole passage, with the ellipses filled up, would stand thus: *κεἰ μὲν φοβεῖται* (*and if he is afraid*), τοὐπίκλημ' ὑπεξελὼν (*having hitherto set aside*, or *not become obnoxious to the accusation*) *αὐτὸς καθ' αὑτοῦ σημαίνειν πάντα* (*himself to denounce all against himself:* still) *κελ. π. σ.* (*I command him to signify all*) *for* (and here observe the covert reference to the future fate of Œdipus himself) *he shall suffer no other injury*, but—what Œdipus really suffers, when the charge can no longer be set aside, but is actually brought home to him; viz. is allowed to go into banishment, with his person intact. If this explanation seems too recondite, then a simpler way will be to understand, as I think the ancient Scholiast did, "but if he fears the accusation, (as being himself involved in it,) let him, having withdrawn this fear, denounce himself; for," &c. *καὶ εἰ μὲν αὐτὸς εἴη πράξας καὶ φοβεῖται λέγειν αὐτὸς καθ' αὑτοῦ, τὸν φόβον ὑπεξελὼν λεγέτω.* Scholl.

229. *ἀστεργὲς, nosium.* Ell.

Ib. *ἀβλαβὴς, without injury.* Cf. Pind. Ol. XIII. 38. Kayser with his MS. prefers *ἀσφαλὴς*. As a term of "safe convoy," it is certainly strongly supported by a quotation which the writer gives from the Œd. Col. 1164. *σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ' αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ.*

230. *ἄλλον ἐξ ἄλλης χθονὸς, alium, eumque peregrinum.* Wund.

232. *τελῶ*, Attic future for *τελέσω*. Gl. *δώσω*.

233, 4. *φίλου δείσας ἢ χαὐτοῦ*. Cf. Matth. §. 348. de voc. *κήδεσθαι*.

234. *ἀπώσει τοὔπος, neglects this my edict.* *ἀπώση*, Herm. Reis. Ebn.

235. *ἀκ*, i. e. *ἃ ἐκ τῶνδε*. Brunck, comparing Alciph. Epist. 33. *ἐκ τοσαύτης συνηθείας, post tantam familiaritatem*, translates, *dehinc, postea*. Comparing context, and Æsch. Eum. 520. perhaps better, *in consequence of this*.

236. The deepest feeling throughout the theatre as Œdipus utters the following verses in a loud and solemn tone of voice. Cf. infr. 450.

Ib. Construction: *ἀπαυδῶ μήτ' ἐσδέχεσθαί τινὰ τῆσδε γῆς—τὸν ἄνδρα τοῦτον.* Erf.

237. *κράτη τε καὶ θρόνους*. Cf. Œd. Col. 425. Antig. 173.

μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν τινὰ,
μήτ' ἐν θεῶν εὐχαῖσι μήτε θύμασιν
κοινὸν ποιεῖσθαι, μήτε χέρνιβας νέμειν·
ὠθεῖν δ' ἀπ' οἴκων πάντας, ὡς μιάσματος
τοῦδ' ἡμῖν ὄντος, ὡς τὸ Πυθικὸν θεοῦ
μαντεῖον ἐξέφηνεν ἀρτίως ἐμοί.
ἐγὼ μὲν οὖν τοιόσδε τῷ τε δαίμονι
τῷ τ' ἀνδρὶ τῷ θανόντι σύμμαχος πέλω.
κατεύχομαι δὲ τὸν δεδρακότ', εἴτε τις
εἷς ὢν λέληθεν εἴτε πλειόνων μέτα,
κακὸν κακῶς νιν ἄμορον ἐκτρῖψαι βίον.
ἐπεύχομαι δ', οἴκοισιν εἰ ξυνέστιος
ἐν τοῖς ἐμοῖς γένοιτ' ἐμοῦ συνειδότος,
παθεῖν ἅπερ τοῖσδ' ἀρτίως ἠρασάμην.
ὑμῖν δὲ ταῦτα πάντ' ἐπισκήπτω τελεῖν,
ὑπέρ τ' ἐμαυτοῦ, τοῦ θεοῦ τε, τῆσδέ τε

238. *εἰσδέχεσθαι* (sc. *γῆς τῆσδε*). See an excellent note by Wunder.

240. *κοινὸν ποιεῖσθαι, to admit as an associate.*

Ib. *χέρνιβες, lustral waters.* Athen. IX. 409. *Ἔστι δὲ χέρνιψ ὕδωρ, εἰς ὃ ἀπέβαπτον δαλὸν ἐκ τοῦ βωμοῦ λαμβάνοντες, ἐφ' οὗ τὴν θυσίαν ἐπετέλουν· καὶ τούτῳ περιῤῥαίνοντες τοὺς παρόντας ἥγνιζον.* Cf. Eurip. Orest. 885. Herc. F. 829. Aristoph. in Pac. If done with a *brush*, as Thudichum intimates (I. 250.), the ceremony closely resembles that practised in Roman Catholic churches at this day.

241. *ὠθεῖν δέ.* *κελεύω* is to be understood, which is implied in the preceding word *ἀναυδᾶ*. Elms. who besides Eurip. Or. 514. 898. Phœn. 1224. compares St. Paul, Ep. ad Tim. I. iv. 3. *κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς κ. τ. λ.*

244. *τῷ δαίμονι*, i. e. Apollo.

246. *κατεύχομαι.* Schol. *καταρῶμαι δὲ τὸν φονέα.*

247. *εἷς ὤν.* Cf. sup. 122, 3.

248. *ἄμορον.* Cf. Dissen's Comment. p. 430. Ebner from his MS. prefers *ἄμοιρον*, and erases *νιν* as useless.

Ib. *ἐκτρίβειν, ad finem usque conterere.* Musgr. Cf. infr. 428. Hes. Op. 249.

251. *παθεῖν, ut patiar.* Heath.

253. *τῆσδέ γε.* Codd. Pal. "An excellent reading," says Ebner, "which I wonder Hermann has not admitted. The sense is *ὑμῖν—τελεῖν ὑπέρ τ' ἐμαυτοῦ τοῦ θεοῦ τε, by my command and that of the god* (for no other sense can be in *ὑπέρ*); the

γῆς ὧδ' ἀκάρπως κἀθέως ἐφθαρμένης.
οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον,
ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἐᾶν,
ἀνδρὸς γ' ἀρίστου βασιλέως ὀλωλότος;
ἀλλ' ἐξερευνᾶν· νῦν δ' ἐπεὶ κυρῶ τ' ἐγὼ
ἔχων μὲν ἀρχὰς, ἃς ἐκεῖνος εἶχε πρὶν,
ἔχων δὲ λέκτρα καὶ γυναῖχ' ὁμόσπορον,
κοινῶν τε παίδων κοίν' ἄν, εἰ κείνῳ γένος
μὴ 'δυστύχησεν, ἦν ἂν ἐκπεφυκότα,

words τῇδέ γε γῆς—ἐφθαρμένης indicate the cause of the command, since this earth is so impiously ruined. The particle γε therefore in this place separates things which ought not to be joined; for ὑπὲρ cannot be joined with τῇδε γῆς ἐφθαρμένης." Surely a strong partiality for his MS. has led the learned writer a little astray in all this.

255–264. The coherence between these lines is as follows: even though the oracle had issued no command, you ought not to have allowed the death of so excellent a man and monarch to have gone unpunished; now however fortune has willed that he should perish: his throne and widow have come into my possession, and had he left any offspring, that offspring would have been in common to him and me: wherefore it is my duty to take care, as if I were taking care for my father, that his assassin be put to death. Herm.

255. *θεήλατον, sent by a god.* See Ellendt in voc.

256. *εἰκὸς ἦν.* For the omission of the ἄν, see Matth. §. 508. 2.

257. *ἀνδρὸς γ' ἀρίστου βασιλέως.* Œdipus, it is to be presumed, speaks by courtesy: neither as a man nor as a monarch did Laius deserve any such epithet as is here given him. For ἀνδρὸς βασιλέως cf. infr. 928.

258. *ἐξερευνᾶν.* Cf. Plat. 4. Rep. 432, d.

Ib. *ἐπεί.* The apodosis is at *ἀνθ' ὧν*, the whole construction being of that free and conversational form in which Sophocles so much indulges throughout this play.

258, 9. *κυρῶ ἔχων = ἔχω.* For abundant examples of this pleonasm cf. El. Æschyl. Sept. c. T. 397. *μαρμαίρουσαν κυρεῖν = μαρμαίρειν.*

260. *ὁμόσπορον.* Schol. *εἰς ἦν ἔσπειρε καὶ ἐκεῖνος καὶ ἐγώ.* Cf. infr. 460. (*Deep sensation in the theatre.*)

261. *κοινῶν παίδων κοινὰ = κοινοὺς παῖδας.* Sophocles had learned from Pindar to use words with great profuseness. Our only refuge is to term them *redundant, cumulative, "cumulata cum vi,"* (cf. Diss. Comment. p. 29. 382, 3. 412. 473. 529 &c. &c.) as the occasion may require. Erfurdt translates: *haberem communes cum illo fortasse ipsius quoque liberos et meos.*

Ib. *εἰ κείνῳ κ. τ. ἑ.* How fortunate for Œdipus, had this been true; viz. that Laius had been without offspring! How every word is made by the poet to *tell* throughout this speech!

261, 2. On the double ἂν in this sentence, cf. El. I. 128.

νῦν δ' ἐς τὸ κείνου κρᾶτ' ἐνήλαθ' ἡ τύχη'
ἀνθ' ὧν ἐγὼ τάδ', ὡσπερεὶ τοὐμοῦ πατρὸς,
ὑπερμαχοῦμαι κἀπὶ πάντ' ἀφίξομαι,
ζητῶν τὸν αὐτόχειρα τοῦ φόνου λαβεῖν,
τῷ Λαβδακείῳ παιδὶ Πολυδώρου τε καὶ
τοῦ πρόσθε Κάδμου τοῦ πάλαι τ' Ἀγήνορος·
καὶ ταῦτα τοῖς μὴ δρῶσιν εὔχομαι θεοὺς
μήτ' ἄροτον αὐτοῖς γῆς ἀνιέναι τινὰ
μήτ' οὖν γυναικῶν παῖδας, ἀλλὰ τῷ πότμῳ

263. *νῦν δ'*. Cf. Œd. Col. 273. Aj. 1060.

Ib. Musgrave compares Antig. 1345, *τὰ δ' ἐπὶ κρατί μοι πότμος δυσκόμιστος εἰσήλατο*. General sense: but now through adverse fortune Laius has been murdered, without leaving any children. Cf. El et. Erf.

264. *ἀνθ' ὧν, for all which reasons.* With this apodosis to *νῦν δ' ἐπεὶ* (v. 258.) commentators compare Cicero de Orat. *Nam quoniam, quicquid est, quod in controversia versetur, in eo, aut sitne, aut quod sit, aut quale sit quæritur: sitne, signis; quid sit, definitionibus; quale sit, recti pravique partibus;* quibus *ut uti possit orator*, &c. A more Sophoclean one occurs in Aj. 1057–1062.

Ib. *τάδε* (Brunck and Mudge *τοῦδ'*). Aj. 1346. *σὺ ταῦτ'*, *Ὀδυσσεῦ, τοῦδ' ὑπερμαχεῖς ἐμοί*; Œd. Col. 820. *τάχ' ἔξεις μᾶλλον οἰμώζειν τάδε*. I had translated: I will fight *this* or *these things* as for my father. Wunder has come to much the same conclusion, but in a more learned manner. See his note. (*A deep sensation through the theatre.*)

265. *ἐπὶ πάντ' ἀφίξομαι, will leave nothing untried.* Musgrave compares Eur. Hippol. 284. *εἰς πάντ' ἀφῖγμαι κοὐδὲν εἴργασμαι πλέον*. Add Xen. Anab. III. 1. 18. *ἆρ' οὐκ ἂν ἐπὶ πᾶσι ἔλθοι*;

266. *τὸν αὐτόχειρα* (*perpetrator*) *τοῦ φόνου*. Elect. 955. *τὸν αὐτόχειρα πατρῴου φόνου*.

267. *τῷ Λαβδακείῳ παιδὶ* = *τῷ τοῦ Λαβδάκου παιδί*, i. e. *Laius*. (Il. II. 54. *Νεστορέῃ παρὰ νηῒ Πυλιγενέος βασιλῆος*. V. 741. *ἐν δέ τε Γοργείῃ κεφαλῇ δεινοῖο πελώρου*.) For an account of the succession on the Theban throne, from Cadmus to Laius, and many intervening events, see Pausanias IX. 5. cf. Eurip. Phœn. 7.

269. *εὔχομαι θεοὺς . . ἀνιέναι*. Arist. Thes. 350. *τοὺς θεοὺς εὔχεσθε . . πολλὰ δοῦναι κἀγαθά*. Pind. Pyth. V. 166.

270. *ἄροτον* (*fruits*) *γῆς ἀνιέναι*. h. Hom. Cer. 332. *γῆς καρπὸν ἀνήσειν*. On the accentuation of the word, see Ellendt, who prefers *ἀροτὸς* for *seges*, *ἄροτος* for *annus*.

Ib. *ἀνιέναι*. (Eurip. Phœn. 954.) *mittere, remittere.* El. *I pray the gods to send them neither fruits from the earth, nor children from their wives.* Nothing, as Erfurdt observes, is more common than the formula, by which a verb appropriate to one thing is applied to another. Cf. Bernhardy Wissen. Synt. p. 137.

271. *τῷ πότμῳ τῷ νῦν, the present affliction*, i. e. the plague.

τῷ νῦν φθερεῖσθαι κἄτι τοῦδ' ἐχθίονι·
ὑμῖν δὲ τοῖς ἄλλοισι Καδμείοις, ὅσοις
τάδ' ἔστ' ἀρέσκονθ', ἥ τε σύμμαχος Δίκη
χοἱ πάντες εὖ ξυνεῖεν εἰσαεὶ θεοί.
ΧΟ. ὥσπερ μ' ἀραῖον ἔλαβες, ὦδ', ἄναξ, ἐρῶ.
οὔτ' ἔκτανον γὰρ οὔτε τὸν κτανόντ' ἔχω
δεῖξαι. τὸ δὲ ζήτημα τοῦ πέμψαντος ἦν
Φοίβου τόδ' εἰπεῖν, ὅστις εἴργασταί ποτε.
ΟΙ. δίκαι' ἔλεξας. ἀλλ' ἀναγκάσαι θεοὺς
ἂν μὴ θέλωσιν οὐδ' ἂν εἷς δύναιτ' ἀνήρ.
ΧΟ. τὰ δεύτερ' ἐκ τῶνδ' ἂν λέγοιμ' ἁμοὶ δοκεῖ.
ΟΙ. εἰ καὶ τρίτ' ἐστί, μὴ παρῇς τὸ μὴ οὐ φράσαι.
ΧΟ. ἄνακτ' ἄνακτι ταῦθ' ὁρῶντ' ἐπίσταμαι
μάλιστα Φοίβῳ Τειρεσίαν παρ' οὗ τις ἂν

272. φθερεῖσθαι. Elmsley observes that he has no other example at hand of an infinitive future thus joined with εὔχομαι in the sense of *praying*. Cf. Matth. §. 506. 6.

274. Δίκη. For the personified Δίκη in Pind. cf. Ol. VII. 32. XIII. 7. Pyth. VIII. 100. in Hes. cf. infr. 885.

275. εὖ ξυνεῖναί τινι, *favere alicui*. Wund. Cf. infr. 1081.

276. ὥσπερ μ' ἀραῖον ἔλαβες. Eustath. p. 1809, 14. explains by ὥσπερ με εἶλες διὰ τῆς ἀρᾶς. Wunder: *quemadmodum tu me execratione tua coegisti loqui, ita loquar*.

Ib. ὦδε, *so upon oath*. Cf. infr. 660.

277. ἔχω = δύναμαι.

278. ζήτημα, *the subject of investigation*. Of the numerous modes of constructing this passage, Elmsley prefers that by Erfurdt: ἦν δὲ τοῦ πέμψαντος Φοίβου τὸ ζήτημα, εἰπεῖν τόδε, ὅστις εἴργασταί ποτε. (τόδε superfluous.) As the Greek dramatists often appear to have favourite constructions in different plays, I should prefer that construction which would assimilate the present to such as infr. 717. 785. &c.

Ib. τοῦ πέμψαντος, *who gave the oracular response*.

281. ἄν. on ἄν with relative pronoun, cf. El. I. 119. cf. infr. 1062.

Ib. οὐδ' ἂν εἷς δ. ἀ. Herm. compares Trach. 1072. καὶ τόδ' οὐδ' ἂν εἷς ποτὲ τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα.

283. μὴ παρῇς τὸ μὴ οὐ φ. *ne admitte, ne non dicas, quin dicas* i. e. πάντως φράζε. El. 2. 106. where see further examples, and cf. Matth. §. 534. not. 7.

284, 5. ἄνακτα Τειρεσίαν. The same title is applied to him by Homer, Od. XI. 143. 150. Ib. ταῦθ' i. e. τὰ αὐτά.

285. If the prophetic Tiresias was not an absolute creation of the genius of Sophocles, still he occupies so important a place in his few remaining dramas, that we must be allowed, while the poet's auditors are

σκοπῶν τάδ', ὦναξ, ἐκμάθοι σαφέστατα.
ΟΙ.. ἀλλ' οὐκ ἐν ἀργοῖς οὐδὲ τοῦτ' ἐπραξάμην.
ἔπεμψα γὰρ Κρέοντος εἰπόντος δπλοῦς
πομπούς· πάλαι δὲ μὴ παρὼν θαυμάζεται.

waiting with intense interest for his appearance, to dedicate a few words to him. As common report extended his life over seven and even nine generations (Goettl. Hes. fr. 111), it is impossible to say when he was born, but as we find a grandson of his living at the time of the Trojan war (Hes. fr. 14. Gaisf. ed.), we may go back to very remote periods for that event. Tiresias, according to Apollodorus (III. 6, 7.), was the son of Everes and Chariclo, the latter a nymph tenderly beloved by Pallas. This acquaintance, however, of Chariclo with the virgin-goddess did not much tend to the welfare of her son. The latter having by accident or design cast his eyes on Pallas when bathing, the latter in her indignation deprived him of his eye-sight, but subsequently at the earnest intreaties of his mother, gave such acute perception to his *ears*, that he was enabled to understand the language of birds, and consequently became a consummate augur; and to his prophetic powers we must now chiefly attend. The leading feature of these seems to have been a high character for *truth*. Hence in the Pindaric writings (Nem. I. 90), he is termed "the excellent prophet of Zeus the most high, the ὀρθόμαντις Tiresias"—and when the same poet asks the personified Thebē (i. e. Thebes) after her various ornaments, the πυκναὶ βουλαὶ or wise counsels of Tiresias are reckoned among the choicest of them. (Isth. VI. [VII.] 13.) In the Homeric poems, besides a high compliment to his general integrity of understanding (Od. X. 493), we find him retaining his prophetic powers even after death; and unlike other shades, he has not to go through the ceremony of the blood-draught, before his torpid senses can recognise a denizen of the upper world. (Od. XI. 90 sq.) For other circumstances connected with this remarkable person, as to when and where he died, and how he died, his place of sepulture, his change of sex, whether he was a priest of Zeus, or Apollo, his family, the pictorial representations of him at Delphi &c. &c., the reader may consult Pausanias, IX. cc. 11. 18, 19. 33. X. cc. 28, 29, &c. Hesiod fr. 111, 112 (Goettl. Ed.). Wachsmuth IV. 272. Dissen's Comment. in Pind. 367 &c.

286. σκοπῶν gl. ζητῶν, ἐρευνῶν. cf. sup. 68. εὖ σκοπῶν. Ib. ἐκμάθοι. On the fondness of Sophocles for compounds in ἐκ, we shall speak in a future play.

287. ἐν ἀργοῖς = ἀργῶς *idly, in an idle manner*. Schol. Ellendt comparing Œd. Col. 1605. and Eurip. Phœn. 778, translates, *ne hoc quidem infectum esse sivi*: but ἐν ἀργοῖς seems here rather to intimate things *idly* or *imperfectly done*, than *things undone*, as it does in the two passages quoted by Ellendt.

288. Κρέοντος εἰπόντος. (A slight pause and the tone of voice in which these words are uttered, shew that some unpleasant feeling is passing in the speaker's mind. cf. infr. 555.)

288–9. δπλοῦς πομπούς. The

ΧΟ. καὶ μὴν τά γ' ἄλλα κωφὰ καὶ παλαί' ἔπη.
ΟΙ. τὰ ποῖα ταῦτα; πάντα γὰρ σκοπῶ λόγον.
ΧΟ. θανεῖν ἐλέχθη πρός τινων ὁδοιπόρων.
ΟΙ. ἤκουσα κἀγώ· τὸν δ' ἰδόντ' οὐδεὶς ὁρᾷ.
ΧΟ. ἀλλ' εἴ τι μὲν δὴ δείματός γ' ἔχει μέρος,
τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς.
ΟΙ. ᾧ μή 'στι δρῶντι τάρβος, οὐδ' ἔπος φοβεῖ.
ΧΟ. ἀλλ' οὐξελέγξων αὐτὸν ἔστιν· οἵδε γὰρ
τὸν θεῖον ἤδη μάντιν ὧδ' ἄγουσιν, ᾧ
τἀληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ.

Scholiast rightly adverts to the earnestness and good feeling displayed in this double dispatch of messengers to summon Tiresias to the royal presence. Cf. infr. 809.

289. *μὴ παρὼν θαυμάζεται. I wonder he is not present.* Cf. Matth. §. 555. 2.

290. *κωφά.* Schol. *ψυχρὰ καὶ οὐδὲν σαφὲς ἔχοντα, ψιθυριζόμενα.* On the word *κωφὸς*, Erfurdt refers to Koray's Heliod. II. 152 sq. on *παλαιὸς* to Schütz Æsch. Prom. 317. Ib. *ἔπη, rumours.*

293. But when did Œdipus hear that Laius had been murdered by *travellers on the road* (*ὁδοιπόρων*), or as the plural covertly implies, I think, by *a* traveller? From Creon Œdipus had learned that Laius had been murdered by robbers, and till he received that information, he is *dramatically* supposed to have known little or nothing about the matter.

Ib. *τὸν δ' ἰδόντ', the person who saw the murder committed.* An anonymous annotator in Burton's Pentalogue comparing v. 296, ingeniously proposed to read *τὸν δὲ δρῶντ'*: but the substitution is unnecessary. The nominative to *ἔχει* at v. 294. is the word *ὁδοιπόρος*, implied in the plural noun felicitously put for a singular one at v. 292. Erfurdt has partly seen this.

295. "*ἀρὰς* communiter ad *ἀκούων* et *μενεῖ* refertur, adsignificaturque *ferendi* notio." El. Wunder aptly compares Philoct. 871. for *μένειν* in the sense of *sustinere.*

297. *οὐξελέγξων* (gl. *ὁ φανερώσων αὐτόν.*) Instead of a participle future, some of the best MSS. give a participle present. Hermann, says Ebner, has properly admitted the participle present, and well defended his choice. This reading was also not unknown to the Scholiast. Wunder, to justify his choice of a future participle, appeals to Philoct. 1242: but there, as Ebner observes, *οὐπικωλύσων* was necessary, because the verse preceding had *κωλύσει.* "Ceterum non *τίς ἔσται*, sed *τίς ἐστι* ibi scribendum est. Quo enim duplex futurum?" Cf. Œd. Col. 302. Pind. Ol. X. 66.

Ib. *οἵδε, the persons of whom you spake.*

299. *τἀληθὲς*=*ἡ ἀλήθεια* (cf. infr. 356.) here more particularly, *prophetic truth.* So the personified Olympia of Pindar (Ol. VIII. 4.) is

ΟΙ. ὦ πάντα νωμῶν Τειρεσία, διδακτά τε
ἄρρητά τ' οὐράνιά τε καὶ χθονοστιβῆ,
πόλιν μέν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως
οἵᾳ νόσῳ σύνεστιν· ἧς σε προστάτην

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termed δίσσων' ἀληθείας, where Dissen observes, "propria vox τὸ ἀληθές, ἡ ἀλήθεια de iis, quæ vere fient aut evenient, vaticinatione et oraculis cognoscendis."

Ib. μόνῳ *above all others*. Cf. Œd. Col. 261.

300. All eyes are now turned with intense interest towards that part of the stage, where the expected seer is to enter. The old man enters led by a [f]youth, whose blooming and ingenuous countenance admirably contrasts with the stern and severe countenance of the venerable prophet himself. A golden chaplet—the gift of some city, grateful for the wise counsels which it had received from him—is on his head (Eurip. Phœn. 870.); whether the staff or sceptre in his hand is of the same golden colour, or of a darker hue, must depend on the reader's deriving his opinion of this far-famed staff from Homer (Od. XI. 91), or from Apollodorus. (III. 6, 7.) His step is slow and evidently that of a reluctant person; and till warmed into passion by the insults of his monarch, his language is rather that of a person conversing with himself, than of one conscious or careful of the presence in which he stands. Why so much pains have been taken to put the stage-play of this character on its proper footing with the reader, will be better understood, when the whole dramatic genius of the author himself in reference to his times and contemporary events comes before us for consideration.

Ib. πάντα νωμῶν. Schol. κρίνων ἕκαστα καὶ ἐξετάζων. (Plat. Cratyl. 411, d. τὸ γὰρ νωμᾶν καὶ τὸ σκοπεῖν ταὐτόν.) Æschyl. Sept. c. T. 25. (de Tiresia) ἐν ὠσὶ νωμῶν καὶ φρεσὶν χρηστηρίους ὄρνιθας. So also in that graphic description of Euripides, where preparations are making for the single combat between Polynices and Eteocles.

μάντεις δὲ μῆλ' ἔσφαζον, ἐμπύρους τ' ἀκμὰς
ῥήξεις τ' ἐνώμων, ὑγρότητ' ἀναντίαν,
ἄκραν τε λαμπάδ', ἡ δυοῖν ὄρους ἔχει,
νίκης τε σῆμα, καὶ τὸ τῶν ἡσσωμένων.
Phœn. 1270.

Cf. infr. 900.

Ib. διδακτά. Cf. Pind. IV. 154. Nem. III. 71.

301. ἄρρητα. Cf. infr. 993. Eurip. Herc. F. 174. Van Dale de Idolatr. p. 387.

Ib. χθονοστιβῆς (στείβω). Schol. τὰ ἐν τῇ γῇ, τὰ ἐπίγεια. Dindorf compares Niceph. Greg. Hist. Byz. p. 695, d. ἄκτιστα γίνεσθαι πάντα τὰ τ' οὐράνια τά τε χθονοστιβῆ καὶ ὑδραῖα γένη. Compare generally with this account of Tiresias, that given of Apollo by Pindar. Pyth. IX. 75 sq.

303. οἵᾳ νόσῳ σύνεστιν. Soph. El. 600. κακοῖς πολλοῖς ξυνοῦσα. Eur. fr. incert. 75, 3. ταύτῃ τῇ νόσῳ ξυνών.

Ib. προστάτην *patronum, nostrum a morbo præsidium*. Ell.

[f] Cf. infr. 444. Antig. 988. 1014 &c. In the Phœnissæ of Euripides, the blind prophet is conducted by his daughter (848 sq.).

σωτῆρά τ', ὦναξ, μοῦνον ἐξευρίσκομεν.
Φοῖβος γὰρ, εἰ καὶ μὴ κλύεις τῶν ἀγγέλων,
πέμψασιν ἡμῖν ἀντέπεμψεν, ἔκλυσιν
μόνην ἂν ἐλθεῖν τοῦδε τοῦ νοσήματος,
εἰ τοὺς κτανόντας Λάϊον, μαθόντες εὖ,
κτείναιμεν, ἢ γῆς φυγάδας ἐκπεμψαίμεθα.
σὺ δ' οὖν φθονήσας μήτ' ἀπ' οἰωνῶν φάτιν
μήτ' εἴ τιν' ἄλλην μαντικῆς ἔχεις ὁδὸν,
ῥῦσαι σεαυτὸν καὶ πόλιν, ῥῦσαι δ' ἐμὲ,
ῥῦσαι δὲ πᾶν μίασμα τοῦ τεθνηκότος.
ἐν σοὶ γὰρ ἐσμέν· ἄνδρα δ' ὠφελεῖν ἀφ' ὧν
ἔχοι τε καὶ δύναιτο κάλλιστος πόνων.

ΤΕΙΡΕΣΙΑΣ.

φεῦ φεῦ, φρονεῖν ὡς δεινὸν ἔνθα μὴ τέλη

304. *μοῦνον*. On this Ionic form as used by Sophocles in his trimeters, see Wunder's Excursus ad Œd. Col. p. 225. Cf. Pind. Pyth. IV. 404.

305. *κλύεις*=*ἀκήκοας*. Cf. Œd. Col. 33. 41. 527. 792. El. 566. cf. Wund. ad Philoct. 259.

306. *πέμψασιν ἀντέπεμψεν, made answer to those whom we sent to consult him.*

309. *ἐκπεμψαίμεθα*. Cf. Reisig's Enarr. p. 163.

310. *σὺ δ' οὖν*. cf. Œd. Col. 1444. Arist. Nub. 39. Ib. *φθονεῖν, to withhold from invidious motives*. Cf. Hom. Od. XI. 148. Pind. Ol. XIII. 35.

Ib. *ἀπ' οἰωνῶν φάτιν, an oracular response from the flight or voices of birds*. For construction, see Bernhardy, p. 225. Cf. infr. 395. 398. Antig. 1000. sq. also Pind. Pyth. VIII. 70. Nem. IX. 45. Isth. VI. 77.

311. *μαντικῆς* sc. *τέχνης*. Tiresias ap. Eurip. in Bacch. 368. *μαντικῇ μὲν οὐ λέγω, | τοῖς πράγμασιν δέ*.

Ib. *ὁδὸν, means, method*. (Eurip. Hec. 732. Phœn. 925. Hippol. 291. 393. Heracl. 237. See also Dissen Comment. in Pind. p. 20.) Ib. *ἔχεις scis mente*, Ell.

312. The Scholiast refers to the delicacy of Œdipus, naming himself last, as of least importance.

313. *ῥῦσαι* (*purify*) *δὲ πᾶν μίασμα τ. τ.* The poet evidently speaks by a *ζεῦγμα*, joining two different senses to the same verb, a mode not uncommon in Pindar. Cf. Ol. I. 141. (where *ἕλεν* signifies *conquered* Œnomaus, and *acquired possession of* Hippodamia). Pyth. IV. 185. VIII. 26. Nem. IV. 46. 110. X. 46 &c. Compare *εὑρίσκειν* infr. 440, 1.

314. *ἐν σοὶ ἐσμὲν, all our hope is placed in you*. Œd. Col. 247. *ἐν ὑμῖν κείμεθα*. 392. *ἐν σοὶ κ. τ. ἑ.* Eurip. Alcest. 279. *ἐν σοὶ δ' ἐσμὲν καὶ ζῆν καὶ μή*.

Ib. *ἄνδρα ὠφελεῖν κ. τ. ἑ. That a man profit others to the utmost extent of his possession and power* is &c. With *ἀφ' ὧν ἔχοι* cf. Electr. 1378.

316. *φρονεῖν ὡς δεινόν*. (Cf. Eur.

λύει φρονοῦντι. ταῦτα γὰρ καλῶς ἐγὼ
εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἱκόμην.

OI. τί δ' ἔστιν; ὡς ἄθυμος εἰσελήλυθας.

TE. ἄφες μ' ἐς οἴκους· ῥᾷστα γὰρ τὸ σόν τε σὺ
κἀγὼ διοίσω τοὐμόν, ἢν ἐμοὶ πίθῃ.

OI. οὔτ' ἔννομ' εἶπας οὔτε προσφιλὲς πόλει
τῇδ', ἥ σ' ἔθρεψε, τήνδ' ἀποστερῶν φάτιν.

TE. ὁρῶ γὰρ οὐδὲ σοὶ τὸ σὸν φώνημ' ἰὸν
πρὸς καιρόν· ὡς οὖν μηδ' ἐγὼ ταυτὸν πάθω.

Phœn. 968 sq.) Tiresias speaks a language, which far higher authority has confirmed. When St. John in the Apocalypse is ordered to eat, i. e. thoroughly consider and digest, the βιβλιαρίδιον or prophetic codicil (X. 9.), he found it as he was informed it would be, *sweet as honey in his mouth,* but *bitter in his stomach.* "The knowledge of future things," as an excellent annotator remarks, "at first was pleasant, but the sad contents of the little book afterwards filled his soul with sorrow."

316–17. τέλη λύει, i. e. λυσιτελεῖ. Electr. 1005. λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ὠφελεῖ. Ib. φρονοῦντι part. for inf. cf. Heindorf. ad Plat. Phædon. p. 250. Erf.

318. διώλεσα gl. ἐπελαθόμην, *forgot.* Cf. Monk ad Eur. Hippol. 391.

Ib. οὐ γὰρ ἂν δεῦρ' ἱκόμην sc. εἰ μὴ διώλεσα. So sup. 82, 3. where the ellipse is to be supplied from 80, 1. but the simpler mode is to insert the word *otherwise.* Cf. Œd. Col. 125. Trach. 1118.

319. ὡς ἄθυμος (Schol. λελυπημένος). See Ellendt II. p. 1000.

321. ἢν ἐμοὶ πίθῃ i. e. by allowing him to go home.

321. διαφέρειν (fut. διοίσω), *to endure.*

322. προσφιλές. Ebner proposes from his MSS. to read προσφιλῆ, as more in harmony with the preceding plural ἔννομα.

323. τήνδ' ἀποστερῶν φάτιν. Schol. *not declaring* or *explaining this oracular response.* ἀποστερῶν *celans, fraudans.* El.

324. τὸ σὸν φώνημα. The reader who compares sup. 236 sq. and infr. 450. will readily see what is meant. All those fearful invocations and imprecations on the part of Œdipus, Tiresias, though absent, had known by his preternatural powers.

325. πρὸς καιρὸν, *opportunely, seasonably, beneficially.* Cf. Ell. in voc. and Pind. Scol. fr. 2. (Dissen's Edit.)

Ib. At the conclusion of this verse, Tiresias evidently offers to go [s] away, (cf. verse following;) had not the stop therefore better be removed from πάθω, and an aposiopesis be allowed? This will answer all purposes better, I think, than by rendering ὡς, *utinam.*

Ib. ταυτὸν sc. τὸ ἄκαιρα λέγειν. In preceding verse ἰὸν is rendered by the Scholiast ἐξιόν.

[s] Cf. Eurip. Phœn. 909, where scriptural readers are strongly reminded of the final parting between the first Israelite king, and the prophet Samuel.

ΟΙ. μὴ πρὸς θεῶν φρονῶν γ' ἀποστραφῇς, ἐπεὶ
πάντες σε προσκυνοῦμεν οἵδ' ἱκτήριοι.
ΤΕ. πάντες γὰρ οὐ φρονεῖτ'. ἐγὼ δ'—οὐ μή ποτε
τἄμ' ὡς ἂν εἴπω μὴ τὰ σ' ἐκφήνω κακά.
ΟΙ. τί φής; ξυνειδὼς οὐ φράσεις, ἀλλ' ἐννοεῖς
ἡμᾶς προδοῦναι καὶ καταφθεῖραι πόλιν;
ΤΕ. ἐγὼ οὔτ' ἐμαυτὸν οὔτε σ' ἀλγυνῶ. τί ταῦτ'
ἄλλως ἐλέγχεις; οὐ γὰρ ἂν πύθοιό μου.
ΟΙ. οὐκ, ὦ κακῶν κάκιστε,—καὶ γὰρ ἂν πέτρου
φύσιν σύ γ' ὀργάνειας,—ἐξερεῖς ποτὲ,
ἀλλ' ὧδ' ἄτεγκτος κἀτελεύτητος φανεῖ;

326–7. The Scholiast, (whom Brunck follows) assigns these two verses to the Chorus, an opinion to which Wunder and Dindorf in his annotations accede. Elmsley, Herm. and Ebner prefer the text as here given.

326. *φρονῶν, knowing.* *ἀποστραφῇς.* Cf. infr. 431.

327. *προσκυνοῦμεν ἱκτήριοι, venerabundi supplicamur.* Et. That this plural is no bar to the two verses being spoken by Œdipus, cf. Œd. Col. 1327. as Ebner has seen.

328, 9. All the resources of syntax and punctuation have been brought to bear upon this trying passage by the Œdipuses of grammar, but in vain. What is meant, is evident enough—the seer is still determined on inflexible silence, and why? because he may be led into words, too clearly betraying the ills which await the doomed and destined one before him. The punctuation, hazarded in the text, has been adopted to meet the general character of Tiresias, which fluctuates between pity and resentment.

330. The passions of the irritable monarch are beginning to rise, but respect for the high character and sacred office of Tiresias still reins in his tongue.

332. *ἐγὼ οὐ*, a disyllable. Cf. infr. 1002. Œd. Col. 939. 998. Antiq. 458. &c.

Ib. *ταῦτ', thus:* cf. Aristoph. Nub. Elmsley observes that he has noticed no similar elision at the end of a verse in the tragic writings.

333. *ἄλλως (to no beneficial purpose) ἐλέγχεις (inquire).* The seer pauses, and then speaks with compassionate earnestness.

334. *καὶ γὰρ κ. τ. ἑ.* The storm, though ready to burst, is again delayed by this little parenthesis.

335. *ὀργανείας (ὀργαίνειν)* gl. *εἰς ὀργὴν κινησείας, provoke to anger.* Brunck, as a similar hyperbole, compares Plaut. Pœn. I. 2. 77. *Nam illa mulier lapidem silicem subigere, ut se amet, potest.*

336. *ἄτεγκτος (τέγγω)* gl. Ebn. MSS. *ἀμάλακτος, unsoftened.* Schol. *ἀσυμπάθης καὶ ἀδάκρυτος.* Eur. Herc. F. 833. *ἄτεγκτον συλλαβοῦσα καρδίαν.* Arist. Thes. 1047. *ἰώ μοι μοῖραι ἄτεγκτοι δαίμονες.*

Ib. *ἀτελεύτητος* gl. *ἄπρακτος, impracticable.*

ΤΕ. ὀργὴν ἐμέμψω τὴν ἐμήν· τὴν σὴν δ' ὁμοῦ
ναίουσαν οὐ κατεῖδες, ἀλλ' ἐμὲ ψέγεις.
ΟΙ. τίς γὰρ τοιαῦτ' ἂν οὐκ ἂν ὀργίζοιτ' ἔπη
κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν;
ΤΕ. ἥξει γὰρ αὐτὰ, κἂν ἐγὼ σιγῇ στέγω.
ΟΙ. οὐκοῦν ἃ γ' ἥξει καὶ σὲ χρὴ λέγειν ἐμοί.
ΤΕ. οὐκ ἂν πέρα φράσαιμι. πρὸς τάδ', εἰ θέλεις,
θυμοῦ δι' ὀργῆς ἥτις ἀγριωτάτη.
ΟΙ. καὶ μὴν παρήσω γ' οὐδέν, ὡς ὀργῆς ἔχω,
ἅπερ ξυνίημ'. ἴσθι γὰρ δοκῶν ἐμοὶ
καὶ ξυμφυτεῦσαι τοὔργον, εἰργάσθαι θ', ὅσον

337. *τὴν ἐμὴν ὀργήν.* The ignorance of Œdipus as to his real situation, and the preternatural knowledge of Tiresias, lead here to an equivoque of language, the difficulty of which is increased by the latitude which the poet allows to his possessive pronouns. Understand generally—"the anger, to which *I* excite, by maintaining silence, is a source of crimination with you: but the anger and indignation to which *you* excite, or rather will excite hereafter, is hidden from you, though its cause (viz. Jocasta) abides under the same roof with you, and is the companion of your table and your bed." See the explanations of the Scholiast and also of Eustathius 755, 14.

338. *κατεῖδες.* *κάτοιδας.* Both. Ebn. cum MS.

339. Œdipus, not understanding the covert meaning of Tiresias, answers in a widely different sense.

340. *ἀτιμάζειν.* Referring to note 216. and comparing Antig. 544. *μήτοι . . μ' ἀτιμάσῃς τὸ μὴ οὐ | θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ἁγνίσαι,* I understand: (*δι' ἃ*) *through which words, ἀτιμάζεις τήνδε πόλιν, you rob this state of a right, to which she has a claim.* Cf. infr. 789, 909.

341. *ἥξει* (*they will happen, they will take place, they will have their oracular fulfilment*) *αὐτὰ* (of their own accord, without my proclaiming them). Tiresias speaks hesitatingly, and almost on the point of yielding. *ἃ* in the following verse emphatic.

343. *οὐκ ἂν πέρα φράσαιμι, my lips are closed, I will not utter another word.* (Tiresias still speaking to himself, but with his mind now made up.)

Ib. *πρὸς τάδε = πρὸς ταῦτα, wherefore.* (Addresses himself to Œdipus.) cf. infr. 426.

344. *θυμοῦ δι' ὀργῆς = ὀργίζου ὀργὴν,* (cf. Wund.) *Let your anger assume the most violent form.*

Ib. *ἥτις ἀγριωτάτη.* Erfurdt compares Æsch. S. c. Th. 65. *καιρὸν ὅστις ὤκιστος.* Pers. 830. *κόσμον ὅστις εὐπρεπής.* Cicero in Pison. c. 21. *pœnas —eas quæ gravissimæ sunt.*

345. *καὶ μὴν παρήσω γ' οὐδέν* (*I will spare no words*) *ὡς ὀργῆς ἔχω* (Matth. §. 337) *in my present state of indignation.*

347. *ξυμφυτεῦσαι,* to have been a joint partner or concocter of the deed (Creon being the supposed as-

μὴ χερσὶ καίνων· εἰ δ' ἐτύγχανες βλέπων,
καὶ τοὔργον ἂν σοῦ τοῦτ' ἔφην εἶναι μόνου.

ΤΕ. ἄληθες; ἐννέπω σὲ τῷ κηρύγματι
ᾧπερ προεῖπας ἐμμένειν, κἀφ' ἡμέρας
τῆς νῦν προσαυδᾶν μήτε τούσδε μήτ' ἐμὲ,
ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.

ΟΙ. οὕτως ἀναιδῶς ἐξεκίνησας τόδε
τὸ ῥῆμα; καί που τοῦτο φεύξεσθαι δοκεῖς;

ΤΕ. πέφευγα· τἀληθὲς γὰρ ἰσχῦον τρέφω.

sociate). The dative usually accompanies compounds of this form. Electr. 986–7. *συμπόνει πατρὶ, σύγκαμν' ἀδελφῷ*. Æsch. S. c. Th. 598. *ξυνεισβὰς πλοῖον—ναύταισι θερμοῖς*. 610 &c. &c.

347–8. *ὅσον μ. χ. κ. only not to have perpetrated by actual murder*. Trach. 1214. *ὅσον γ' ἂν αὐτὸς μὴ πατεψαύων χεροῖν*.

349. *τοὔργον*. here, *perpetration of the deed*. Aj. 116. *χωρῶ πρὸς ἔργον*.

350. *ἄληθες*; The extreme violence of Œdipus allows the prophetic seer no longer to observe the guarded silence which he has hitherto kept. Folding perhaps his arms, while he pronounces his bitter and ironical *indeed!* (cf. Antig. 758. Aristoph. passim), he suddenly unlocks them, and then in a tone of vehement solemnity, utters the awful declaration in the text.

Ib. *ἐννέπω σε, I enjoin, I command you*. Elmsley compares Aj. 1047. *οὗτος, σὲ φωνῶ τόνδε τὸν νεκρὸν χεροῖν | μὴ ξυγκομίζειν, ἀλλ' ἐᾶν ὅπως ἔχει*. Phil. 101. *λέγω σ' ἐγὼ δόλῳ Φιλοκτήτην λαβεῖν*. That a dative *may* be used after such verbs, cf. Œd. Col. 840. hence the change in construction infr. 353.

350–1. *τῷ κηρύγματι ἐμμένειν, to abide by your own edict*.

352. *προσαυδᾶν*, Schol. *προσφθέγγεσθαι*.

353. *ὄντι μιάστορι* for *ὄντα μιάστορα*. Erfurdt compares Plato 5 Rep. 453, d. *οὐκοῦν καὶ ἡμῖν νεωστέον . . . δελφινά τιν' ἐλπίζοντας ἡμᾶς ὑπολαβεῖν ἄν*.

354. (after a pause of astonishment and in a voice choking with rage.) "*ἐκκινεῖν excitare*, de motu; tralato dictum de voce." Ell. This I think does not convey the full force of the word, which like the simple verb *κινεῖν* (cf. Œd. Col. 624. 1526. Antig. 1060, 1.) no doubt bore the sense of *uttering, divulging*, what religious considerations ought to have made a man keep silent.

355. *τοῦτο φεύξεσθαι, to escape punishment for this*.

356. *πέφευγα*. The figure of the venerable prophet expands into almost preternatural grandeur, as he utters this at the top of his voice; and then adds, in the beautiful translation of Dale, for "the might of truth is mine!"

Ib. *τἀληθὲς = ἡ ἀλήθεια*. So Phil. 83. *τὸ ἀναιδὲς = ἡ ἀναίδεια*. Œd. Col. 1125. *τὸ εὐσεβὲς = ἡ εὐσέβεια*. 1127. *τοὐπιεικὲς = ἡ ἐπιείκεια*.

Ib. *ἰσχῦον, valens*. Ell.

ΟΙ. πρὸς τοῦ διδαχθείς; οὐ γὰρ ἔκ γε τῆς τέχνης.
ΤΕ. πρὸς σοῦ. σὺ γάρ μ' ἄκοντα προὐτρέψω λέγειν.
ΟΙ. ποῖον λόγον; λέγ' αὖθις, ὡς μᾶλλον μάθω.
ΤΕ. οὐχὶ ξυνῆκας πρόσθεν; ἢ 'κπειρᾷ λέγειν; 360
ΟΙ. οὐχ ὥστε γ' εἰπεῖν γνωστόν· ἀλλ' αὖθις φράσον.
ΤΕ. φονέα σε φημὶ τἀνδρὸς οὗ ζητεῖς κυρεῖν.
ΟΙ. ἀλλ' οὔ τι χαίρων δίς γε πημονὰς ἐρεῖς.
ΤΕ. εἴπω τι δῆτα κἄλλ', ἵν' ὀργίζῃ πλέον;
ΟΙ. ὅσον γε χρήζεις· ὡς μάτην εἰρήσεται. 365
ΤΕ. λελῃθέναι σε φημὶ σὺν τοῖς φιλτάτοις

Ib. τρίφω = ἔχω. Schol. Cf. Diss. ad Pyth. I. 20.

357. πρὸς τοῦ διδαχθεὶς sc. τὸ ἀληθές. (Sneeringly and in secret reference to Creon, whom he suspects to be the suborner of Tiresias.)

358. σοῦ strongly emphatic. Then compassionately: "for you have compelled me to speak against my will." προυτρέψω gl. παρεκίνησας.

360. ἐκπειρᾷ λέγειν; the meaning of this and the subsequent answer of Œdipus were perhaps better conveyed to the audience by the tone and gesture of the latter, than by his words. I understand them as follows: "Do you put me to the proof," asks Tiresias, "as to what I can say?" "No," replies Œdipus sarcastically; οὐκ ἐκπειρῶμαι οὕτως λέγειν ὥστε γ' εἰπεῖν γνωστὸν, "I do not put you to the proof for the purpose of saying what we are already cognizant of, but I wish it repeated, in order that we may admire it's matchless impudence and folly." Having given what appears to me the general tenor of these two difficult verses, I add the explanations of preceding commentators. Brunck: *sermonemne meum tentas?* i. e. *experirisne, an iterum eadem tibi sim dicturus?* Erf. Herm. and Ell. *tentasne me, ut revera dicam?* Wund. *an experiris, num dicam?* quo Tiresias hoc significet: *an rogitando quid dicam, id studes efficere, ut verum non dicam?* On the word ἐκπειρῶμαι cf. nos ad Aristoph. Eq. 1197.

361. οὐχ (supply from preceding verse συνῆκα. El.)

Ib. γνωστὸν, *id quod potest nosci*; γνωτὸν, *notum*. Solger translates the two verses:

Tei. Begriffst du nicht mein Reden,
oder prüfst du mich?
Œd. Nicht dass ich klar es wüsste.
Wieder sag' es drum.

362. Peremptorem τὸν esse (κυρεῖν) dico viri, cujus peremptorem quæris. Johns.

363. χαίρων, *with impunity*. Cf. infr. 368. Antig. 759. Phil. 1299. frequent in Aristoph.

Ib. πημονὰς gl. λοιδορίας.

364. εἴπω, *shall I speak* (Subj. interrog. Cf. Œd. Col. 26. 480. 828. Antig. 554. Trach. 390. Aj. 468. 1312. Phil. 963. 974. 1352.), τι ἄλλο (*something else*)? Brunck incautiously reads τί.

365. (with affected ease.)

366. σὺν τοῖς φιλτάτοις sc. *his mother*. Cf. Eur. Herc. F. 514. Infr. 1184, Œdipus says, ξὺν οἷς τ' οὐ χρὴν μ' ὁμιλῶν, οὔτε τί μ' οὐκ ἴδει κτανών.

αἴσχισθ' ὁμιλοῦντ', οὐδ' ὁρᾶν ἵν' εἶ κακοῦ.
ΟΙ. ἦ καὶ γεγηθὼς ταῦτ' ἀεὶ λέξειν δοκεῖς;
ΤΕ. εἴπερ τί γ' ἐστὶ τῆς ἀληθείας σθένος.
ΟΙ. ἀλλ' ἔστι, πλὴν σοί. σοὶ δὲ τοῦτ' οὐκ ἔστ', ἐπεὶ
τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ.
ΤΕ. σὺ δ' ἄθλιός γε ταῦτ' ὀνειδίζων, ἃ σοὶ
οὐδεὶς ὃς οὐχὶ τῶνδ' ὀνειδιεῖ τάχα.
ΟΙ. μιᾶς τρέφει πρὸς νυκτὸς, ὥστε μήτ' ἐμὲ
μήτ' ἄλλον, ὅστις φῶς ὁρᾷ, βλάψαι ποτ' ἄν.
ΤΕ. οὐ γάρ σε μοῖρα πρός γ' ἐμοῦ πεσεῖν, ἐπεὶ
ἱκανὸς Ἀπόλλων, ᾧ τάδ' ἐκπρᾶξαι μέλει.
ΟΙ. Κρέοντος, ἢ σοῦ ταῦτα τἀξευρήματα;
ΤΕ. Κρέων δέ σοι πῆμ' οὐδέν, ἀλλ' αὐτὸς σὺ σοί.
ΟΙ. ὦ πλοῦτε καὶ τυραννὶ καὶ τέχνη τέχνης

367. *ἵνα κακοῦ.* Cf. inf. 413. Aj. 389.

368. *γεγηθώς.* Cf. Electr. 1432.

371. (A deep sensation through the theatre, the auditors knowing that all here objected on the part of Œdipus to Tiresias is applicable to, or will soon be applicable to himself —deaf at present to admonition, and soon to be as dark of eye, as he is now dark of mind. I spare the reader the usual quotation from Ennius.) The calm and half compassionate reply of Tiresias provokes Œdipus into a new ebullition of rage.

Ib. *τά τ' ὦτα.* The *ears* of Tiresias had, as we have already seen, a preternatural acuteness. Hence Æschylus, when speaking of him (Sept. c. T. 25.) *ἐν ὠσὶ νωμῶν καὶ φρεσίν.*

374. *μιᾶς τρέφει πρὸς νυκτός.* (gl. *δεδεμένον ἐν τῷ σκότῳ διατρίβειν*). Thou art all darkness, bred and nurtured in it. What light then of prophetic truth hast thou, that I or any else, who see the outward light, should suffer injury from thee? Ἐμοῦ in the verse following, emphatic.

377. *ἱκανὸς ἐκπράττειν.* Apollo is quite competent to give effect to the declaration made from his shrine, that the murderer of Laius shall be punished.

Ib. *τάδε*, sc. *τὸ πεσεῖν σε.*

378. *τἀξευρήματα.* Cf. Æsch. Sept. c. Theb. 646. For the friendship between Creon and Tiresias cf. Antig. 990 sq. Eurip. Phœn. 859 sq. (Œdipus speaks after a slight pause.)

379. *Κρέων δέ.* As instances of *δὲ* indicating objection to interrogations, Erfurdt gives Trach. 732. Œd. Col. 395. Aj. 951. Eurip. Or. 383. (Tiresias has no bodily *eyes* to look out upon Creon; but the eyes of his soul as it were here penetrate into him, and more in pity than in anger.)

380. *πλοῦτε.* The wealth which Œdipus had gained in conjunction

ὑπερφέρουσα τῷ πολυζήλῳ βίῳ,
ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται,
εἰ τῆσδέ γ' ἀρχῆς οὕνεχ', ἣν ἐμοὶ πόλις
δωρητὸν, οὐκ αἰτητὸν, εἰσεχείρισεν,
ταύτης Κρέων ὁ πιστὸς, οὐξ ἀρχῆς φίλος,
λάθρα μ' ὑπελθὼν ἐκβαλεῖν ἰμείρεται,
ὑφεὶς μάγον τοιόνδε μηχανορράφον,

with the hand of Jocasta, may be inferred from one or two other expressions which drop from others or himself. See infr. 455. 1070. and cf. 541, 2. See also foot-note to v. 487.

Ib. *τυραννὶς, absolute power.*

380–1. *τέχνη τέχνης ὑπερφέρουσα.* Of the many interpretations set upon this expression, the most correct appears to me to be that of Musgrave, who understands by it, political and regal science. In illustration of this opinion the learned writer quotes Philo Judæus de constitutione Principis II. 362. and Xen. Mem. IV. 462. A more appropriate illustration may, I think, be derived from the Philoctetes of Sophocles, where the Chorus, i. e. the attendants on the princely Neoptolemus after asking his advice on a critical emergency, observe, *τέχνα γὰρ τέχνας ἑτέρας προὔχει | καὶ γνώμα παρ' ὅτῳ τὸ θεῖον | Διὸς σκῆπτρον* [h] *ἀνάσσεται.* Philoct. 138.

381. *ὑπερφέρουσα excelling.* cum gen. rei et pers. Herodot. VIII. 138. IX. 96. Thucyd. I. 81. Xen. de Rep. Lac. 15. 8. Ælian Var. Hist. I. 3.

Ib. *τῷ πολυζήλῳ βίῳ.* Placing a comma at *ὑπερφέρουσα* and removing it from the word [i] *βίῳ*, I translate generally, "exposed as life generally is to envy, how close a guard does envy keep on you three, viz. wealth, power, and political wisdom." Having explained what appears to me the sense of this passage, I subjoin the opinions of my predecessors. Brunck: *ars arte potentior ad vitæ felicitatem.* Erfurdt: *ars artem superans vitæ felicitate.* Hermann: *ars ante alias artes eminens in hac diversissimis studiis plena vita.*

385. *οὐξ ἀρχῆς φίλος.* Wunder thinks this said ironically. But why so? It is clear from v. 597 sq. that the most friendly relations had originally subsisted between Œdipus and Creon.

386. *λάθρα μ' ὑπελθών. ὑπέρχεσθαι,* a term of the palæstra, used of a person "*insidians et clandestinos dolos tentans.*" El. Phil. 1007. *οἷός μ' ὑπῆλθες.* Dindorf compares Aristoph. Vesp. 463. *ἆρα δῆτ' οὐκ αὐτόδηλα τοῖς πένησιν ἡ τυραννὶς | ὡς λάθρα ἐλάνθαν' ὑπιοῦσά με.*

387. *μάγον, juggler.* Erfurdt com-

[h] That Donner, (an excellent translator of Sophocles, as far as I have seen from his Antigonê and Philoctetes,) understood the words in this sense, is evident from his version—

denn hoch ragt vor andern Künsten ja
Eines Königes Kunst,
Der, klug waltend, Zeus' göttliches Zepter lenkt.

[i] These remarks were made long before Wunder's "Œdipus" came into my hands, where I find this opinion anticipated. From the same writer I find that by Matthiæ the same interpretation, and for the same reason, is set upon the words *τέχνη τέχνης ὑπερφ.* as by Musgrave.

δόλιον ἀγύρτην, ὅστις ἐν τοῖς κέρδεσιν
μόνον δέδορκε, τὴν τέχνην δ' ἔφυ τυφλός.
ἐπεὶ, φέρ' εἰπὲ, ποῦ σὺ μάντις εἶ σαφής;
πῶς οὐχ, ὅθ' ἡ ῥαψῳδὸς ἐνθάδ' ἦν κύων,
ηὔδας τι τοῖσδ' ἀστοῖσιν ἐκλυτήριον;
καίτοι τὸ γ' αἴνιγμ' οὐχὶ τοὐπιόντος ἦν
ἀνδρὸς διειπεῖν, ἀλλὰ μαντείας ἔδει·
ἣν οὔτ' ἀπ' οἰωνῶν σὺ προὐφάνης ἔχων
οὔτ' ἐκ θεῶν του γνωτόν· ἀλλ' ἐγὼ μολὼν,

pares Zosimus I. 688. μάγοις τε καὶ ἀγύρταις ἐσχολακώς. Cf. Ruhnk. ad Tim. p. 10.

Ib. ὑφείς. gl. ap. Ebn. ἐνδὺς, ὑποβάλλων.

388. ἀγύρτης (ἀγείρω, *mendicando colligens*), *tramper, impostor, conjurer*. Plat. 2. Rep. 364, b. ἀγύρται δὲ καὶ μάντεις ἐπὶ πλουσίων θύρας ἰόντες πείθουσιν ὡς ἔστι παρὰ σφίσι δύναμις ἐκ θεῶν ποριζομένη θυσίαις τε καὶ ἐπῳδαῖς, εἴ τέ τι ἀδίκημά του γέγονεν αὐτοῦ ἢ προγόνων, ἀκεῖσθαι μεθ' ἡδονῶν τε καὶ ἑορτῶν, ἐάν τέ τιν' ἐχθρὸν πημῆναι ἐθέλῃ, μετὰ σμικρῶν δαπανῶν ὁμοίως δίκαιον ἀδίκῳ βλάψειν, ἐπαγωγαῖς τισὶ καὶ καταδέσμοις τοὺς θεοὺς, ὥς φασι, πείθοντές σφισιν ὑπηρετεῖν. See also Van Dale de Idol. 58. 291. 433.

388–9. ἐν τοῖς κέρδεσιν μόνον δέδορκε. Erfurdt compares Cicero Tusc. Disputt. v. 39. de Cn. Æ. Aufidio cæco: *videbat in literis*.

389. τὴν τέχνην, gl. κατά. Ebn.

390. ἐπεὶ, *otherwise, if it is not so*. Ib. σαφής. On this word in reference to the mantic art, cf. infr. 1011. perhaps here added in contemptuous reference to sup. 286.

Ib. ποῦ. I understand, *to what purpose?* so 1 Cor. i. 20. ποῦ σοφός; ποῦ γραμματεύς; ποῦ ζυζητητὴς τοῦ αἰῶνος τούτου;

391. ῥαψῳδὸς (ῥάπτω, ᾠδὴ), *carmina texens*. See a learned explanation of the word in Passow.

Ib. κύων, the Sphinx. Schol. κύνα δὲ αὐτὴν διὰ τὸ ἁρπατικόν. Cf. nos ad Arist. Ran. 1249. Σφίγγα δυσαμέριον πρύτανιν κύνα. Brunck refers to Eurip. Herc. f. 1277. Apollonius II. 289. Soph. Electr. 1387. Erfurdt to Æsch. Choeph. 1051.

392. αὐδᾶν as a verb applicable to fatidic purposes occurs also infr. 568. Trach. 170. τὴν παλαιὰν φηγὸν αὐδῆσαί ποτε. Pind. Nem. X. 150. 166.

393. αἴνιγμα. Pind. frag. Incert. 62. αἴνιγμα παρθένου | ἐξ ἀγριᾶν γνάθων. (Diss. Edit.). For an allusion to the enigma in Hesiod, see Goettl. p. 180. Eurip. Phœn. 48. 50. 1064. 1702. 1745.

Ib. τοὐπιόντος, Schol. τοῦ τυχόντος, *an ordinary person*. Œd. Col. 752. τοὐπιόντος ἁρπάσαι. Eur. H. F. 1248.

394. διειπεῖν, Hesych. διηγήσασθαι. Cf. infr. 854. Trach. 22.

Ib. μαντεία, real inspiration.

395. ἀπ' οἰωνῶν. Eurip. Suppl. 222. ἃ δ' ἔστ' ἄσημα, κοὐ σαφῶς γιγνώσκομεν | εἰς πῦρ βλέποντες, καὶ κατὰ σπλάχνων πτυχὰς, | μάντεις προσημαίνουσιν, οἰωνῶν τ' ἄπο.

395–6. ἔχων γνωτὸν seems equivalent to ἐγνωκέναι.

ὁ μηδὲν εἰδὼς Οἰδίπους, ἔπαυσά νιν,
γνώμῃ κυρήσας οὐδ' ἀπ' οἰωνῶν μαθών·
ὃν δὴ σὺ πειρᾷς ἐκβαλεῖν, δοκῶν θρόνοις
παραστατήσειν τοῖς Κρεοντείοις πέλας.
κλαίων δοκεῖς μοι καὶ σὺ χὠ συνθεὶς τάδε
ἀγηλατήσειν· εἰ δὲ μὴ 'δόκεις γέρων
εἶναι, παθὼν ἔγνως ἂν οἷά περ φρονεῖς.

XO. ἡμῖν μὲν εἰκάζουσι καὶ τὰ τοῦδ' ἔπη
ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπου, δοκεῖ.
δεῖ δ' οὐ τοιούτων, ἀλλ' ὅπως τὰ τοῦ θεοῦ
μαντεῖ' ἄριστα λύσομεν, τόδε σκοπεῖν.

TE. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γοῦν
ἴσ' ἀντιλέξαι· τοῦδε γὰρ κἀγὼ κρατῶ.
οὐ γάρ τι σοὶ ζῶ δοῦλος, ἀλλὰ Λοξίᾳ·

398. *γνώμῃ κυρήσας, cogitatione adsecutus*, i. e. quod intellexi ejus enigma meopte ingenio. WUND. *γνώμη* appears to me here as elsewhere, to imply the human intellect as opposed to divine inspiration. cf. infr. 1086. On *οὐδὲ* cf. Matth. §. 608.

399–400. *θρόνοις παραστατήσειν— πέλας.* Æsch. Sept. c. Th. 666. *οἷμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.*

401. *κλαίων, to your sorrow.* cf. infr. 1152. Antig. 754. *κλαίων φρενώσεις.*

Ib. *ὁ συνθεὶς τάδε*, sc. Creon. cf. sup. 378. Jacobs compares Demosth. de Coron. p. 275. Eurip. Ion. 382.

402. *ἀγηλατεῖν* (*ἄγος, ἐλαύνω*), *to drive into banishment as a person stained with guilt and pollution.* (Gl. *ἐμὲ δηλονότι ὃν λέγεις φονέα εἶναι.*) Herodot. V. 72. *ἀπικόμενος δὲ ἀγηλατέει ἑπτακόσια ἐπίστια Ἀθηναίων.* On the aspirate, cf. EL. and SCHNEID. p. 18. (Œdipus utters this word with an ironical sneer (cf. sup. 100.), then proceeds with great earnestness and gravity of speech.)

403. *παθὼν, to your cost, with bitter suffering.*

Ib. *φρονεῖς, meditate.*

405. *Οἰδίπου.* Cf. Œd. Col. 557. 1346.

407. *λύσομεν*, solvamus, i. e. impleamus ambiguitate sua difficilia. ELL.

408. *ἐξισωτέον* sc. *ἐμοὶ.* SCHOL.

409. *ἴσ' ἀντιλέξαι.* The political *ἰσηγορία*, on which the Athenians so much prided themselves (Xen. de Rep. Athen. c. 1. 12.) is here evidently alluded to. Cf. Eurip. Phœn. 402 sq. 546 sq.

Ib. *τοῦδε* sc. *τὸ ἐξισοῦ λέγειν.* SCHOL. cf. infr. 1158. *κρατῶ, am master of.*

410. *σοὶ ζῶ δοῦλος.* Eurip. Herc. F. 1413. *ζῶ σοὶ ταπεινός;*

Ib. *Λοξίᾳ*: name of Apollo first used by Herodotus (I. 91.) Passow derives the word from *λοξός*, in allusion to the crookedness and obscurity of oracular responses; Dœderlin from *λέγω*, which word is

ὥστ' οὐ Κρέοντος προστάτου γεγράψομαι.
λεγω δ', ἐπειδὴ καὶ τυφλόν μ' ὠνείδισας·
σὺ καὶ δέδορκας, κοὐ βλέπεις ἵν' εἶ κακοῦ,
οὐδ' ἔνθα ναίεις, οὐδ' ὅτων οἰκεῖς μέτα.
ἆρ' οἶσθ' ἀφ' ὧν εἶ; καὶ λέληθας ἐχθρὸς ὢν
τοῖς σοῖσιν αὐτοῦ νέρθε κἀπὶ γῆς ἄνω,
καί σ' ἀμφιπλὴξ μητρός τε καὶ τοῦ σοῦ πατρὸς
ἐλᾷ ποτ' ἐκ γῆς τῆσδε δεινόπους ἀρά,
βλέποντα νῦν μὲν ὀρθ', ἔπειτα δὲ σκότον.
βοῆς δὲ τῆς σῆς ποῖος οὐκ ἔσται λιμὴν,

used by Herodotus (VIII. 136.) in reference to oracles. Pindar not unfrequently uses this name of Apollo. Pyth. III. 50. XI. 9. Isthm. VII. 70.

411. *προστάτης* in Athenian jurisprudence implied a citizen, responsible for the conduct of a *metic* or sojourner, the name of the latter being registered in the public tables as such. Cf. Aristoph. in Vesp. Musgrave properly translates: *non in tabulis publicis, tanquam Creontis cliens, recensebor.*

412. λέγω δ'. Cf. infr. 449.

413. There seems to be an ironical force in the word *καὶ* answering to our *sooth;* implying that though Œdipus had his outward sight, yet he had not the inward sight, which could point out the dreadful position in which he was placed. Hermann explains the passage: "*tu non modo non es cæcus, et nihil cernis, sed etiam vides, et cernis nihil;* quod est idem ac si dicas, *tu non modo nihil cernis, quia cæcus sis, sed etiam nihil cernis, quum sis videns.*

414. *ναίεις*, cf. sup. 338.

415. *ἆρ' οἶσθα* (*num scis?*) *ἀφ' ὧν εἶ* (cf. Œd. Col. 937.) *καὶ λέληθας* (*nay, you know not*, &c.)

416. *τοῖς νέρθε*, i. e. Laius.

Ib. *τοῖς ἐπὶ γῆς ἄνω*, Jocasta and her children.

417. *ἀμφιπλὴξ*, *striking on both sides*, Schol. Trach. 930. *ἀμφιπλῆγι φασγάνῳ.*

418. *δεινόπους* (*cum infortunio adventans* El.) *ἀρά*. Erfurdt compares Antig. 1104. *θεῶν ποδώκεις βλαβαί*. Elmsley, Æsch. Eum. 419. *ἡμεῖς μέν ἐσμεν Νυκτὸς αἰανῆς τέκνα,* | *Ἀραὶ δ' ἐν οἴκοις γῆς ὑπαὶ κεκλήμεθα.* Dindorf, Soph. Elect. 491. *χαλκόπους Ἐρινύς*. A still more appropriate allusion, I think, would have been to the heavy and crushing foot of the same divinities in that appalling chorus, Eum. 346. *μάλα γὰρ οὖν ἀλλομένα* | *ἀνέκαθεν βαρυπεσῆ καταφέρω ποδὸς ἀκμάν.*

419. *βλέποντα...ὀρθ', clear-sighted enough at present.*

Ib. *βλέποντα σκότον, seeing nothing.* Musgrave compares Eurip. Phœn. 391. *σκότον δεδορκώς*. Bacch. 510. *εἰσορᾷ κνέφας*. See also Brunck ad v. 1273. and Jacobs ad Anthol. vol. II. P. III. p. 203.

420. *βοῆς* governed of *σύμφωνος*. Matth. §. 379, 2.

Ib. *λιμὴν*, Schol. *τόπος*. This word and Citheron in the following verse I think are to be considered in connection, the allusion being to the

ποῖος Κιθαιρὼν οὐχὶ σύμφωνος τάχα,
ὅταν καταίσθῃ τὸν ὑμέναιον, ὃν δόμοις
ἄνορμον εἰσέπλευσας, εὐπλοίας τυχών;
ἄλλων δὲ πλῆθος οὐκ ἐπαισθάνει κακῶν,
ἃ σ' ἐξισώσει σοί τε καὶ τοῖς σοῖς τέκνοις.
πρὸς ταῦτα καὶ Κρέοντα καὶ τοὐμὸν στόμα
προπηλάκιζε. σοῦ γὰρ οὐκ ἔστιν βροτῶν

deep recesses for which that mountain was famous, and into the deepest of which the infant Œdipus would be thrown, for better securing the purpose of his unnatural parents.

423. ἄνορμον (*a*, ὅρμος) properly, *without an anchoring-place*, or *port*: metaph. *unfortunate*. EL. The nautical imagery, of which Sophocles is in general so fond, is here sufficiently apparent; ὃν ἄνορμον εἰσέπλευσας = εἰς ὃν ὅρμον ἄνορμον ἔπλευσας. WUND. We should come better to this sense, if in the preceding verse, we might understand by ὑμέναιος, the *hymeneal* ὅρμος.

Ib. εὐπλοίας τυχών. Wunder understands the words as referring to the success of Œdipus in solving the Sphinx-enigma.

424. πλῆθος κακῶν. What is to be understood by this *crowd of evils?* To a mind like that of Tiresias, where "coming events cast their shadows before," could there be any thing in the present or future destinies of Œdipus or his family capable of concealment? *He* a parricide and incestuous, *they* the offspring of a parricide and an incestuous. *He* doomed to lose his sight and be a wanderer—*they* maddened in their intellects, and destined, as in the case of Antigonë and Eteocles, to be wanderers also! the mother of this wretched race dying by her own hands, and her two sons dying by each other's. In this accumulation of misery and affliction, and by putting father and children upon one common footing of calamity, will be found the best general sense of the following verse, whether we read, as in the present text, or adopt from Markland and Brunck the reading of ὅσ' ἐξισώσει, taking the latter word in an intransitive sense.

425. ἃ σ' ἐξισώσει. Ebner supposes this expression, purposely left obscure here, to be explained at vv. 1497, 8. when Œdipus, at present laughing at the predictions of Tiresias, reckons up his crimes, then observes of himself, τὴν τεκοῦσαν ἤροσεν | .. κἀκ τῶν ἴσων ἐκτήσαθ' ὑμᾶς, ὥσπερ αὐτὸς ἐξέφυ. "Quod vero h. l. ἃ σ' ἐξισώσει σοι dixit, hoc oppositionis causa et copiæ poeticæ abundantia fecit; sufficiebat enim ἃ σ' ἐξισώσει τοῖς σοῖς τέκνοις."

Ib. The sibilant letter in this verse has not escaped the commentators (cf. Porson ad Med. 476), any more than the letter ταῦ in a preceding verse (371).

426. πρὸς ταῦτα, *wherefore*. Cf. supr. 343. Œd. Col. 956. Antig. 658. Aj. 970, &c.

Ib. τοὐμὸν στόμα, gl. τοὺς ἐμοὺς λόγους. Ellendt, dissatisfied with this interpretation, understands στόμα in many passages of Sophocles in the sense of "*os*, quatenus *verba inde exeunt*." Here he observes: "*os suum* vates contumeliis haberi indignatur." See the learned

κάκιον ὅστις ἐκτριβήσεταί ποτε.

ΟΙ. ἦ ταῦτα δῆτ' ἀνεκτὰ πρὸς τούτου κλύειν;
οὐκ εἰς ὄλεθρον; οὐχὶ θᾶσσον; οὐ πάλιν
ἄψορρος οἴκων τῶνδ' ἀποστραφεὶς ἄπει;

ΤΕ. οὐδ' ἱκόμην ἔγωγ' ἄν, εἰ σὺ μὴ 'κάλεις.

ΟΙ. οὐ γάρ τι σ' ἤδη μῶρα φωνήσοντ', ἐπεὶ
σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην.

ΤΕ. ἡμεῖς τοιοίδ' ἔφυμεν, ὡς μὲν σοὶ δοκεῖ,
μῶροι, γονεῦσι δ', οἵ σ' ἔφυσαν, ἔμφρονες.

ΟΙ. ποίοισι; μεῖνον. τίς δέ μ' ἐκφύει βροτῶν;

ΤΕ. ἥδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.

ΟΙ. ὡς πάντ' ἄγαν αἰνικτὰ κἀσαφῆ λέγεις.

lexicographer generally on this word.

428. *ἐκτριβήσεται*, (said of a person utterly ruined, destroyed.) The Scholiast derives the metaphor from metals which lose their quantity by the processes of smelting, rubbing &c. Herodotus, (IV. 120. *τὴν ποίην ἐκ τῆς γῆς ἐκτρίβειν*. VI. 37. *σφέας πίτυος* (*pine-tree*) *τρόπον ἀπείλεε ἐκτρίψειν*,) uses the word in the sense of utterly sweeping away, or uprooting. Ellendt observes that the word is in tragic diction, what *ἐκτρίβεσθαι* is in comic. Cf. sup. 248.

431. *ἄψορρος* for *ἀψόρροος*, see Pass. Aj. 369. *οὐκ ἄψορρον ἐκνεμεῖ πόδα*; El. 1430. *ὦ παῖδες, οὐκ ἄψορρον*; *will you not be gone?* Erfurdt derives the word from *ἄψ* and *ῥοώ*, Pass. from *ῥέω*, Musgrave and Dœderl. from *ἔρρω*. (If accumulated words of repulsion could have driven Tiresias from the royal presence, the poet does not spare them here. Cf. Œd. Col. 233 sq.)

433. *ἤδη*. See Schneider de dial. p. 9.

434. *σχολῇ*. Schol. *βραδέως, οὐδαμῶς*. Elmsley aptly quotes Shakespeare: "I'll trust *by leisure* him that mocks me once." (Tit. And. Act. I. sc. 2.)

Ib. *ἐστειλάμην*, (gl. *μετεστειλάμην*), *sent for*. Brunck refers to similar instances of the simple verb thus used for the compound, infr. 860. Œd. Col. 298. Antig. 165. Phil. 60. 495.

435. *ἔφυμεν, visi sumus*. El.

436. *μῶροι* (cf. v. 433), epexegetic of *τοιοίδε* in preceding verse. Ell. Wunder compares Philoct. 1271. *τοιοῦτος ἦσθα—πιστὸς, ἀτηρὸς λάθρα*.

Ib. *γονεῦσι, οἵ σ' ἔφυσαν*. Compare also Cadmus and Tiresias in the Bacchæ of Euripides, particularly vv. 170 sq. 179. 186. 330.

Ib. *ἔμφρονες*, gl. *φρόνιμοι*. (Tiresias again wishes to quit the stage, but is stopped by Œdipus.)

437. *ποίοισι* = *τίσι*; Cf. Electr. 1348. Aj. 747.

438. General *poetical* translation: "Your birth and death are both of this day's date," or more briefly—"this day will give you birth and death."

439. *ἄγαν αἰνικτὰ κἀσαφῆ*. Some of the prophet's denunciations were

ΤΕ. οὐκ οὖν σὺ ταῦτ' ἄριστος εὑρίσκειν ἔφυς;
ΟΙ. τοιαῦτ' ὀνείδιζ', οἷς ἐμ' εὑρήσεις μέγαν.
ΤΕ. αὕτη γε μέντοι σ' ἡ τύχη διώλεσεν.
ΟΙ. ἀλλ' εἰ πόλιν τήνδ' ἐξέσωσ', οὔ μοι μέλει.
ΤΕ. ἄπειμι τοίνυν· καὶ σύ, παῖ, κόμιζέ με.
ΟΙ. κομιζέτω δῆθ'· ὡς παρὼν σύ γ' ἐμποδὼν
ὀχλεῖς, συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον.
ΤΕ. εἰπὼν ἄπειμ' ὧν οὕνεκ' ἦλθον, οὐ τὸ σὸν
δείσας πρόσωπον. οὐ γὰρ ἔσθ' ὅπου μ' ὀλεῖς.
λέγω δέ σοι· τὸν ἄνδρα τοῦτον, ὃν πάλαι

doubtless enigmatical and obscure, but ought no reminiscences to have been awakened in the mind of Œdipus by what the Delphic shrine had previously communicated (cf. infr. 787–793), and by the warning voice of the Chorus (sup. 285), that the words of Tiresias and Apollo were nearly tantamount in value? But we must not press too hard on a drama, which from the nature of its subject required such singular dexterity of management.

Ib. *ἀγᾶν*. Cf. Arist. Nub. 199. et alibi.

440. *ταῦτ'*, sc. *αἰνικτά*. (Tiresias speaks with the bitterest tone of irony, and in allusion to the sphinx-enigma, which Œdipus had solved.)

441. *οἷς ἔμ' εὑρήσ. μ. quibus me*, diligentius si rem perpendere volueris, *magnum invenies*. (Œdipus returns the irony by partly playing on the word *εὑρίσκειν* (*to divine*) used by Tiresias. *μέγαν* emphatic.

442. *αὕτη ἡ τύχη*. Suspicor *τέχνη*. Schæf. Schæfer generally hits the nail on the head, but not I think here. Tiresias implies contemptuously: this—*skill*, as you no doubt consider it, but *accident* as I take leave to term it, viz. the solution of the Sphinx enigma, has been your ruin: for to what has it not led? a marriage with your own mother &c. &c.

443. The noble sentiment here uttered by Œdipus requires no comment.

444. *ὦ παῖ*. Cf. Antig. 1012.

Ib. *κόμιζε*, *lead me away*. Cf. Œd. Col. 589. Antig. 1087.

445. *παρὼν*, *by your presence*.

445–6. *ἐμποδὼν ὀχλεῖς*, *turbas ut impedimento sis*. Erf. El. Elmsley compares for the latter word Æsch. Prom. 1000. *ὀχλεῖς, μάτην με, κὔμ' ὅπως, παρηγορῶν*.

446. *συθεὶς* (*σεύομαι*, *eo*, *abeo*) as opposed to *παρὼν* in preceding verse may be rendered, *by your absence*. Aj. 294. *ὁ δ' ἐσσύθη* (*exiit*) *μόνος*. Œd. Col. 119. *σοῦ κυρεῖ ἐκτόπιος συθείς*; (That Tiresias was not in better odour with the children of Œdipus than with the parent, cf. Eurip. Phœn. 778 sq.)

448. *πρόσωπον*, gl. *ἄξίωμα*. Rather *your threatening brow*. cf. infr. 533. Bothe compares Horace vol. III. 3. 3. *non vultus instantis tyranni*. Add our own nobler poet: "his look, | haughty as is his pile high-built and proud." Samson Agon. 1069.

ζητεῖς ἀπειλῶν, κἀνακηρύσσων φόνον
τὸν Λαΐειον, οὗτός ἐστιν ἐνθάδε,
ξένος λόγῳ μέτοικος, εἶτα δ' ἐγγενὴς
φανήσεται Θηβαῖος· οὐδ' ἡσθήσεται
τῇ ξυμφορᾷ. τυφλὸς γὰρ ἐκ δεδορκότος
καὶ πτωχὸς ἀντὶ πλουσίου ξένην ἔπι
σκήπτρῳ προδεικνὺς γαῖαν ἐμπορεύσεται.
φανήσεται δὲ παισὶ τοῖς αὑτοῦ ξυνὼν
ἀδελφὸς αὐτὸς καὶ πατὴρ, κἀξ ἧς ἔφυ
γυναικὸς υἱὸς καὶ πόσις, καὶ τοῦ πατρὸς
ὁμόσπορός τε καὶ φονεύς. καὶ ταῦτ' ἰὼν
εἴσω λογίζου· κἂν λάβῃς μ' ἐψευσμένον,
φάσκειν ἔμ' ἤδη μαντικῇ μηδὲν φρονεῖν.

ΧΟ. τίς ὄντιν' ἀ θεσπιέπεια Δελφὶς εἶπε πέτρα στρ. ά. 463

450. ἀνακηρύσσων, contemptuously: *proclaiming as if you had been a loud-tongued herald.* Ellendt, less rightly I think: *per præconem pronuntians.*

452. λόγῳ, *as far as words go, in appearance.* On the suppression of νῦν μὲν in this sentence, see Wunder in loc. and at Œd. Col. 1446.

454. τῇ ξυμφορᾷ. Schol. τῇ συντυχίᾳ, *the occurrence,* (fortunate as he may at first think it, to be a real Theban by birth, and not a mere metic.)

456. σκήπτρῳ προδεικνὺς, *feeling his way with his staff,* as a blind man does. Burton compares the Œdipus of Seneca 656. *baculo senili triste prætentans iter.* Erfurdt adds Theoc. Idyl. XXII. 102.

457–8. And of the children with whom he is in daily intercourse, it will be seen that he is at once their brother and their father.

460. ὁμόσπορος, *partner of his bed.*

461. λογίζου, (a shudder through the theatre at mere thought of the *account* to be taken by Œdipus.)

462. φάσκειν inf. for imperative. cf. infr. 1466.

Ib. μαντικῇ, a bitter return for the taunts thrown out by Œdipus, sup. 390. 394. &c. (Tiresias led off the stage.)

463. After a scene like the preceding, which has few parallels for energy and grandeur, on what would the workings of the Choral mind necessarily turn? On solemn inquiries as to who may be the murderer thus pointed out—on reflexions as to the terrible position of the unhappy wretch, pursued by the avenging bolts of heaven, and the unerring footsteps of the implacable Κῆρες, whoever he may be. But that Œdipus can be that man—no: the recollections of former benefits conferred by him upon the state will not allow the devoted

ἄρρητ' ἀρρήτων τελέσαντα φοινίαισι χερσίν ; 465
ὥρα νιν ἀελλάδων

Chorus to harbour such a supposition. The workings of the choral mind exhibit themselves metrically in logaœdic verses with iambic or spondaic dipodiæ (vv. 464, 5.), anapæstic or trochaic dimeters—choriambics and Glyconics (466, 7, 8 &c.). Of the power of the first three species of metre, our ears give us some imperfect feeling; the last are rather matter for finger-reckoning, and metrical equations.

Ib. *τίς* i. e. *τίς ἐκεῖνός ἐστιν*; infr. 1056. *τίς δ', ὅντιν' εἶπε*; Aj. 1043. *τίς δ' ἐστὶν, ὅντιν' ἄνδρα προσλεύσσεις στρατοῦ* ;

Ib. *θεσπιέπεια* (*ἔπος*) *fatidic.* See Ellendt on the word. Lucani Pharsal. l. 5. Appius...sollicitat superos, multosque obducta per annos | Delphica fatidici reserat penetralia Phœbi.

Ib. *Δελφίς*. On the strict meaning of the word, and whence it derived its name, cf. Pausan. Phocic. cc. VI. VIII.

Ib. *πέτρα*. Wachsmuth (IV.262.) thinks that by this word is to be meant the *ὀμφαλὸς* or stone placed in the middle of the temple at Delphi. But this is surely to take too narrow a view of the subject. Erfurdt and Ellendt, the former referring to Strabo IX. 418. Justin XXIV. 6. Livy 42. 15. understand more properly [k]mount Parnassus, on which the city of Delphi and the temple of Apollo were built. Cf. Aristoph. Nub. 604. Orph. Argon. 2. The word is often found coupled, according to Goettling (Hes. p. 6, 7.), with the word *δρῦς*, in reference to the joint fatidic powers of Zeus and Apollo, or more strictly speaking, to the primary agency of the first deity and the subordinate office of the latter. Il. XXII. 126. *οὐ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης | τῷ ὀαριζέμεναι*. Hes. Theog. 35. *ἀλλὰ τίη μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην*; Plato in Phædr. 275. *οἱ δέ γ', ὦ φίλε, ἐν τῷ τοῦ Διὸς τοῦ Δωδωναίου ἱερῷ δρυὸς λόγους ἔφασαν μαντικοὺς πρώτους γενέσθαι. τοῖς μὲν οὖν τότε, ἅτε οὐκ οὖσι σοφοῖς ὥσπερ ὑμεῖς οἱ νέοι, ἀπέχρη δρυὸς καὶ πέτρας ἀκούειν ὑπ' εὐηθείας, εἰ μόνον ἀληθῆ λέγοιεν*. but on all this we shall have a future opportunity of speaking. For applications of the epithet *πετρήεσσα* to Delphi or Pytho, see Hom. h. Apollo 183. Il. II. 519. Pind. Ol. VI. 81. See also Eurip. Phœn. 234. Herc. F. 790. Bacch. 306. Ion 550 &c. Dissen's Comment. in Pind. 630. Lucan's Pharsalia l. 5.

465. *ἄρρητ' ἀρρήτων*. Œd. Col. 1238. *κακὰ κακῶν*. El. 849. *δειλαία δειλαίων*. Phil. 65. *ἴσχατ' ἰσχάτων κακά*.

466. *ὥρα, it is time.*

Ib. *ἀελλὰς* i. q. *ἀελλαῖος*, prop. *storm-sped.* For a large collection of this and cognate epithets, applied to *horses*, see Tafel's Dilucid. Pindar. II. p. 628. The association of ideas between this animal and swiftness in ancient times, is curiously instanced in a fragment of the Pindaric Hyporchemata, where the words *ἵπποις θοαῖς* are rendered

[k] Mengotti well observes: Una delle industrie, comune a tutti gli oracoli, fu la scelta di luoghi, che inspirassero o meraviglia, o terrore, o diletto, come sono le alte montagne, o le cupe foreste, o le horride spelonche, o le piaggie più amene, ridenti ed incantate. L' Oracolo di Delfo p. 63.

ἵππων σθεναρώτερον
φυγᾷ πόδα νωμᾶν.
ἔνοπλος γὰρ ἐπ' αὐτὸν ἐπενθρώσκει
πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας· 470
δειναὶ δ' ἅμ' ἕπονται
Κῆρες ἀναπλάκητοι.
ἔλαμψε γὰρ τοῦ νιφόεντος ἀρτίως φανεῖσα ἀντ. ά. 473

by Dissen (Comment. p. 636.) *quam primum.*

467. The adjective σθεναρὸς, as Wunder observes, properly implies *vehemence.* As implying *swiftness,* Erfurdt compares Ἄτη σθεναρή. Il. IX. 501.

468. φυγᾷ πόδα νωμᾶν (*agitare*). Ellendt compares Aj. 243. ποδοῖν κλοπὰν ἀρίσθαι (*clam profugere*). Wunder adds Virg. Æn. IV. 281. *ardet abire fuga.* For some ingenious reasonings, by which the latter endeavours to establish a grammatical *dative of design,* see his Philoct. 1126.

469. ἔνοπλος. This word does not occur again in the remains of Sophocles. It is not found in Æschylus, but is not unfrequent in Euripides. Phœn. 266. Orest. 1281. &c.

470. πυρὶ καὶ στεροπαῖς seems equivalent to, *with the fire of lightnings.* So Philoct. 1450. καιρὸς καὶ πλοῦς = καιρὸς τοῦ πλεῖν. Pind. Isth. VIII. 1. Κλεάνδρῳ ἡλικίᾳ τε = *the youth of Cleander.* Nem. VII. 107. αὐχενα καὶ σθένος = *strong neck,* or *strength of neck.* By a similar Hebraism, those receptacles or reflectors of light, of which we shall subsequently have to speak (infr. 660), are said to be "for signs and for seasons, and for days and for years," i. e. to be for signs of the seasons, days and years.

Ib. γενέτας, here *son,* (cf. Eurip. Ion 916), more commonly *father.* On Apollo, as well as other deities, more particularly Minerva (Æsch. Eumen. 791, 2), being occasionally armed with the thunders and lightnings of Jupiter, see the notes of Bothe, Wunder, and Thudichum (I. 252).

472. Κῆρες. Whoever wishes to analyse or compare the Homeric and Hesiodean Κῆρες (in the remains of Pindar they appear I believe but once), will find the following references of use to him, whether as regards the Κῆρες themselves, or their relation to the Mœræ. Il. II. 834. VIII. 528. XII. 116. XIII. 602. Od. XVII. 326. Hes. Theog. 211. 217. (where see Goettl.) Scut. Herc. 249. Among these the most striking is the personified Κήρ, who appears equally in our copies of Homer (Il. XVIII. 535 sq.) and of Hesiod (Scut. Herc. 156). For Sickler's derivation of the word, see his "Cadmus," p. 59.

Ib. ἀναπλάκητοι = ἀναμπλάκητοι (ἀμπλακεῖν), *not missing* (their prey), or ἄφυκτοι, those whom there is no escaping.

473. ἔλαμψε. Passow is content to see in this word the sense of *clear and loud sound.* Ellendt discerns in it a double proof of figurative language—first, that the prophetic response (φάμα) is compared with a fire on the top of a mount, visible through the adjoining places; se-

φάμα Παρνασσοῦ τὸν ἄδηλον ἄνδρα πάντ' ἰχνεύειν. 475
φοιτᾷ γὰρ ὑπ' ἀγρίαν
ὕλαν ἀνά τ' ἄντρα καὶ
πέτρας ἅτε ταῦρος,
μέλεος μελέῳ ποδὶ χηρεύων,
τὰ μεσόμφαλα γᾶς ἀπονοσφίζων 480
μαντεῖα· τὰ δ' ἀεὶ
ζῶντα περιποτᾶται.
δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας, στρ. β'.

cond, that there is a sanatory implication in the word. The learned writer refers to Merrick ad Tryphiod. p. 360. ed. Wernick. for confirmation of his opinions on the subject.

Ib. *νιφόεντος.*

O thou Parnassus! whom I now survey,
Not in the phrensy of a dreamer's eye,
Not in the fabled landscape of a lay,
But *soaring snow-clad* through thy native sky,
In the wild pomp of mountain majesty! *Childe Harold.*

Cf. h. H. Apollo 282. Eurip. Phœn. 213. 241. Pausan. X. 8, 9. More minute remarks on this celebrated mountain are reserved for the Antigonë.

475. *ἄδηλον, unknown.*

Ib. *πάντα.* Schol. *πανταχοῦ.* Brunck: *quemque.*

476. *ὑπό.* The force of the Greek preposition will be better understood by reversing the expression—"where wild woods hang *over* him."

479. *χηρεύων.* Schol. *τῇ φυγῇ μονάζων.* El. *commercii orbus.*

480–1. *τὰ μεσόμφαλα γᾶς μαντεῖα = τὰ μεσομφάλου γῆς μαντεῖα.* For construction cf. sup. 161. Why Delphi was thus termed, see infr. 898. Æsch. Sept. c. Theb. 743. *τρὶς εἰπόντος* (Apollinis sc.) *ἐν μεσομφάλοις Πυθικοῖς χρηστηρίοις.*

Ib. *ἀπονοσφίζων.* Schol. *ἐκφεύγων.* Musg. *fraudans, fallens.*

482. *ζῶντα, vivid and efficacious.* Musgr. cites Antig. 453. *ἀεί ποτε ζῇ ταῦτα,* and refers to Trach. 1169. Eurip. Suppl. 223. Bacch. 8. Æsch. Ag. 828. Suppl. 995. But illustrations of Sophocles should be drawn as much as possible from Pindar. Cf. Diss. ad Nem. IV. 6.

483-5. The simpler form of considering these two verses is to understand *ἐμὲ* as the accusative to the verb *ταράσσει,* with which *ἐμὲ* are to be joined the participles *δοκοῦντα* and *ἀποφάσκοντα.* (So Kayser understands the construction, translating: *vates me conturbat nec probantem, neque audentem negari.*) A more recondite construction, and that to which Erfurdt, Herm. and I think Ellendt, incline, is to consider *δεινὰ* as an accusative plural to *ταράσσει* with which are to be joined *οὔτε δοκοῦντ' οὔτ' ἀποφάσκοντ'.* Schol. *οὔτε πιστὰ οὔτε ἄπιστα.* Erf. *neque*

οὔτε δοκοῦντ' οὔτ' ἀποφάσκονθ'· ὅ τι λέξω δ' ἀπορῶ.
πέτομαι δ' ἐλπίσιν οὔτ' ἐνθάδ' ὁρῶν οὔτ' ὀπίσω.
τί γὰρ ἢ Λαβδακίδαις
ἢ τῷ Πολύβου νεῖκος ἔκειτ', οὔτε πάροιθέν ποτ' ἔγωγ'
οὔτε τανῦν πω
ἔμαθον, πρὸς ὅτου δὴ βασάνῳ

affirmantia neque negantia, i. e. *quæ nec probant rem, nec redarguunt.*

485. ἀποφάσκοντα. Musg. compares Aristot. Metaph. III. c. 7. ἀνάγκη ἢ φάναι ἢ ἀποφάναι ἓν καθ' ἑνὸς ὁτιοῦν. Idem Categor. c. 8. ἡ κατάφασις πρὸς τὴν ἀπόφασιν ἀντίκειται, οἷον τὸ, κάθηται, τῷ, οὐ κήθηται.

486. πέτομαι δ' ἐλπίσιν. I am suspended between hope and fear. Cf. sup. 157. Pind. Pyth. VIII. 129.

Ib. ἐνθάδε, *things present.*

Ib. ὀπίσω, *things future.* Elmsley compares θνητὸς πέφυκας, τἀπίσω πειρῶ βλέπειν. (Tragicus ap. Stob. 115. cf. Pind. Ol. X. 44. Nem. VII. 149. in voc. [m]ὄπιθεν. Grot.) Hermann translates: *quid dicam, nescio: sed anxius sum expectatione, qui neque in præsentia quidquam, neque futura perspiciam.* Kayser, objecting to these interpretations of ἐνθάδε and ὀπίσω, observes that the true meaning of the chorus is to be derived from II. III. 108-110, and implies *plane cæcutio in hac re, pendeo animi.*

487. Λαβδακίδαις, i. e. *Laius.* So Pind. Ol. VI. 115. θάλος Ἀλκαΐδᾶν, i. e. *filius Alcæi.* Ol. IX. 82. Κρονιδᾶν, *Jovis*, ("plur. pro sing. ut sæpius apud nostrum." Tafel.) Pyth. II. 46. παρὰ Κρονίδαις (*in domo et familia Jovis*, Boeckh.) Pyth. IV. 4. Λατοίδαισιν, i. e. *Apollini.* Cf. Schol. Ib. 127. Αἰολιδᾶν, i. e. *uno Œolidarum.* A still more remarkable instance of this grandiloquent way of speaking in Pindar occurs in Isthm. V. 49-55. where by τίνες and τοῖσιν, the single person of Achilles is meant. Cf. Diss. ad Nem. V. p. 419.

488. τῷ Πολύβου, i. e. Œdipus, as yet supposed to be the son of the Corinthian Polybus. Cf. infr. 774.

494-6. πρὸς ὅτου — θανάτων. It may be of use to have this passage translated first, and the reasons on which that translation is founded given afterwards. πρὸς ὅτου (*wherefore*) βασάνῳ (*by a torturing process, in a torturing inquisitorial manner.* cf. infr. 1526.) ἐπίειμι (*I should attack*) τὸν ἐπίδαμον φάτιν Οἰδιπόδα (*the popular talk and favourable opinion of Œdipus*) ἐπίκουρος (*by coming forward as an assistant* or *avenger*) Λαβδακίδαις (*to Laius*) θάνατον ἀδήλων (*in respect to a murder involved in all sorts of difficulties and obscurities*).

Ib. πρὸς ὅτου here seems equivalent to ἀνθ' ὧν, ἀνθ' οὗ, ἀνθ' ὅτου. (Electr. 575. Antig. 237. Œd. Col. 967); but see the note which follows.

Ib. βασάνῳ. (Cf. infr. 510.) Wunder, who adopts from the Scholiast,

[m] παῖδων δὲ παῖδες ἔχοιεν αἰεὶ γήρας τόσσ' ἐπ' ἀνδρὶ τῷδε καὶ ἄρειον ὄπιθεν. Diesen translates: "et nati natorum habeant hæc fortunæ eximiæ ornamenta et majora etiam"—where the opposition between νῦν and ὄπιθεν is lost.

ἐπὶ τὰν ἐπίδαμον φάτιν εἶμ' Οἰδιπόδα, Λαβδακίδαις 495
ἐπίκουρος ἀδήλων θανάτων.
ἀλλ' ὁ μὲν οὖν Ζεὺς ὅ τ' Ἀπόλλων ξυνετοὶ καὶ τὰ
βροτῶν ἀντ. β'. 498
εἰδότες· ἀνδρῶν δ' ὅτι μάντις πλέον ἢ 'γὼ φέρεται, 500

and inserts in his text, the participle χρησάμενος, which is wanting in all the MSS., explains and translates: πρὸς οὖτινος νείκους μεμαθημένου βασανίσας αὐτὸ, *qua simultate* sive *rixa cognita et explorata*, adding, that he considers πρὸς ὅτου as similar in diction to πρὸς τοῦ infr. v. 525.

495. ἐπιέναι, *to attack*. Cf. Herodot. I. 157. Thucyd. III. 56. V. 65. &c.

Ib. φάτις. Pind. Pyth. I. 186. ἐχθρὰ Φάλαριν κατέχει φάτις. Pyth. III. 199. ἀνθρώπων φάτις. Ol. I. 42. βροτῶν φάτις. Soph. Antig. 829. ὡς φάτις ἀνδρῶν. cf. infr. 715.

Ib. Οἰδιπόδα (Pind. Pyth. IV. 467. Æsch. Sept. c. T. 722. 884. Eur. Phœn. 827. 1511. 1519. Suppl. 846. 1088.) contracted for Οἰδιπόδαο, cf. Hes. Op. 162.

Ib. Λαβδακίδαις, i. e. *Laius*. From whom Sophocles derived this particular mode of speaking, we have seen above (v. 487.); and whence became these patronymics so familiar to Pindar himself? Obviously from that department of poetry which made him acquainted with all the great families of Greece, Sicily, Libya, &c.—the Eualidæ, the Blepsiadæ, the Oligæthidæ, the Ægidæ—of which illustrious family the poet was himself a member—the Emmenidæ, who descended from Cadmus—the Iamidæ, to whom was committed the superintendence of the oracular rites at Olympia—the Æacidæ of Ægina, to whom the poet's affections were so deeply wedded;—among these and many similar high-sounding names, Euxenidæ, Battidæ, Cleonymidæ, Psatychidæ, Midylidæ, &c., was it likely that the title of Labdacidæ should be missing? The poet is not so wanting (cf. [1]Isthm. III. 26.), and had all the poems of Pindar reached us, it is not improbable that in those poems, as well as in the writings of Sophocles, we should have found, as here, a plural for a singular noun.

496. ἐπίκουρος. Musgrave compares sup. 127. Λαΐου ἀρωγός. Eurip. Electr. 138. αἱμάτων ἐπίκουρος.

Ib. ἀδήλων. Cf. infr. 509. Ib. θανάτων, plur. for sing., after the usual manner of Sophocles. Choriambics and anapæsts prevail too conspicuously throughout this second strophe to occasion any difficulty as to the metre.

498. ξυνετοὶ (prophetically), *wise*. For the union of the names of Zeus and Apollo in this verse, see sup. 151. On the prefixing or otherwise of articles to proper names, consult Ell. II. 211.

500. μάντις. Hes. Fragm. 52. Μάντις δ' οὐδεὶς ἐστὶν ἐπιχθονίων ἀνθρώπων, | ὅστις ἂν εἰδείη Ζηνὸς νόον αἰγιόχοιο.

Ib. πλέον φέρεται. After bringing

[1] The reference is to the great wealth of the Labdacidæ. (Cf. Æsch. Sept. c. Theb. 708. 726. 790. 817. 896. 901. 941–8. &c. Eur. Suppl. 164.) Had that wealth, like the riches of the *Sidonian* Dido in Virgil, come originally from the great merchant-land, brought thence by the Tyrian Cadmus? That great wealth was not confined to the Cadmean family in Thebes, see the appeal in the poet's Antigonê, v. 843.

κρίσις οὐκ ἔστιν ἀληθής· σοφίᾳ δ' ἂν σοφίαν
παραμείψειεν ἀνήρ.
ἀλλ' οὔποτ' ἔγωγ' ἂν, πρὶν ἴδοιμ' ὀρθὸν ἔπος, μεμφομέ-
φανερὰ πτερόεσσ' ἦλθε κόρα [νων ἂν καταφαίην.
ποτὲ, καὶ σοφὸς ὤφθη βασάνῳ θ' ἡδύπολις· τῷ ἀπ'
φρενὸς οὔποτ' ὀφλήσει κακίαν. [ἐμᾶς 510

together two or three passages, in which the middle verb *φέρεσθαι* implies *sibi ferre*, aliquando *ut potiaris*, Ellendt observes, "Hinc translatum est πλέον φέρεται (Œd. R. 501.) *sapientior fit*, ab auferendo, opinor, præmio ducta locutione."

501. *κρίσις οὐκ ἐ. ἀ.* (On this matter) *there is no correct mode of judging.*

Ib. *σοφίᾳ — παραμείψειεν.* The train of thought in this latter part of the choral strain has evidently been derived from a pæan of Pindar.

τί δ' ἔλπεται σοφίαν ἐμμένει, ᾧ ὀλίγον
ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει;
οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλεύματ'
ἐρευνάσει
βροτέᾳ φρενὶ· θνατᾶς δ' ἀπὸ ματρὸς
ἔφυ.
Fgmm. Sel. ap. Diss. p. 224.

Ib. *παραμείβειν, to surpass.* Pyth. II. 91.

505. *ὀρθὸν ἔπος.* Antig. 1178. *ὦ μάντι, τοὔπος ὡς ἄρ' ὀρθὸν ἥνυσας.* The meaning therefore seems to be: "before I see this oracular declaration (of Tiresias) made clear and proved by the event."

Ib. *μεμφομένων, those who blame Œdipus.* Pind. Nem. I. 25. λέλογχε δὲ μεμφομένοις ἐσλοὺς ὕδωρ καπνῷ φέρειν | ἀντίον.

Ib. *καταφάναι* (to *assent* to), the opposite to *ἀποφάναι* (to *dissent* from). Musgrave compares Arist. Metaph. III. 7. *ἡ διάνοια ἡ κατάφησιν ἢ ἀπόφησιν.*

509. *φανερὰ*, emphatic, in opposition to *ἀδήλων*, v. 496. Schol. *ἃ μὲν ἐγκαλοῦσιν αὐτῷ* (Œdipus sc.) *ἄδηλα, καὶ οὐ πάντως ἀληθῆ. Ἃ δὲ κατώρθωσε, φανερὰ, ὅτε ἐπελθούσης αὐτῷ τῆς Σφιγγὸς, ὤφθη σοφός.*

Ib. After *φανερὰ* Wunder admits the words *γὰρ ἐπ' αὐτῷ*, in order to make the strophic and antistrophic verses correspond.

Ib. *πτερόεσσα κόρα*, the Sphinx.

510. *σοφός.* The word *σοφία* implies excellence in any branch of art (cf. Diss. Comment. p. 122); here skill in solving enigmas. Hence Pindar, before proposing some enigmatical questions to Arcesilaus (Pyth. IV. 467.) observes, *γνῶθι νῦν τὰν Οἰδιπόδα σοφίαν.* Eurip. Phœn. 48. *σοφῆς αἴνιγμα παρθένου.*

Ib. *σοφὸς—βασάνῳ.* Pind. Pyth. X. 105. *πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει | καὶ νόος ὀρθός.* Also Pind. Scol. fr. 1.

Ἡσιόδου, τοῦ πλεῖστον ἐν ἀνθρώποις
κλέος ἐστὶν
ἀνδρῶν κρινομένων ἐν βασάνῳ σοφίης.
Certamen Hom. et Hes. Goettl. p. 251.

Ib. *ἡδύπολις, agreeable to the city, or citizens.* Cf. sup. 82. Pind. Nem. VIII. 65. *ἐγὼ δ' ἀστοῖς ἀδὰν καὶ χθονὶ γυῖα καλύψαιμ'.*

511. *ὀφλισκάνειν κακίαν, to incur a charge of impiety.* The formula is too well known to require illustration.

ΚΡ. ἄνδρες πολῖται, δείν' ἔπη πεπυσμένος
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν
πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς
ταῖς νῦν νομίζει πρός γ' ἐμοῦ πεπονθέναι
λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον,
οὔτοι βίου μοι τοῦ μακραίωνος πόθος,
φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἁπλοῦν
ἡ ζημία μοι τοῦ λόγου τούτου φέρει,
ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.
ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοὔνειδος τάχ' ἂν
ὀργῇ βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν.

512. (Creon enters with great appearance of indignation.)

512, 13. *δείν' ἔπη κατηγορεῖν μου.* Eurip. Or. 28. *Φοίβου ἀδικίαν... κατηγορεῖν.* Ion 931. *τίνα λόγον Λοξίου κατηγορεῖς*; Hippol. 1061. *κατηγορεῖ σου πιστά.*

514. *τύραννον*, in antiquity, a political word, implying a monarch possessed of *absolute* power, and generally without reference to his personal vices or virtues. (Plat. 1 Rep. 338. d. *τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται.* Cf. Pind. Pyth. II. 160.) In one or two of the Euripidean plays, where the scene is laid, like that of the present, in Thebes, the poet does not fail to use every opportunity of sneering at *Theban* absolutism, and lauding *Athenian* democracy. On this point, as well as for verbal illustrations, see more particularly his Supplices 394. 409. 414. 426. 439. 457. Phœn. 559. sq. For the plenitude of royal power in Thebes, &c. cf. Œd. Col. 1293. Antig. 60. 173. 213. 506. 664–737. 8. 873. 1163.

515. *ἀτλητῶν* (*α*, *τλῆμι*) *bearing with impatience.* Schol. *μὴ καρτερῶν, μὴ φέρων, δυσανασχετῶν.*

517. *εἰς βλάβην φέρον, tending to bring injury.* See this phrase fully illustrated in Markland's Suppl. v. 305.

Ib. *εἴτε.* On *εἴτε* thus singly placed, instead of being in both parts of the sentence, see Ell. in voc.

518. *μακραίωνος.* Comparing this word with v. 1100. I should translate: "such as immortals lead."

519. *βάξιν* (*βαίνω*), *report.* Aj. 997. *ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινος διῆλθ' Ἀχαιούς.*

Ib. *εἰς ἁπλοῦν .. φέρει. Non una ex parte, sed multifariam,* i. e. *pariter, nocet.* El.

520. *ζημία* = *λοιδορία, affront.*

521. *ἐν πόλει, by the people generally.*

522. *κακὸς κεκλήσομαι, obtrectatione obruar.* El.

523. *τάχ' ἄν, fortasse.* Schol. *τάχ' ἂν βιασθέν*, quasi *τάχ' ἂν ὀργῇ βιασθείη τὸ ὄνειδος τοῦτο καὶ οὕτως ἦλθε.* Herm.

524. *γνώμῃ φρενῶν, mental persuasion.*

ΚΡ. πρὸς τοῦ δ' ἐφάνθη, ταῖς ἐμαῖς γνώμαις ὅτι
πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;
ΧΟ. ηὐδᾶτο μὲν τάδ'· οἶδα δ' οὐ γνώμῃ τίνι.
ΚΡ. ἐξ ὀμμάτων δ' ὀρθῶν τε κἀξ ὀρθῆς φρενὸς
κατηγορεῖτο τοὐπίκλημα τοὐτό μου;
ΧΟ. οὐκ οἶδ'· ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὁρῶ.
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾷ.
ΟΙ. οὗτος σὺ, πῶς δεῦρ' ἦλθες; ἦ τοσόνδ' ἔχεις
τόλμης πρόσωπον ὥστε τὰς ἐμὰς στέγας
ἵκου, φονεὺς ὢν τοῦδε τἀνδρὸς ἐμφανῶς,

525. πρὸς τοῦ δ' ἐφάνθη. Æsch. Eum. 563. πρὸς τοῦ δ' ἐπείσθης, καὶ τίνος βουλεύμασιν;

Ib. ταῖς ἐμαῖς γνώμαις, by MY counsels.

526. λέγοι Br. Erf. λέγοι Elms. "Recte: quia per optativum indicat Creon, non ita esse, sed esse putari ab aliquibus, neque corrupisse se vatem, sed perhiberi corrupisse." Herm.

527. οἶδα δ' ο. γ. τ. *I know not with what proof.*

528. ἐξ. ὀμ. κ. τ. ἰ. *with steady unflinching eye* and *sane mind.* Cf. infr. 1385. and Blomf. Gloss. in Æsch. S. c. T. p. 181. The Scholiast remarks, that the Chorus professing themselves unable to say with what intention these words had been uttered on the part of Œdipus, Creon proceeds to inquire about the look and gesture with which they were uttered, that he may form some conjecture as to the intentions of Œdipus from outward marks.

529. κατηγορεῖτο, sc. *this crime was objected to me.*

530. οἱ κρατοῦντες. Eurip. Phœn. 404. τὰς τῶν κρατούντων ἁμαθίας φέρειν χρέων. Cf. Suppl. 18.

531. Eurip. Iph. Taur. 724. γυνὴ γὰρ ἥδε δωμάτων ἔξω περᾷ. Elms.

532. When in interrogative sentences ἦ is to be written, and when ἦ, cf. infr. 622.

534–5. φονεὺς—ἐμφανῶς—λῃστὴς ἐναργής. That persons in very high stations not unfrequently resemble those of the lowest grades in their habits, is a trite remark. How should it be otherwise? A consciousness of being *above* the world's opinion necessarily engenders, if not carefully guarded against, the same defects, as a consciousness of being *below* its criticism. Of that species of vulgarity which consists in retorting an opponent's words upon him, our absolute monarch will presently give some tolerably strong specimens (548 sq.): the defect seems to be here breaking out, though in a more covered form. "*You*," implies Œdipus to Creon, (and that Creon understood the insinuation is pretty clear from what he himself subsequently declares, infr. 603, 4,) "*You*, under cover of an oracular response from Delphi, pointed at me as a robber and a murderer (sup. 100. 122.): without any disguise, *I* denounce *you* as the destroyer (cf. infr. 1454.) of my

λῃστὴς τ' ἐναργὴς τῆς ἐμῆς τυραννίδος ;
φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
ἰδών τιν' ἔν μοι ταῦτ' ἐβουλεύσω ποιεῖν ;
ἢ τοὔργον ὡς οὐ γνωριοῖμί σου τόδε
δόλῳ προσέρπον κοὐκ ἀλεξοίμην μαθών ;
ἆρ' οὐχὶ μῶρόν ἐστι τοὐγχείρημά σου,
ἄνευ τε πλήθους καὶ φίλων τυραννίδα
θηρᾶν, ὃ πλήθει χρήμασίν θ' ἁλίσκεται ;

ΚΡ. οἶσθ' ὡς ποίησον ; ἀντὶ τῶν εἰρημένων
ἴσ' ἀντάκουσον, κἄτα κρῖν' αὐτὸς μαθών.

ΟΙ. λέγειν σὺ δεινός· μανθάνειν δ' ἐγὼ κακὸς

person, and manifest filcher of my throne." Besides proofs of this vulgarity exhibited in the present play, see the poet's Electra 795 sq.

Ib. τοῦδε τἀνδρὸς = ἐμοῦ. Cf. infr. 815. 829. and numberless other places.

538. γνωριοῖμι (Elms. Dind. γνωρίσοιμι Libri. Herm.) and ἀλεξοίμην refer respectively to μωρίαν and δειλίαν in a verse preceding. (536.)

539. δόλῳ, *craftily*.

Ib. μαθὼν = εἰ μάθοιμι.

541. πλήθους. A former German translator of the Œdipus ingeniously proposed to substitute πλούτου for πλήθους, whether from general considerations, or in reference to the particular wealth of the Labdacidæ (cf. sup. p. 83.) I am not aware; but the substitution is unnecessary, the idea of *wealthy* being implied, as Matthiæ observes, in the word φίλων.

541, 2. τυραννίδα . . . ὁ. Pindar Pyth. III. 36. ἔστι δὲ φῦλον .. ματαιότατον, ὅστις κ. τ. ἑ. Pyth. XII. 52. ἀλλ' ἔσται χρόνος οὗτος, ὃ κ. τ. ἑ. Eurip. Hel. 1702, 3. καὶ χαίρεθ', Ἑλένης οὕνεκ' εὐγενεστάτης | γνώμης, ὃ πολλαῖς ἐν γυναιξὶν οὐκ ἔνι.

543. οἶσθ' ὡς ποίησον; i. e. ποίησον, οἶσθ' ὡς, *fac, scin' quomodo?* On this formula, the authorities for consultation are Muretus Var. Lect. III. 12. Bentley ad Menand. p. 126. Kœnius ad Gregor. p. 7. Pors. ad Hec. 225. Matth. Gr. Gr. §. 511. 4. Ellendt II. 288. Examples cited are Eurip. Hec. 225. Iph. Aul. 725. Cycl. 131. Heracl. 452. Hel. 322. 1249. Ion 1029. Aristoph. Eq. 1158. Pac. 1061. Av. 54. 80. Hermip. ap. Athen. p. 476, d. &c.

545. λέγειν σὺ δεινός. (Cf. Œd. Col. 795. 806.) From Triclinius to Wunder, not a commentator or translator, that I am aware of, has gone into any investigation of the dramatic character of Creon, or even seemed to feel that such an investigation was called for. References to Suidas, and Matthiæ, and Rost's Greek Grammar, the learned writers supply in abundance; and so they ought to do: but why not add an occasional reference to the great book of human nature, or to human nature as modified by political or other institutions? In regard to this Sophoclean character of Creon, who

σοῦ. δυσμενῆ γὰρ καὶ βαρύν σ' εὕρηκ' ἐμοί.
ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ.
ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.
ΚΡ. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
εἶναί τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς.
ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.
ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρῆσθαι· τὸ δὲ
πάθημ' ὁποῖον φὴς παθεῖν δίδασκέ με.
ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρείη μ' ἐπὶ
τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα;
ΚΡ. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλεύματι.

can fail to observe, that through three successive dramas—the present, the Œdipus Coloneus, and the Antigonē—the character has been highly and curiously elaborated, and who that is conversant with Greek oratory and Greek comedy, does not see, that it's groundwork is essentially *Attic*, and such as none but an audience, spending three parts of their lives in courts of justice and the General Assembly, could have fully appreciated? That the poet, though pretty well generalising his picture, had an individual orator more particularly in his eye, I have not a shadow of doubt: who that individual was, I shall endeavour to substantiate elsewhere.

Ib. *κακὸς* (*indisposed*) *μανθάνειν* (*to hear such speeches*) *σοῦ* (*from you*).

546. *βαρὺν*,—"a quo grave quid metuendum." Cf. Antig. 767. 1251. 1256. Wund.

547. *τοῦτ' αὐτὸ*, viz. *δυσμενῆ καὶ βαρὺν εἶναι*.

549. *αὐθαδία* (*αὐθάδης, αὐτὸς, ἥδομαι*). Ellendt translates wrongly *superbia*. The word has been largely explained in my "Frogs." (vv. 801. 986.) Antig. 1028. *αὐθαδία τοι σκαιότητ' ὀφλισκάνει*.

552. *ὑπέχειν τὴν δίκην*. Schol. *to pay the penalty*. Plat. 6 Leg. 754, e. *δίκην ὑπεχέτω*. Dem. 646, 14. *τὴν δ' ἐπὶ τῷ προτέρῳ φόνῳ δίκην ὑπέχει*. Cf. Electr. 34. 298. Aj. 113. &c.

Ib. *οὐκ* (at this word Œdipus pauses, and then with the bitterest contempt.)

555. *ἢ οὐ*, a monosyllable in rhythm. Cf. infr. 1232. El. 107. 133. Antig. 544. 936. Trach. 88. 622. Aj. 540.

Ib. *ἔπειθες, ὡς χρείη*. Cf. infr. 791. Dawes' Miscell. p. 325.

556. *τὸν σεμνόμαντιν*. (Said with a sneer, Creon having probably used some such term when persuading Œdipus to send for Tiresias.) Ellendt translates: *verenda canens*. The word *μάντις* not unfrequently occurs in composition: Œd. Col. 1097. *ψευδόμαντις*. Phil. 1338. *ἀριστόμαντις*. Pind. Nem. I. 92. *ὀρθόμαντις*.

557. "Nor am I inconsistent with myself. I am still of opinion that

ΟΙ. πόσον τιν' ἤδη δῆθ' ὁ Λάϊος χρόνον
ΚΡ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.
ΟΙ. ἄφαντος ἔρρει θανασίμῳ χειρώματι;
ΚΡ. μακροὶ παλαιοί τ' ἂν μετρηθεῖεν χρόνοι.
ΟΙ. τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
ΚΡ. σοφός γ' ὁμοίως κἀξ ἴσου τιμώμενος.
ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;
ΚΡ. οὔκουν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας.
ΟΙ. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;
ΚΡ. παρέσχομεν, πῶς δ' οὐχί; κοὐκ ἠκούσαμεν.
ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ηὔδα τάδε;
ΚΡ. οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
ΟΙ. τόσον δέ γ' οἶσθα καὶ λέγοις ἂν εὖ φρονῶν.
ΚΡ. ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.
ΟΙ. ὀθούνεκ', εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμὰς

Tiresias ought to have been summoned and consulted." Philoct. 521. *τότ' οὐκ ἔθ' αὐτὸς τοῖς λόγοις τούτοις φανῇς.* Thucyd. III. 38. *ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ.* (Libri, Herm. Ell. *ἔτι αὐτός εἰμι.* Elms. Wund. Dind. *ἔθ' αὐτός εἰμι.*)

560. *ἄφαντος*, properly, *unseen*. Cf. infr. 832. Eurip. Or. 1573. Ib. *θανασίμῳ χειρώματι, by deadly violence*, i. e. *by a violent death*.

561. *μακροὶ παλαιοί τ'*. gl. *ἐπὶ πολὺ διήκοντες καὶ πάλαι ἀρξάμενοι*. Supply, *εἰ μετρηθεῖεν*. and cf. Œd. Col. 647.

562. *ἦν ἐν τῇ τέχνῃ*. Aj. 271. *ἦν ἐν τῇ νόσῳ*. Philoct. 847. *πάντων ἐν νόσῳ = πάντων νοσούντων*. Cf. Viger de Idiot. p. 607. ed. Herm.

563. *ἐξ ἴσου τιμώμενος*. Cf. Antig. 640 sq. Eurip. Iph. A. 804.

565. *ἐμοῦ ἑστῶτος . . πέλας, in my presence*. Cf. infr. 1047.

566. *ἔρευναν ἔχειν = ἐρευνᾶν*. So El. 616. *αἰσχύνην ἔχειν = αἰσχύνεσθαι*. Aj. 879. *ἄγρας ἔχειν = ἀγρεύειν*. Phil. 322. *ἔγκλημα ἔχειν τινὶ = ἐγκαλεῖν*. El. 897. *θαῦμα ἔχειν = θαυμάζειν*. &c. See Ell. I. 732.

566, 7. *ἔσχετε* followed by *παρέσχετε*, will perhaps remind the reader of a rule observed in comic Greek.

Ib. *πῶς δ' οὐχί;* Æsch. ap. Athen. IX. 375, e. *λευκὸς, τί δ' οὐχί;* καὶ *καλῶς ἠφευμένος | ὁ χοῖρος*. Dind. Ib. *κοὐκ ἠκούσαμεν—neque quicquam comperimus*. Wund.

568. *ὁ σοφὸς (sneeringly)*.

570. *τὸ σὸν δέ γ' οἶσθα*. Ebn. from his own MS. and L Lb. See his reasoning on the matter. Brunck had previously adopted the same reading. *τοσόνδε γ'*. Dind.

570–2. *λέγοις ἂν—ὀθούνεκ'*. Much discussion has existed among the commentators on Sophocles, whether this word is to be written as one or two (*ὅθ' οὕνεκα*) words, what

οὐκ ἄν ποτ' εἶπε Λαΐου διαφθοράς.

ΚΡ. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου
μαθεῖν δικαιῶ ταὔθ' ἅπερ κἀμοῦ σὺ νῦν. 575

ΟΙ. ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἁλώσομαι.

ΚΡ. τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;

ΟΙ. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.

ΚΡ. ἄρχεις δ' ἐκείνῃ ταὐτὰ, γῆς ἴσον νέμων;

ΟΙ. ἃν ἧ θέλουσα, πάντ' ἐμοῦ κομίζεται. 580

ΚΡ. οὐκ οὖν ἰσοῦμαι σφῷν ἐγὼ δυοῖν τρίτος;

ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.

ΚΡ. οὔκ, εἰ διδοίης γ' ὡς ἐγὼ σαυτῷ λόγον.

is its origin, and when it enters into an indicative, when into an optative mood. On all these points the reader may consult Ellendt, who coincides with the general opinion, that the word is a contraction of ὅτου ἕνεκα. The mode of illustration more particularly pursued in this edition leads me to remark, that no notice has been taken of the Pindaric εἵνεκεν, which in Isthm. VIII. 69. (εἵνεκεν πεπρωμένον ἦν) bears exactly the same conjunctive meaning as ὀθούνεκα does here: viz. *that*.

Ib. εἰ μὴ σοὶ συνῆλθε. Schol. εἰ μὴ ἐλάμβανέν σε κοινωνὸν τοῦ βουλεύματος.

Ib. τὰς ἐμὰς (emphatic) (*the work of* MY *hands, caused by me*). Λαΐου διαφθορὰς (*the murder of Laius*).

574-5. σου (παρὰ) μαθεῖν.

575. ταὔθ' i. e. κατὰ τὰ αὐτά. In the same way as you endeavoured by a set of interrogations to prove that Tiresias had been suborned by me, so I by interrogation will prove that Tiresias could not have been suborned by me. Wund.

576. ἐκμάνθαν, *put your questions* (looking with the utmost contempt) to superfluity, if you will.

577. γήμας ἔχεις. For authorities on this Attic formula, and numerous examples from Sophocles, to whom it is more familiar than Euripides, see Ellendt. The participle is not to be considered wholly redundant, but rather as implying something durable and permanent. Cf. Pind. Nem. I. 45.

578. El. 527. ἴξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι. Erf.

579. γῆς ἴσον νέμων, *partem regni portionem obtinens*. Erf. Are we then to understand that Jocasta and Œdipus were the joint sovereigns of Thebes? This seems deducible from the language of the Chorus infr. 873. where by the word τύραννον, Jocasta is clearly meant; but how is it consistent with the language of Œdipus himself (sup. 237.)?

580. κομίζεσθαι (middle voice) *to receive*. Schol. ἀντὶ τοῦ ἴσχεις. Aristoph. Av. 549. *to recover*.

Ib. ἃν = ἅτινα ἄν.

581. τρίτος. Cf. Œd. Col. 8.

582. ἐνταῦθα, *from that very circumstance*.

583. οὔκ, i. e. οὐκ ἂν φαινοίμην. Cf. sup. 361. infr. 1018. 1131. &c.

σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
ἄρχειν ἑλέσθαι ξὺν φόβοισι μᾶλλον ἢ
ἄτρεστον εὕδοντ', εἰ τά γ' αὔθ' ἕξει κράτη.
ἐγὼ μὲν οὖν οὔτ' αὐτὸς ἰμείρων ἔφυν
τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,
οὔτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω·
εἰ δ' αὐτὸς ἦρχον, πολλὰ κἂν ἄκων ἔδρων.
πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;
οὔπω τοσοῦτον ἠπατημένος κυρῶ
ὥστ' ἄλλα χρῄζειν ἢ τὰ σὺν κέρδει καλά.
νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,
νῦν οἱ σέθεν χρῄζοντες ἐκκαλοῦσί με.
τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἔνι.

Ib. διδόναι λόγον (σκέψιν καὶ διαγνωστικὴν κρίσιν. Schol.). Herodot. II. 162. οὐδένα λόγον αὐτῷ δόντα. At the word ἐγὼ in this verse supply ἐμαυτῷ.

584–5. ἂν ἑλέσθαι, *would prefer.*

586. ἄτρεστον εὐδόντ' (*in a state of the utmost security.*) sc. ἄρχειν.

587. Brunck compares Hippolytus' reasoning with his father in the drama of that name. 1013 sq.

Ib. ἰμείρων ἔφυν. Wunder compares Phil. 1052. νικᾶν γε μέντοι πανταχοῦ χρῄζων ἔφυν.

588. τύραννα δρᾶν, *to enjoy royal power.* gl. βασιλικὰ ποιεῖν καὶ μὴ βασιλεὺς εἶναι, ὥσπερ αὐτὸς ἔχω νῦν. Τύραννον for τυραννικὸν occurs Antig. 1169. τύραννον σχῆμα. Æsch. Prom. 786. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται. Eurip. Tro. 474. ἡ μὲν τύραννος, κεἰς τύραννʼ ἐγημάμην.

594. ἠπατημένος, *misled, foolish.*

595. τὰ σὺν κ. κ. *things at once profitable and honorable.*

596. νῦν πᾶσι χαίρω, *nunc omnibus oblector.* Br. i. e. *I love every body, and am beloved by them in return.* Wund. Ebner justifies Solger's translation, "*Jetzt grüsst mich Jeder,*" and observes that νῦν πᾶσι χαίρω is the same as νῦν με πᾶς ἀσπάζεται. But why is the poet to say the same thing twice?

597. ἐκκαλοῦσι Schol. προκαλοῦσιν. Erf. *evocant me,* sc. ex ædibus, rogantque, ut ipsorum tibi petitiones proponam. El. *evocant* (in suos usus). L. Dindorf, considering the word as unsuited to the dignity of tragedy, proposes *alκάλλουσι.* But is the latter word (cf. Arist. Eq. 48. 211. Thes. 869.) more consistent with tragic diction than the word in the text? Cf. Diss. ad Pyth. IX. 49.

598. Construction: τὸ γὰρ τυχεῖν ἅπαντα (*the obtaining of all that they desire*) ἐστὶν αὐτοῖς ἐνταῦθα (Schol.

πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφεὶς τάδε;
οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600
ἀλλ' οὔτ' ἐραστὴς τῆσδε τῆς γνώμης ἔφυν,
οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.
καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθώδ' ἰὼν
πεύθου τὰ χρησθέντ', εἰ σαφῶς ἤγγειλά σοι·

ἐν ἐμοί.) Sophocles is hardly less peculiar in his use of adverbs (cf. sup. 125. 486. Œd. Col. 585.) than possessive pronouns. For construction of τυγχάνειν with accus. cf. Wund. ad Philoct. 503. αὐτοὺς ἅπαν ἐντεῦθ'. Ebn. cum MS.

599. λάβοιμ' (*select, choose*) κεῖνα, τάδε ἀφεὶς, *having abandoned.* Œd. Col. 787. οὐκ ἔστι σοι ταῦτ', ἀλλά σοι τάδ' ἔστι. Cf. ibid. 585.

600. A mind capable of discriminating and judging so rightly cannot be a bad mind.

601. ἐραστὴς, *amator*, i. e. *sectator.* El.

Ib. "γνώμη valet διάθεσις, *dispositio animi*, ut interpretatur etiam Hesych. *nunquam amavi hanc mentis dispositionem*, i. e. eam quæ titulis et fastu capitur." Musgr.

602. τλαίην ποτέ. Supply δρᾶν from the preceding δρῶντος.

603. τῶνδ' ἔλεγχον, i. e. ὃς τῶνδ' ἔλεγχός ἐστι. Eurip. Hel. 35. καὶ δοκεῖ μ' ἔχειν, κενὴν δόκησιν, οὐκ ἔχων. Electr. 231. εὐδαιμονοίης, μισθὸν ἡδίστων λόγων. V. Matth. Gr. Gr. §. 426. 1. Erf. ὥστε ἐλέγχεσθαι τοῦτο. El.

604. χρησθέντα. Œd. Col. 356. μαντεῖ' ἄγουσα πάντα — ἃ τοῦδ' ἐχρήσθη σώματος.

Ib. τοῦτο μὲν (*partly*) is generally followed by τοῦτο δὲ (cf. Antiph. 130, 30. 139, 5. and Greek orators generally); but this arrangement is often changed. Herodot. III. 108. τοῦτο μὲν—τὸ δέ. VI. 125. τοῦτο μὲν—μετὰ δέ. &c. So Sophocles infr. 605. τοῦτ' ἄλλο. Antig. 61–3. τοῦτο μὲν—ἔπειτα δέ. Phil. 1345–6. τοῦτο μὲν—εἶτα. Antig. 165–7. τοῦτο μὲν—τοῦτ' αὖθις. Sometimes the second member is omitted. Cf. Plat. Alcib. 122, d. Soph. Œd. Col. 441. Aj. 672.

Ib. Πῦθω, οῦς. In strict speaking, *Pytho* meant the upper part of the town of Delphi, the middle part being termed *Napæ* (βῆσσα τρηχεῖα Hym. Hom. cf. Pind. Pyth. VI. 9. cum Schol. Pausan. X. 6, 1. Hesych. s. voc. Τοξίου βουνός. Schol. Il. II. 519). and the lower part *Pylæa*, on which suburb, see Plutarch de Pyth. orac. 29. In the *Pytho* were comprised the temple of the god, the great altar, the brazen wolf, the ὀμφαλὸς, presents and donations, the tomb of Neoptolemus, the Cronian stone, the theatre, &c. &c. Some derive the word from πύθεσθαι, *to inquire of an oracle*, a derivation inconsistent with metrical propriety; some from the dragon Pytho, who haunted there; others from πύθω, corruption, because the dragon, when slain by Apollo, rotted and corrupted there. Pytho first appears as the name of a town in the writings of Pindar and Herodotus. See further on the subject Hom. h. Apollo 183. 372. 517. Od. VIII. 80. XI. 580. Hes. Theog. 499. Scut. Herc. 480. fragm. 29. Pind. Ol. VII. 16. XIII. 50. Pyth. IV. 117. X. 6. XI. 73. Isthm. VII. 72. fr. Incert. 86, 9. See also Passow in voc. Wachsm. IV. 263. Thudichum I. 229, 30. Sick-

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κοινῇ τι βουλεύσαντα, μή μ' ἁπλῇ κτάνῃς
ψήφῳ, διπλῇ δὲ, τῇ τ' ἐμῇ καὶ σῇ, λαβών.
γνώμῃ δ' ἀδήλῳ μή με χωρὶς αἰτιῶ.
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628. εἰ δὲ ξυνίης μηδέν (ὧν ὑπονοεῖς the Scholiast adds.) On the word ξυνίης, see Schneider de dial. 8–9.

Ib. That the verbal adject. ἀρκτέον is here used in a passive sense, the answer of Creon intimates. The two passages may be paraphrastically rendered, "Whether my suspicions are founded on a correct knowledge or otherwise, is no matter: *your* duty is submission." "Submission! and to an unworthy ruler? Never!" See a learned note on the subject by

ΚΡ. ἄνδρες πολῖται, δεῖν' ἔπη πεπυσμένος
κατηγορεῖν μου τὸν τύραννον Οἰδίπουν
πάρειμ' ἀτλητῶν. εἰ γὰρ ἐν ταῖς ξυμφοραῖς
ταῖς νῦν νομίζει πρός γ' ἐμοῦ πεπονθέναι
λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον,
οὔτοι βίου μοι τοῦ μακραίωνος πόθος,
φέροντι τήνδε βάξιν. οὐ γὰρ εἰς ἁπλοῦν
ἡ ζημία μοι τοῦ λόγου τούτου φέρει,
ἀλλ' ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει,
κακὸς δὲ πρὸς σοῦ καὶ φίλων κεκλήσομαι.
ΧΟ. ἀλλ' ἦλθε μὲν δὴ τοῦτο τοὔνειδος τάχ' ἂν
ὀργῇ βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν.

512. (Creon enters with great appearance of indignation.)

512, 13. *δεῖν' ἔπη κατηγορεῖν μου.* Eurip. Or. 28. *Φοίβου ἀδικίαν...κατηγορεῖν.* Ion 931. *τίνα λόγον Λοξίου κατηγορεῖς;* Hippol. 1061. *κατηγορεῖ σου πιστά.*

514. *τύραννον*, in antiquity, a political word, implying a monarch possessed of *absolute* power, and generally without reference to his personal vices or virtues. (Plat. 1 Rep. 338. d. *τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται.* Cf. Pind. Pyth. II. 160.) In one or two of the Euripidean plays, where the scene is laid, like that of the present, in Thebes, the poet does not fail to use every opportunity of sneering at *Theban* absolutism, and lauding *Athenian* democracy. On this point, as well as for verbal illustrations, see more particularly his Supplices 394. 409. 414. 426. 439. 457. Phœn. 559. sq. For the plenitude of royal power in Thebes, &c. cf. Œd. Col. 1293. Antig. 60. 173. 213. 506. 664–737. 8. 873. 1163.

515. *ἀτλητῶν* (*α, τλῆμι*) *bearing with impatience.* Schol. *μὴ καρτερῶν, μὴ φέρων, δυσανασχετῶν.*

517. *εἰς βλάβην φέρον, tending to bring injury.* See this phrase fully illustrated in Markland's Suppl. v. 305.

Ib. *εἴτε.* On *εἴτε* thus singly placed, instead of being in both parts of the sentence, see Ell. in voc.

518. *μακραίωνος.* Comparing this word with v. 1100. I should translate: "such as immortals lead."

519. *βάξιν* (*βαίνω*), *report.* Aj. 997. *ὀξεῖα γάρ σου βάξις ὡς θεοῦ τινος διῆλθ' Ἀχαιούς.*

Ib. *εἰς ἁπλοῦν..φέρει. Non una ex parte, sed multifariam,* i. e. *pariter, nocet.* El.

520. *ζημία* = *λοιδορία, affront.*

521. *ἐν πόλει, by the people generally.*

522. *κακὸς κεκλήσομαι, obtrectatione obruar.* El.

523. *τάχ' ἄν, fortasse.* Schol. *τάχ' ἂν βιασθὲν*, quasi *τάχ' ἂν ὀργῇ βιασθείη τὸ ὄνειδος τοῦτο καὶ οὕτως ἦλθε.* Herm.

524. *γνώμῃ φρενῶν, mental persuasion.*

ΚΡ. πρὸς τοῦ δ' ἐφάνθη, ταῖς ἐμαῖς γνώμαις ὅτι
πεισθεὶς ὁ μάντις τοὺς λόγους ψευδεῖς λέγοι;
ΧΟ. ηὐδᾶτο μὲν τάδ'· οἶδα δ' οὐ γνώμῃ τίνι.
ΚΡ. ἐξ ὀμμάτων δ' ὀρθῶν τε κἀξ ὀρθῆς φρενὸς
κατηγορεῖτο τοὐπίκλημα τοὐτό μου;
ΧΟ. οὐκ οἶδ'· ἃ γὰρ δρῶσ' οἱ κρατοῦντες οὐχ ὁρῶ.
αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾷ.
ΟΙ. οὗτος σύ, πῶς δεῦρ' ἦλθες; ἦ τοσόνδ' ἔχεις
τόλμης πρόσωπον ὥστε τὰς ἐμὰς στέγας
ἵκου, φονεὺς ὢν τοῦδε τἀνδρὸς ἐμφανῶς,

525. *πρὸς τοῦ δ' ἐφάνθη.* Æsch. Eum. 563. *πρὸς τοῦ δ' ἐπείσθης, καὶ τίνος βουλεύμασιν;*

Ib. *ταῖς ἐμαῖς γνώμαις*, by MY counsels.

526. *λέγει* Br. Erf. *λέγοι* Elms. "Recte: quia per optativum indicat Creon, non ita esse, sed esse putari ab aliquibus, neque corrupisse se vatem, sed perhiberi corrupisse." Herm.

527. *οἶδα δ' ο. γ. τ. I know not with what proof.*

528. *ἐξ. ὀμ. κ. τ. ἐ. with steady unflinching eye* and *sane mind.* Cf. infr. 1385. and Blomf. Gloss. in Æsch. S. c. T. p. 181. The Scholiast remarks, that the Chorus professing themselves unable to say with what intention these words had been uttered on the part of Œdipus, Creon proceeds to inquire about the look and gesture with which they were uttered, that he may form some conjecture as to the intentions of Œdipus from outward marks.

529. *κατηγορεῖτο*, sc. *this crime was objected to me.*

530. *οἱ κρατοῦντες.* Eurip. Phœn. 404. *τὰς τῶν κρατούντων ἁμαθίας φέρειν χρέων.* Cf. Suppl. 18.

531. Eurip. Iph. Taur. 724. *γυνὴ γὰρ ἥδε δωμάτων ἔξω περᾷ.* Elms.

532. When in interrogative sentences ἦ is to be written, and when ἦ, cf. infr. 622.

534–5. *φονεὺς—ἐμφανῶς—λῃστὴς ἐναργής.* That persons in very high stations not unfrequently resemble those of the lowest grades in their habits, is a trite remark. How should it be otherwise? A consciousness of being *above* the world's opinion necessarily engenders, if not carefully guarded against, the same defects, as a consciousness of being *below* its criticism. Of that species of vulgarity which consists in retorting an opponent's words upon him, our absolute monarch will presently give some tolerably strong specimens (548 sq.): the defect seems to be here breaking out, though in a more covered form. "*You*," implies Œdipus to Creon, (and that Creon understood the insinuation is pretty clear from what he himself subsequently declares, infr. 603, 4,) "*You*, under cover of an oracular response from Delphi, pointed at me as a robber and a murderer (sup. 100. 122.): without any disguise, *I* denounce *you* as the destroyer (cf. infr. 1454.) of my

λῃστὴς τ' ἐναργὴς τῆς ἐμῆς τυραννίδος ;
φέρ' εἰπὲ πρὸς θεῶν, δειλίαν ἢ μωρίαν
ἰδών τιν' ἔν μοι ταῦτ' ἐβουλεύσω ποιεῖν ;
ἢ τοὔργον ὡς οὐ γνωριοῖμί σου τόδε
δόλῳ προσέρπον κοὐκ ἀλεξοίμην μαθών ;
ἆρ' οὐχὶ μῶρόν ἐστι τοὐγχείρημά σου,
ἄνευ τε πλήθους καὶ φίλων τυραννίδα
θηρᾶν, ὃ πλήθει χρήμασίν θ' ἁλίσκεται ;

ΚΡ. οἶσθ' ὡς ποίησον ; ἀντὶ τῶν εἰρημένων
ἴσ' ἀντάκουσον, κἄτα κρῖν' αὐτὸς μαθών.

ΟΙ. λέγειν σὺ δεινός· μανθάνειν δ' ἐγὼ κακὸς

person, and manifest filcher of my throne." Besides proofs of this vulgarity exhibited in the present play, see the poet's Electra 795 sq.

Ib. τοῦδε τἀνδρὸς = ἐμοῦ. Cf. infr. 815. 829. and numberless other places.

538. γνωριοῖμι (Elms. Dind. γνωρίσοιμι Libri. Herm.) and ἀλεξοίμην refer respectively to μωρίαν and δειλίαν in a verse preceding. (536.)

539. δόλῳ, *craftily*.

Ib. μαθὼν = εἰ μάθοιμι.

541. πλήθους. A former German translator of the Œdipus ingeniously proposed to substitute πλούτου for πλήθους, whether from general considerations, or in reference to the particular wealth of the Labdacidæ (cf. sup. p. 83.) I am not aware; but the substitution is unnecessary, the idea of *wealthy* being implied, as Matthiæ observes, in the word φίλων.

541, 2. τυραννίδα . . . ὁ. Pindar Pyth. III. 36. ἔστι δὲ φῦλον .. ματαιότατον, ὅστις κ. τ. ἑ. Pyth. XII. 52. ἀλλ' ἔσται χρόνος οὗτος, ὃ κ. τ. ἑ. Eurip. Hel. 1702, 3. καὶ χαίρεθ', Ἑλένης οὕνεκ' εὐγενεστάτης | γνώμης, ὃ πολλαῖς ἐν γυναιξὶν οὐκ ἔνι.

543. οἶσθ' ὡς ποίησον; i. e. ποίησον, οἶσθ' ὡς, *fac, scin' quomodo?* On this formula, the authorities for consultation are Muretus Var. Lect. III. 12. Bentley ad Menand. p. 126. Kœnius ad Gregor. p. 7. Pors. ad Hec. 225. Matth. Gr. Gr. §. 511. 4. Ellendt II. 288. Examples cited are Eurip. Hec. 225. Iph. Aul. 725. Cycl. 131. Heracl. 452. Hel. 322. 1249. Ion 1029. Aristoph. Eq. 1158. Pac. 1061. Av. 54. 80. Hermip. ap. Athen. p. 476, d. &c.

545. λέγειν σὺ δεινός. (Cf. Œd. Col. 795. 806.) From Triclinius to Wunder, not a commentator or translator, that I am aware of, has gone into any investigation of the dramatic character of Creon, or even seemed to feel that such an investigation was called for. References to Suidas, and Matthiæ, and Rost's Greek Grammar, the learned writers supply in abundance; and so they ought to do: but why not add an occasional reference to the great book of human nature, or to human nature as modified by political or other institutions? In regard to this Sophoclean character of Creon, who

σοῦ. δυσμενῆ γὰρ καὶ βαρύν σ' εὕρηκ' ἐμοί.

ΚΡ. τοῦτ' αὐτὸ νῦν μου πρῶτ' ἄκουσον ὡς ἐρῶ.

ΟΙ. τοῦτ' αὐτὸ μή μοι φράζ', ὅπως οὐκ εἶ κακός.

ΚΡ. εἴ τοι νομίζεις κτῆμα τὴν αὐθαδίαν
εἶναί τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς.

ΟΙ. εἴ τοι νομίζεις ἄνδρα συγγενῆ κακῶς
δρῶν οὐχ ὑφέξειν τὴν δίκην, οὐκ εὖ φρονεῖς.

ΚΡ. ξύμφημί σοι ταῦτ' ἔνδικ' εἰρῆσθαι· τὸ δὲ
πάθημ' ὁποῖον φῂς παθεῖν δίδασκέ με.

ΟΙ. ἔπειθες, ἢ οὐκ ἔπειθες, ὡς χρείη μ' ἐπὶ
τὸν σεμνόμαντιν ἄνδρα πέμψασθαί τινα;

ΚΡ. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλεύματι.

can fail to observe, that through three successive dramas—the present, the Œdipus Coloneus, and the Antigonĕ—the character has been highly and curiously elaborated, and who that is conversant with Greek oratory and Greek comedy, does not see, that it's groundwork is essentially *Attic*, and such as none but an audience, spending three parts of their lives in courts of justice and the General Assembly, could have fully appreciated? That the poet, though pretty well generalising his picture, had an individual orator more particularly in his eye, I have not a shadow of doubt: who that individual was, I shall endeavour to substantiate elsewhere.

Ib. *κακὸς* (*indisposed*) *μανθάνειν* (*to hear such speeches*) *σοῦ* (*from you*).

546. *βαρὺν*,—"a quo grave quid metuendum." Cf. Antig. 767. 1251. 1256. Wund.

547. *τοῦτ' αὐτὸ*, viz. *δυσμενῆ καὶ βαρὺν εἶναι*.

549. *αὐθαδία* (*αὐθάδης, αὐτὸς, ἥδομαι*). Ellendt translates wrongly *superbia*. The word has been largely explained in my "Frogs." (vv. 801. 986.) Antig. 1028. *αὐθαδία τοι σκαιότητ' ὀφλισκάνει*.

552. *ὑπέχειν τὴν δίκην*. Schol. *to pay the penalty*. Plat. 6 Leg. 754. e. *δίκην ὑπεχέτω*. Dem. 646, 14. *τὴν δ' ἐπὶ τῷ προτέρῳ φόνῳ δίκην ὑπέχει*. Cf. Electr. 34. 298. Aj. 113. &c.

Ib. *οὐκ* (at this word Œdipus pauses, and then with the bitterest contempt.)

555. *ἢ οὐ*, a monosyllable in rhythm. Cf. infr. 1232. El. 107. 133. Antig. 544. 936. Trach. 88. 622. Aj. 540.

Ib. *ἔπειθες, ὡς χρείη*. Cf. infr. 791. Dawes' Miscell. p. 325.

556. *τὸν σεμνόμαντιν*. (Said with a sneer, Creon having probably used some such term when persuading Œdipus to send for Tiresias.) Ellendt translates: *verenda canens*. The word *μάντις* not unfrequently occurs in composition: Œd. Col. 1097. *ψευδόμαντις*. Phil. 1338. *ἀριστόμαντις*. Pind. Nem. I. 92. *ὀρθόμαντις*.

557. "Nor am I inconsistent with myself. I am still of opinion that

ΟΙ. πόσον τιν' ἤδη δῆθ' ὁ Λάϊος χρόνον
ΚΡ. δέδρακε ποῖον ἔργον; οὐ γὰρ ἐννοῶ.
ΟΙ. ἄφαντος ἔρρει θανασίμῳ χειρώματι;
ΚΡ. μακροὶ παλαιοί τ' ἂν μετρηθεῖεν χρόνοι.
ΟΙ. τότ' οὖν ὁ μάντις οὗτος ἦν ἐν τῇ τέχνῃ;
ΚΡ. σοφός γ' ὁμοίως κἀξ ἴσου τιμώμενος.
ΟΙ. ἐμνήσατ' οὖν ἐμοῦ τι τῷ τότ' ἐν χρόνῳ;
ΚΡ. οὔκουν ἐμοῦ γ' ἐστῶτος οὐδαμοῦ πέλας.
ΟΙ. ἀλλ' οὐκ ἔρευναν τοῦ θανόντος ἔσχετε;
ΚΡ. παρέσχομεν, πῶς δ' οὐχί; κοὐκ ἠκούσαμεν.
ΟΙ. πῶς οὖν τόθ' οὗτος ὁ σοφὸς οὐκ ηὔδα τάδε;
ΚΡ. οὐκ οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ σιγᾶν φιλῶ.
ΟΙ. τόσον δέ γ' οἶσθα καὶ λέγοις ἂν εὖ φρονῶν.
ΚΡ. ποῖον τόδ'; εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι.
ΟΙ. ὀθούνεκ', εἰ μὴ σοὶ ξυνῆλθε, τὰς ἐμὰς

Tiresias ought to have been summoned and consulted." Philoct. 521. *τότ' οὐκ ἔθ' αὐτὸς τοῖς λόγοις τούτοις φανῇς.* Thucyd. III. 38. *ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ.* (Libri, Herm. Ell. *ἔτι αὐτός εἰμι.* Elms. Wund. Dind. *ἔθ' αὐτός εἰμι.*)

560. *ἄφαντος*, properly, *unseen*. Cf. infr. 832. Eurip. Or. 1573. Ib. *θανασίμῳ χειρώματι, by deadly violence*, i. e. *by a violent death*.

561. *μακροὶ παλαιοί τ'*. gl. *ἐπὶ πολὺ διήκοντες καὶ πάλαι ἀρξάμενοι*. Supply, *εἰ μετρηθεῖεν*. and cf. Œd. Col. 647.

562. *ἦν ἐν τῇ τέχνῃ*. Aj. 271. *ἦν ἐν τῇ νόσῳ*. Philoct. 847. *πάντων ἐν νόσῳ = πάντων νοσούντων*. Cf. Viger de Idiot. p. 607. ed. Herm.

563. *ἐξ ἴσου τιμώμενος*. Cf. Antig. 640 sq. Eurip. Iph. A. 804.

565. *ἐμοῦ ἑστῶτος . . πέλας, in my presence*. Cf. infr. 1047.

566. *ἔρευναν ἔχειν = ἐρευνᾶν*. So El. 616. *αἰσχύνην ἔχειν = αἰσχύνεσθαι*. Aj. 879. *ἄγρας ἔχειν = ἀγρεύειν*. Phil. 322. *ἄγκλημα ἔχειν τινὶ = ἐγκαλεῖν*. El. 897. *θαῦμα ἔχειν = θαυμάζειν*. &c. See Ell. I. 732.

566, 7. *ἔσχετε* followed by *παρέσχετε*, will perhaps remind the reader of a rule observed in comic Greek.

Ib. *πῶς δ' οὐχί;* Æsch. ap. Athen. IX. 375, e. *λευκὸς, τί δ' οὐχί; καὶ καλῶς ἠφευμένος | ὁ χοῖρος*. Dind. Ib. *κοὐκ ἠκούσαμεν—neque quicquam comperimus*. Wund.

568. *ὁ σοφὸς (sneeringly)*.

570. *τὸ σὸν δέ γ' οἶσθα*. Ebn. from his own MS. and L Lb. See his reasoning on the matter. Brunck had previously adopted the same reading. *τοσόνδε γ'*. Dind.

570–2. *λέγοις ἂν—ὀθούνεκ'*. Much discussion has existed among the commentators on Sophocles, whether this word is to be written as one or two (*ὅθ' οὕνεκα*) words, what

οὐκ ἄν ποτ' εἶπε Λαΐου διαφθοράς.

ΚΡ. εἰ μὲν λέγει τάδ', αὐτὸς οἶσθ'· ἐγὼ δέ σου
μαθεῖν δικαιῶ ταῦθ' ἅπερ κἀμοῦ σὺ νῦν. 575

ΟΙ. ἐκμάνθαν'· οὐ γὰρ δὴ φονεὺς ἁλώσομαι.

ΚΡ. τί δῆτ'; ἀδελφὴν τὴν ἐμὴν γήμας ἔχεις;

ΟΙ. ἄρνησις οὐκ ἔνεστιν ὧν ἀνιστορεῖς.

ΚΡ. ἄρχεις δ' ἐκείνῃ ταὐτὰ, γῆς ἴσον νέμων;

ΟΙ. ἃν ἥ θέλουσα, πάντ' ἐμοῦ κομίζεται. 580

ΚΡ. οὐκ οὖν ἰσοῦμαι σφῷν ἐγὼ δυοῖν τρίτος;

ΟΙ. ἐνταῦθα γὰρ δὴ καὶ κακὸς φαίνει φίλος.

ΚΡ. οὔκ, εἰ διδοίης γ' ὡς ἐγὼ σαυτῷ λόγον.

is its origin, and when it enters into an indicative, when into an optative mood. On all these points the reader may consult Ellendt, who coincides with the general opinion, that the word is a contraction of ὅτου ἕνεκα. The mode of illustration more particularly pursued in this edition leads me to remark, that no notice has been taken of the Pindaric εἵνεκεν, which in Isthm. VIII. 69. (εἵνεκεν πεπρωμένον ἦν) bears exactly the same conjunctive meaning as ὀθούνεκα does here: viz. *that*.

Ib. εἰ μὴ σοὶ συνῆλθε. Schol. εἰ μὴ ἐλάμβανέν σε κοινωνὸν τοῦ βουλεύματος.

Ib. τὰς ἐμὰς (emphatic) (*the work of* MY *hands, caused by me*). Λαΐου διαφθορὰς (*the murder of Laius*).

574-5. σου (παρὰ) μαθεῖν.

575. ταῦθ' i. e. κατὰ τὰ αὐτά. In the same way as you endeavoured by a set of interrogations to prove that Tiresias had been suborned by me, so I by interrogation will prove that Tiresias could not have been suborned by me. Wund.

576. ἐκμάνθανε, *put your questions* (looking with the utmost contempt) to superfluity, if you will.

577. γήμας ἔχεις. For authorities on this Attic formula, and numerous examples from Sophocles, to whom it is more familiar than Euripides, see Ellendt. The participle is not to be considered wholly redundant, but rather as implying something durable and permanent. Cf. Pind. Nem. I. 45.

578. El. 527. ἔξοιδα· τῶνδ' ἄρνησις οὐκ ἔνεστί μοι. Erf.

579. γῆς ἴσον νέμων, *parem regni portionem obtinens*. Erf. Are we then to understand that Jocasta and Œdipus were the joint sovereigns of Thebes? This seems deducible from the language of the Chorus infr. 873. where by the word τύραννον, Jocasta is clearly meant; but how is it consistent with the language of Œdipus himself (sup. 237.)?

580. κομίζεσθαι (middle voice) *to receive*. Schol. ἀντὶ τοῦ ἴσχεις. Aristoph. Av. 549. *to recover*.

Ib. ἂν = ἅτινα ἄν.

581. τρίτος. Cf. Œd. Col. 8.

582. ἐνταῦθα, *from that very circumstance*.

583. οὔκ, i. e. οὐκ ἂν φαινοίμην. Cf. sup. 361. infr. 1018. 1131. &c.

σκέψαι δὲ τοῦτο πρῶτον, εἴ τιν' ἂν δοκεῖς
ἄρχειν ἐλέσθαι ξὺν φόβοισι μᾶλλον ἢ
ἄτρεστον εὕδοντ', εἰ τά γ' αὔθ' ἕξει κράτη.
ἐγὼ μὲν οὖν οὔτ' αὐτὸς ἱμείρων ἔφυν
τύραννος εἶναι μᾶλλον ἢ τύραννα δρᾶν,
οὔτ' ἄλλος ὅστις σωφρονεῖν ἐπίσταται.
νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω·
εἰ δ' αὐτὸς ἦρχον, πολλὰ κἂν ἄκων ἔδρων.
πῶς δῆτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν
ἀρχῆς ἀλύπου καὶ δυναστείας ἔφυ;
οὔπω τοσοῦτον ἠπατημένος κυρῶ
ὥστ' ἄλλα χρῄζειν ἢ τὰ σὺν κέρδει καλά.
νῦν πᾶσι χαίρω, νῦν με πᾶς ἀσπάζεται,
νῦν οἱ σέθεν χρῄζοντες ἐκκαλοῦσί με.
τὸ γὰρ τυχεῖν αὐτοῖς ἅπαντ' ἐνταῦθ' ἔνι.

Ib. διδόναι λόγον (σκέψιν καὶ διαγνωστικὴν κρίσιν. Schol.). Herodot. II. 162. οὐδένα λόγον αὐτῷ δόντα. At the word ἐγὼ in this verse supply ἐμαυτῷ.

584–5. ἂν ἑλέσθαι, *would prefer.*

586. ἄτρεστον εὐδόντ' (*in a state of the utmost security.*) sc. ἄρχειν.

587. Brunck compares Hippolytus' reasoning with his father in the drama of that name. 10 3 sq.

Ib. ἱμείρων ἔφυν. Wunder compares Phil. 1052. νικᾶν γε μέντοι πανταχοῦ χρῄζων ἔφυν.

588. τύραννα δρᾶν, *to enjoy royal power.* gl. βασιλικὰ ποιεῖν καὶ μὴ βασιλεὺς εἶναι, ὥσπερ αὐτὸς ἔχω νῦν. Τύραννον for τυραννικὸν occurs Antig. 1169. τύραννον σχῆμα. Æsch. Prom. 786. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται. Eurip. Tro. 474. ἦ μὲν τύραννος, κεἰς τύραν' ἐγημάμην.

594. ἠπατημένος, *misled, foolish.*

595. τὰ σὺν κ. κ. *things at once profitable and honorable.*

596. νῦν πᾶσι χαίρω, *nunc omnibus oblector.* Br. i. e. *I love every body, and am beloved by them in return.* Wund. Ebner justifies Solger's translation "*Jetzt grüsst mich Jeder,*" and observes that νῦν πᾶσι χαίρω is the same as νῦν με πᾶς ἀσπάζεται. But why is the poet to say the same thing twice?

597. ἐκκαλοῦσι Schol. προκαλοῦσιν. Erf. *evocant me,* sc. ex ædibus, rogantque, ut ipsorum tibi petitiones proponam. El. *evocant* (in suos usus). L. Dindorf, considering the word as unsuited to the dignity of tragedy, proposes αἰκάλλουσι. But is the latter word (cf. Arist. Eq. 48. 211. Thes. 869.) more consistent with tragic diction than the word in the text? Cf. Diss. ad Pyth. IX. 49.

598. Construction: τὸ γὰρ τυχεῖν ἅπαντα (*the obtaining of all that they desire*) ἐστὶν αὐτοῖς ἐνταῦθα (Schol.

πῶς δῆτ' ἐγὼ κεῖν' ἂν λάβοιμ' ἀφεὶς τάδε;
οὐκ ἂν γένοιτο νοῦς κακὸς καλῶς φρονῶν. 600
ἀλλ' οὔτ' ἐραστὴς τῆσδε τῆς γνώμης ἔφυν,
οὔτ' ἂν μετ' ἄλλου δρῶντος ἂν τλαίην ποτέ.
καὶ τῶνδ' ἔλεγχον τοῦτο μὲν Πυθώδ' ἰὼν
πεύθου τὰ χρησθέντ', εἰ σαφῶς ἤγγειλά σοι·

ἐν ἐμοί.) Sophocles is hardly less peculiar in his use of adverbs (cf. sup. 125. 486. Œd. Col. 585.) than possessive pronouns. For construction of τυγχάνειν with accus. cf. Wund. ad Philoct. 503. αὐτοὺς ἅπαν ἐντεῦθ'. Ebn. cum MS.

599. λάβοιμ' (*select, choose*) κεῖνα, τάδε ἀφεὶς, *having abandoned.* Œd. Col. 787. οὐκ ἔστι σοι ταῦτ', ἀλλά σοι τάδ' ἔστι. Cf. ibid. 585.

600. A mind capable of discriminating and judging so rightly cannot be a bad mind.

601. ἐραστὴς, *amator*, i. e. *sectator.* El.

Ib. "γνώμη valet διάθεσις, *dispositio animi*, ut interpretatur etiam Hesych. *nunquam amavi hanc mentis dispositionem*, i. e. eam quæ titulis et fastu capitur." Musgr.

602. τλαίην ποτέ. Supply δρᾶν from the preceding δρῶντος.

603. τῶνδ' ἔλεγχον, i. e. ὃς τῶνδ' ἔλεγχός ἐστι. Eurip. Hel. 35. καὶ δοκεῖ μ' ἔχειν, κενὴν δόκησιν, οὐκ ἔχων. Electr. 231. εὐδαιμονοίης, μισθὸν ἡδίστων λόγων. V. Matth. Gr. Gr. §. 426. 1. Erf. ὥστε ἐλέγχεσθαι τοῦτο. El.

604. χρησθέντα. Œd. Col. 356. μαντεῖ' ἄγουσα πάντα — ἃ τοῦδ' ἐχρήσθη σώματος.

Ib. τοῦτο μὲν (*partly*) is generally followed by τοῦτο δὲ (cf. Antiph. 130, 30. 139, 5. and Greek orators generally); but this arrangement is often changed. Herodot. III. 108. τοῦτο μὲν—τὸ δέ. VI. 125. τοῦτο μὲν—μετὰ δέ. &c. So Sophocles infr. 605. τοῦτ' ἄλλο. Antig. 61–3. τοῦτο μὲν—ἔπειτα δέ. Phil. 1345–6. τοῦτο μὲν—εἶτα. Antig. 165–7. τοῦτο μὲν—τοῦτ' αὖθις. Sometimes the second member is omitted. Cf. Plat. Alcib. 122, d. Soph. Œd. Col. 441. Aj. 672.

Ib. Πῦθω, οὖς. In strict speaking, *Pytho* meant the upper part of the town of Delphi, the middle part being termed *Napë* (βῆσσα τρηχεῖα Hym. Hom. cf. Pind. Pyth. VI. 9. cum Schol. Pausan. X. 6, 1. Hesych. s. voc. Τοξίου βουνός. Schol. Il. II. 519). and the lower part *Pylæa*, on which suburb, see Plutarch de Pyth. orac. 29. In the *Pytho* were comprised the temple of the god, the great altar, the brazen wolf, the ὀμφαλὸς, presents and donations, the tomb of Neoptolemus, the Cronian stone, the theatre, &c. &c. Some derive the word from πύθεσθαι, *to inquire of an oracle*, a derivation inconsistent with metrical propriety; some from the dragon Pytho, who haunted there; others from πύθω, corruption, because the dragon, when slain by Apollo, rotted and corrupted there. Pytho first appears as the name of a town in the writings of Pindar and Herodotus. See further on the subject Hom. h. Apollo 183. 372. 517. Od. VIII. 80. XI. 580. Hes. Theog. 499. Scut. Herc. 480. fragm. 29. Pind. Ol. VII. 16. XIII. 50. Pyth. IV. 117. X. 6. XI. 73. Isthm. VII. 72. fr. Incert. 86, 9. See also Passow in voc. Wachsm. IV. 263. Thudichum I. 229, 30. Sick-

τοῦτ' ἄλλ', ἐάν με τῷ τερασκόπῳ λάβῃς
κοινῇ τι βουλεύσαντα, μή μ' ἁπλῇ κτάνῃς
ψήφῳ, διπλῇ δὲ, τῇ τ' ἐμῇ καὶ σῇ, λαβών.
γνώμῃ δ' ἀδήλῳ μή με χωρὶς αἰτιῶ.
οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην
χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακούς.
φίλον γὰρ ἐσθλὸν ἐκβαλεῖν ἴσον λέγω
καὶ τὸν παρ' αὑτῷ βίοτον, ὃν πλεῖστον φιλεῖ.
ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς· ἐπεὶ
χρόνος δίκαιον ἄνδρα δείκνυσιν μόνος·
κακὸν δὲ κἂν ἐν ἡμέρᾳ γνοίης μιᾷ.

ΧΟ. καλῶς ἔλεξεν εὐλαβουμένῳ πεσεῖν,
ἄναξ. φρονεῖν γὰρ οἱ ταχεῖς οὐκ ἀσφαλεῖς.

ler's Cadmus, p. 17. Parkh. Heb. Lex. p. 602. and Dissen's Pind. I. 284. II. ad fin. 628.

606–7. ἁπλῇ ψήφῳ, *your own single suffrage.*

607. λαβὼν, like various other participles in Sophocles, is nearly redundant.

608. γνώμῃ ἀδήλῳ, *on account of an opinion without foundation.* Cf. infr. 657.

Ib. χωρὶς, i. e. *depending on this argument, and no other.* Erf.

609. μάτην, gl. ἀνεξετάστως, *without inquiry;* perhaps better, *imprudently.*

612. τὸν παρ' αὑτῷ βίοτον, i. e. τὸν αὑτοῦ βίοτον, *his own life.* Suppl. ἐκβάλλειν.

Ib. ἴσον καὶ, *the same as.*

Ib. ὃν πλεῖστον (ἀνὴρ) φιλεῖ.

614. The same or similar sentiments occur in other Greek writers.

μή ποτ' ἐπαινήσῃς, πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς,
ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅστις ἂν ᾖ.

πολλοί τοι κίβδηλον ἐπίκλοπον ἦθος ἔχοντες,
κρύπτουσ', ἐνθέμενοι θυμὸν ἐφημέριον·
τούτων δ' ἐκφαίνει πάντων χρόνος ἦθος ἑκάστου. Theogn. 957.

χρόνος δίκαιον ἄνδρα μηνύει ποτέ.
Philemon. ap. Stob.

615. κᾆν = καὶ ἄν.

616. The monarchical Chorus, observing the vehemence and precipitation of Œdipus, remark with much delicacy and tact, that the words of Creon well considered, and by a man careful not to stumble from over haste, are much to the purpose. The Scholiast, with an eye to a following verse, writes, εὐλαβουμένῳ πεσεῖν καὶ ἐπιβουλευθήσεσθαι παρ' αὐτῷ. For the word πίπτειν Elmsley compares El. 398. 429.

Ib. εὐλαβουμένῳ. Cf. Œd. Col. 116. Eurip. Suppl. 335.

617. Eurip. Phœn. 462. ἐπίσχες· οὗτοι τὸ ταχὺ τὴν δίκην ἔχει· | βραδεῖς δὲ μῦθοι πλεῖστον ἀνύτουσιν σοφόν.

ΟΙ. ὅταν ταχύς τις οὐπιβουλεύων λάθρᾳ
χωρῇ, ταχὺν δεῖ κἀμὲ βουλεύειν πάλιν.
εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν
πεπραγμέν' ἔσται, τἀμὰ δ' ἡμαρτημένα.
ΚΡ. τί δῆτα χρῄζεις; ἤ με γῆς ἔξω βαλεῖν;
ΟΙ. ἥκιστα. θνήσκειν, οὐ φυγεῖν σε βούλομαι.
ΚΡ. ὅταν προδείξῃς οἷόν ἐστι τὸ φθονεῖν.
ΟΙ. ὡς οὐχ ὑπείξων οὐδὲ πιστεύσων λέγεις;
ΚΡ. οὐ γὰρ φρονοῦντά σ' εὖ βλέπω. ΟΙ. τὸ γοῦν ἐμόν.
ΚΡ. ἀλλ' ἐξ ἴσου δεῖ κἀμόν. ΟΙ. ἀλλ' ἔφυς κακός.
ΚΡ. εἰ δὲ ξυνίης μηδέν; ΟΙ. ἀρκτέον γ' ὅμως.

Publ. Syr. Sent. 5. Ad pœnitendum properat, cito qui judicat.

618–19. ταχὺς—χωρῇ (*is quick in his advances*, or *movements*.) = ταχέως—χωρῇ. Cf. Œd. Col. 306. βραδὺς εὕδει. Antig. 1215. ἴτ' ὠκεῖς. &c. &c. On λάθρα and λάθρᾳ, cf. Ell. and Pass.

620. τὰ τοῦδε. Creontis sc.

621. τἀμὰ δ' ἡμαρτημένα, MY *proceedings* or *counsels will be to no purpose.*

622. ἤ με. Brunck has incautiously written ἦ με. Ebner has thus explained the rule of accentuation: "Docent in interrogationibus directis tum solum ἦ admittendum esse, ubi in interrogatione præcedente insit sensus generalis, in sequente specialis ideoque certior et magis definitus. Matth. §. 619. Ad v. 532. sensus verborum ἦ τοσόνδ' ἔχεις κ. τ. λ. non minus generalis est, quam qui in interrogatione antecedente inest; ex quo patet, ἦ illic locum habere non posse, sed scribendum esse ἤ. Hic contra ἦ scribendum erit, et in Philoct. 579. ἦ φόβος τις εἰργέ νιν;"

624. ὅταν προδείξῃς seems equivalent to our "*of course you will first shew*"—that it is said in a *taunting*, offensive manner, is evident from Œdipus's mode of reply. Dobree proposes ὦ 'τὰν, προδείξεις.

Ib. οἷόν ἐστι τὸ φθονεῖν. gl. οἷός ἐστιν ὁ ἐμὸς πρὸς σὲ φθόνος, *quæ mea sit in te invidia.* Br. *quid in me sit hoc odio dignum tuo.* Elms. *quid sit, quo indignere.* Herm. *qualis sit tua invidia.* Wund. i. e. quid sit, ob quod vitam mihi invideas. On the word φθόνος in a political sense, we shall have to enter somewhat largely in a future play. Cf. infr. 1526.

626. τὸ γοῦν ἐμὸν (*my own benefit*) (εὖ φρονοῦντα με βλέπεις). The ellipse is again to be supplied at Creon's answer in the following verse.

628. εἰ δὲ ξυνίης μηδέν (ὧν ὑπονοεῖς the Scholiast adds.) On the word ξυνίης, see Schneider de dial. 8–9.

Ib. That the verbal adject. ἀρκτέον is here used in a passive sense, the answer of Creon intimates. The two passages may be paraphrastically rendered, "Whether my suspicions are founded on a correct knowledge or otherwise, is no matter: *your* duty is submission." "Submission! and to an unworthy ruler? Never!" See a learned note on the subject by

ΚΡ. *οὗτοι κακῶς γ' ἄρχοντος.* ΟΙ. *ὦ πόλις, πόλις.*
ΚΡ. *κἀμοὶ πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ.*
ΧΟ. *παύσασθ', ἄνακτες· καιρίαν δ' ὑμῖν ὁρῶ*
τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὸς νεῖκος εὖ θέσθαι χρεών.

ΙΟΚΑΣΤΗ.

τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
γλώσσης ἐπήρασθ' οὐδ' ἐπαισχύνεσθε γῆς
οὕτω νοσούσης ἴδια κινοῦντες κακά;
οὐκ εἶ σύ τ' οἶκους, σύ τε, Κρέον, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;
ΚΡ. *ὄμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις*

Hermann, and also by Ellendt, who compares Dinarch. c. Dem. 103, 45. *οὐ καταπληκτέον ἐστὶ*, where Reiske observes, "non sensu activo, sed passivo; non, pro *οὐ προσήκει ὑμῖν ἄλλους καταπλήττειν*, sed *ὑπ' ἄλλων καταπλήττεσθαι*."

629. *ὦ πόλις, πόλις.* "Thebes! Thebes!" Dale. This is poetically rendered; but looking to Creon's response, perhaps the speaker's mind is best interpreted by some such expression as "Be the whole state auditors to this!" (turning to the Chorus, who here represent the state.) For numerous examples of this reduplication of words, see Ellendt II. 984.

632. *Ἰοκάστην.* In the Odyssey (XI. 270), this royal personage is termed Epicastē. *Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην.* It is unnecessary to remind biblical students, how often this custom of antiquity, viz. that of giving more than one name to eminent persons, renders it difficult to harmonize scriptural with profane historical names.

633. *εὖ θέσθαι, to compose, to settle.* Creusa fr. 321. (Dind.) *ταῦτ' ἐστὶν ἄλγιστ', ἢν παρὸν θέσθαι καλῶς | αὐτός τις αὐτῷ τὴν βλάβην προσθῇ φέρων.*

635. *ἐπαίρειν*, to raise up, as the voice. Dem. 449, 13. *λόγους ἐπαίρεσθαι.* 302, 13. *ἐπήρασθε.* Elms. Dind. Eben. *ἐπήρατε.* Herm. "quod et ipsum bonum, cum recte dicatur *πόλεμον* et *στάσιν αἴρειν*, de *conflandis* bello et discordia." El.

636. *ἴδια κινοῦντες κακά.* Schol. *φιλονεικοῦντες.*

637. *κατὰ στέγας.* Cf. Œd. Col. 339. Eurip. Phœn. 200. Orest. 1479. &c. &c.

638. *μή.* On this particle placed after *οὐ* in a preceding sentence, consult Ellendt, II. 95.

Ib. *τὸ μηδὲν ἄλγος, a sorrow of no moment.*

Ib. *εἰς μέγα*, viz. that which the state is suffering under.

639. *ὁ σὸς πόσις* (said perhaps contemptuously, as if Jocasta had disgraced herself by marrying an unknown adventurer).

δρᾶσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν, 640
ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβών.

ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
εἴληφα τοὐμὸν σῶμα σὺν τέχνῃ κακῇ.

ΚΡ. μὴ νῦν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ με δρᾶν. 645

ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπου, τάδε,
μάλιστα μὲν τόνδ' ὅρκον αἰδεσθεὶς θεῶν,
ἔπειτα κἀμέ, τοὺσδε θ' οἳ πάρεισί σοι.

ΧΟ. πιθοῦ θελήσας φρονήσας τ', ἄναξ, λίσσομαι. στρ.ά 649

640. δυοῖν, in metre a monosyllable. Dindorf gives the following instances of a similar synizesis in Latin authors.

Plautus Rud. 1, 2, 41.
Duas sécum adduxit, quíque adornarét sibi.
2, 2, 14.
Qui dúceret muliérculas duas sécum sat venústas.
Trinumm. 4, 3, 46.
Sí mage exigere cúpias, duarum rérum exoritur óptio.
Terent. Heaut. 2, 3, 85.
Hárum duarum cónditionum núnc utram malís vide.

Cf. Schneider de dial. p. 13.

Ib. ἀποκρίνειν, *to select, decide between*; (here: *one out of two evils.* Schol. ἐν τῶν δύο ποιήσας.) For construction, cf. Œd. Col. 640.

Ib. ἀπόκρινας. On this metrical rarity, see Erf. and Herm. and Porson ad Eurip. Orest. 64. To the examples given by Erf. add with Elmsley Soph. Phil. 30. El. 1193. Æsch. Prom. 25.

643. τοὐμὸν σῶμα, i. e. *μέ*. Brunck compares Eurip. Alcest. 647. οὐκ ἔσθ' ἅρ' ὀρθῶς τοῦδε σώματος πατήρ. i. e. ἐμὸς πατήρ. Add Pind. Pyth. VIII. 116. τέτρασι δ' ἄμπετες ὑψόθεν | σωμάτεσσι (sc. personis *Gurlitt.*) κακὰ φρονέων. Dissen refers to Barnes's notes ad Eurip. Alcest. 636.

644. μὴ νῦν ὀναίμην. (Schol. τοῦ βίου. An addition, the necessity of which Passow denies.) On μὴ with an optative mood, consult Ell. II. 96.

Ib. ἀραῖος. Suidas: ἀρᾷ ὑποκείμενος.

647. ὅρκον—θεῶν, an oath sanctioned by invocation of the gods. Solger observes: "Man beleidigte die Götter, wenn man ihr Zeugniss, welches der Schwörende anruft, nicht gelten liess." "The gods were offended, when validity was not allowed to their testimony, which the person making oath appealed to." Cf. infr. 651. et Eurip. Hippol. 1058. And see a most learned disquisition on the word by Buttmann. Lexil. p. 433 sq.

649. θελήσας, *readily and from good will.*

Ib. φρονήσας, *wisely, and from having given the matter full consideration.* Metre: tetram. cret. with anac.

ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω;
ΧΟ. τὸν οὔτε πρὶν νήπιον νῦν τ' ἐν ὅρκῳ μέγαν καταίδεσαι.
ΟΙ. οἶσθ' οὖν ἃ χρήζεις; ΧΟ. οἶδα. ΟΙ. φράζε δὴ τί φής.
ΧΟ. τὸν ἐναγῆ φίλον μήποτ' ἐν αἰτίᾳ 656
σὺν ἀφανεῖ λόγῳ ἄτιμον βαλεῖν.
ΟΙ. εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῇς, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.
ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρόμον στρ. β'. 660

650. *θέλεις εἰκάθω.* El. 80. *θέλεις μείνωμεν.* Cf. Matth. Gr. Gr. §. 516.

652. *νήπιον.* (*νη—ἔπος*). That this is not a word of light import, the solemnity of the occasion on which it here occurs, and the use of it by the Delphic oracle to such a man as Crœsus (Herodot. I. 85. *Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε*), sufficiently shew. We are not therefore, as Goettling observes (Hes. p. 158), to consider the word as invidiously applied by Hesiod to his brother, that brother, whom though deeply injured by him, he had relieved more than once (Op. 396. Goett. Ed.) before he strongly impressed on him the necessity of working out his own independence.

Ib. *ἐν ὅρκῳ μέγαν*, i. e. *μέγαν ὅρκῳ, ἐν ᾧ ἐστί.* Wund. metre: tetram. cret. with anac. and iamb. dip. (For Pindaric adjurations in his own person, see Ol. II. 166. VI. 35. &c. &c.) See also Diss. Comm. p. 88.

655. *τί φὴς; what you mean.* Aj. 794. *ὥστε μ' ὠδίνειν, τί φής.* Erfurdt compares the German, *was du meinst.*

656. *ἐνάγης* (*ἐν ἄγει ὤν*). Passow 2). a person who has bound himself by an oath to the gods, and in case of breaking that oath, has rendered himself liable to the divine curse.

656–7. *ἐν αἰτίᾳ βαλεῖν, culpæ s. criminis arguere.* Musgrave compares Trach. 940. *ματαίων αἰτίᾳ βάλοι κακῇ.* Plato p. 1287, f. *μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα.* Philo Jud. I. 545. *οὐ πᾶσαν κάκωσιν ἐν αἰτίᾳ τίθεμαι.* Add Pind. Pyth. XII. 53.

657. *σὺν ἀφανεῖ λόγῳ.* gl. *σὺν ἀνεξετάστῳ ὑπολήψει, having used an uncertain proof.* Hermann compares Antiphon de cæde Herodis: *ἐγὼ μὲν γάρ σοι φανερὰν τὴν πρόνοιαν εἰς ἐμὲ ἀποδείκνυμι, σὺ δέ με ἐν ἀφανεῖ λόγῳ ζητεῖς ἀπολέσαι.* Cf. sup. 124. Œd. Col. 814. and cf. Pind. Isthm. III. 1. V. 15. 45. Nem. II. 39. VII. 20. IX. 116. Pyth. IV. 475. Metre: dimeter dochm.

659. Because the punishment, which he neglects to inflict on Creon, he knows that Creon will inflict on him. Cf. sup. 622.

660. *οὐ τὸν* for *οὐ μὰ τὸν* (cf. infr. 1088. Electr. 1063. 1238.) *κ. τ. ἑ.* This solemn adjuration made by the whole Choral body with uplifted hands, and while a vernal sun it may be was shining brightly over their heads, must have produced no small effect in the theatre, though the oath itself, as we shall presently see, was in all probability no very legitimate one to Attic ears.

Ib. *τὸν πάντων θεῶν θεὸν πρόμον.* Having adverted to the *poetry* of this striking adjuration, in the preceding note, let us address ourselves to the words themselves, and to some

Ἅλιον· ἐπεὶ ἄθεος ἄφιλος ὅ τι πύματον

observations of learned men in connexion with them. If Buttmann in his treatise "Über die philosophische Deutung der Griech. Gotth." denied (as he appears from Creuz. Symb. II. 166. to have done) that the Greeks ever held any great festival to the god Helios, or swore by his name, (their adjuration, according to Buttmann, being always made in the name of Apollo,) it is clear that on the latter point this great scholar had either forgotten or overlooked the important passage before us. But is he the only scholar, whose reasonings might have been benefitted by referring to the same passage? Among the remains of Pindaric Hyporchemata, there is a noble fragment relating to an eclipse of the sun, which according to Ideler took place B. C. 465, and which had evidently produced the utmost consternation at the time. The fragment appears to be part of an Hymn addressed to the god Helios, and its close connexion with the town of Thebes seems [n] unquestionable. Dissen, however, from a similar persuasion with Buttmann, that no particular worship was paid to this god in Thebes, was induced to believe, that the Hymn had been sung, not at a Theban festival, but at the Thargelia of Athens. Independently of the present striking passage, the reader has perhaps seen reason to conclude from many preceding notes (21. 80. 162. 190. 207.), that of all worships practised in Thebes, solar, lunar, planetary &c. the former was in all its branches particularly predominant there; and there seems reason to believe, that not only did the god Helios share in that worship, but his mother also; a divinity who in connexion with Theban myths requires more attention than has yet been paid to her. In the Theogony of Hesiod (and to that Theogony we shall presently return for the investigation of the sun-god Helios himself) this Titanic being appears under the name of Theia (v. 371.) and is the mother of Helios by Hyperion: and though I can shew no positive testimony of her being worshipped in Thebes, so much collateral evidence can be furnished to that effect, as will nearly answer the same purpose. From Pindar's fifth Isthmian Ode, it is evident that the goddess was worshiped in Ægina, that very Ode having been sung at a festival dedicated to her, and most probably sung in her temple there. Now he can know little of Bœotian myths, who does not know, that according to those fables, Ægina and Thebes derived their descent from two sisters, daughters of Asopus (cf. Ol. VI. 145. Nem. III. 6. Diss. Comment. p. 376.); and he must be still more ignorant of the Pindaric writings, who is not aware, that in consequence of this consanguinity, the poet sings with at least as much fervour, and far more [o] frequently, the praises of the former island, than he does those of his native town. Is it likely under such circumstances of consanguinity, that the worship of Theia should have belonged exclusively to the

[n] See more particularly v. 7. where the poet prays that the portent may turn out favourably to his native town, or that if some dreadful catastrophe is preparing, he may share in the common ruin.

[o] Of the forty-four Odes of Pindar (Diss. ed.) *four* are dedicated to natives of Thebes and not less than *eleven* to natives of Ægina.

one sister, and not have had some favour with the other? Again: this goddess was confessedly worshipped in Lemnos and Samothrace (Cf. Dissen's Comment. in Pind. p. 562.); and how close the connexion was between these two islands and Thebes, we have seen in a former note (190.). Is this no additional argument for supposing a worship of the sun-god's mother in the latter place? But the case does not altogether end even here. Whoever has attentively considered the Hesiodean goddess Hecatë, (a goddess not to be confounded with the Attic Hecatë,) and observes how closely this goddess in some of her most remarkable attributes harmonizes with the Pindaric Theia (cf. Theog. 420. 435. and Isth. V. 2. 15.), when he further learns that the etymologic meanings of the words Theia and Hecatë are pretty nearly the P same, and sees the former noticed in Pindar as being πολυώνυμος, or "bearing many names," he will probably feel justified in coming to the following conclusions;—that in Theban estimation, Helios was not merely a god, but "a prince among gods"—that where the god himself was so devoutly worshiped, the god's mother would not be altogether excluded from adoration—that in using the oath therefore under consideration, Sophocles writes as a Theban poet would have done, and consequently in the true spirit of an antiquarian—and, finally, that the Hyporchematic fragment antecedently referred to was part of a hymn sung, not at Athens, but at a festival, ordinary or extraordinary, of the god Helios in the Bœotian capital.

Ib. πρόμον, *a prince*. (Cf. Œd. Col. 884. Æsch. Ag. 193. 398. Eum. 377. Eurip. Phœn. 1259. Iph. A. 699. Troad. 31.) As the word Ἥλιος when traced to Phœnician words implies "the Power of Greatness and Priority" (Cadmus p. 65.), this substantive may be considered as confirmatory of an observation made in a preceding note (v. 190), viz. that when Hesiod, and Sophocles after him, give us Phœnician notions of primeval deities in Hellenic forms, they generally add to such a deity's name an adjective or substantive indicative of that meaning in Hellenic language. For opinions of Pindar and Empedocles on *princes*, whether of the intellectual or the political world—how they were fabricated, how advanced from men to heroes, and from heroes it may be to gods, see the *Threni* of the former, (fr. 4.) and Sturz's fragments of the latter. Part of one of these is here subjoined, as containing the word before us.

εἰς δὲ τέλος μάντεις τε καὶ ὑμνοπόλοι καὶ ἰητροὶ
καὶ πρόμοι ἀνθρώποισιν ἐπιχθονίοισι πέλονται,
ἔνθεν ἀναβλαστοῦσι θεοὶ τιμῇσι φέριστοι. Sturz. Edit. p. 532.

661. Ἅλιον. When we find two such scholars as Buttmann and Dissen somewhat at fault in regard to this deity, as far as concerns the classical department of antiquity, it cannot be thought irrelevant to pay some little attention to him; and perhaps it would have been wiser to restrict that view entirely to classical literature, without going into deeper matter; but the reader's forbearance is requested for one further instance of a mode of illustration, which has perhaps been too largely pursued in the present drama. In Hesiod's

P Cf. Sickler's Cadmus, pp. 32. 64.

ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.

Theogony, we find clear traces of three principles of light, to which perhaps Hephæstus might be added as a fourth: *Hyperion*, the Titanic or primeval light (v. 134), *Helios*, his son, or embodied light, and *Apollo*, to whom after the defeat of the Titanic powers by Zeus, was assigned as his γέρας and τιμή, the guidance and administration of the solar light. As we have more than once already shewn, and could more largely shew, did space and time admit, that Hesiodean notions on theology and cosmogony are pretty nearly one and the same with Phœnician, it becomes a fair subject of investigation, how far these accounts tally with or differ from Mosaic declarations on the same subject. In a former note, when referring to these deeply interesting matters, we found a stagnant principle of light called into an active one by the mere word of the Creator. This done, the sacred historian proceeds to describe the creation—not of a *firmament*, as our Version most inaptly terms it from the Vulgate,—but that [q] *expanse*, or as it appears to us, that vaulted arch, on whose glorious appearance the eye is never tired of gazing. In this expanse the Almighty places — not two *lights*, as our Version again renders —but two [r] *luminaries* or *light-reflectors*, i. e. two instruments or means by which light is transmitted to men, but certainly not that subtile, elastic matter, to which our poverty in philosophic terms gives the name of light itself. On the resemblance between two of the Hesiodean and Mosaic principles of light — viz. Hyperion, the active, [s] all-pervading, and Helios the embodied light—we feel no inclination to dilate: how then shall we presume even to mingle the Ascrean's third principle with the Triune Deity of the sacred historian? On their own three principles—or with Hephæstus, i. e. *the fiery breath*, as a fourth—Phœnician philosophers no doubt talked and argued, as philosophers are apt at all times to talk and argue,

If so our first, our second so;
From which as sequence it must flow,
That if we have a first and second,
A third and fourth may well be
[t] reckon'd:

How must such jargonists have been struck dumb, when with equal brevity and sublimity, and in a peculiarity of construction which Phœnician philosophers would understand, though English readers do not, the sacred volume proclaimed, "And God said, let there be light, and light [u] was!" It is unfair per-

[q] רָקִיעַ. Cf. Gesenius and Parkh. in voc. The latter compares with this expanse Plato's τόπος in his Timæus.

[r] מְאוֹר See Parkh. H. Lex. p. 38. and Professor Jameson's Preface to Engl. Translation of Cuvier's Essay on the Theory of the Earth. How far some parts of the Newtonian system may be impugned or assisted by the Mosaic accounts, when strictly examined in the *original*, this is not the place for inquiring.

[s] Sickler's definition is: "die über alles hin wandelnde, alles durchdringende und mit vorzüglichem Zeugungsvermögen versehene Urkraft." Cadm. p. 65.

[t] "Das Erst' wär' so, das Zweyte so" &c. See the scene in Goëthe's Faust, where Mephistophiles, with a true devil's malice, plays on the simplicity of the young scholar.

[u] That the impression made by these and some preceding words had not ceased in the days of the Tyrian monarch, nearly contemporary with Hesiod, see the correspondence between Hiram and the wisest of Hebrew monarchs, 2 Chron. II. 12.

ἀλλά μοι δυσμόρῳ γᾶ φθίνουσα 665
τρύχει ψυχὰν, τάδ' εἰ κακοῖς κακὰ
προσάψει τοῖς πάλαι τὰ πρὸς σφῷν.

ΟΙ. ὁ δ' οὖν ἴτω, κεἰ χρή με παντελῶς θανεῖν, 669

haps to subject even such a genius, as that of Sophocles, to comparisons like these; but the reasons, which seemed to justify an editor of this particular drama in taking such a course, having been stated in the prefatory remarks, I must be content to abide by such censures as the pursuance of that course may subject me to. It now remains to give such references as will assist the reader in enlarging his ideas as to the Greek Ἥλιος, or in comparing him with the Egyptian and Phœnician Kneph, Phthas, Horus, Sydyk, Esmun, &c. &c. For Homeric opinions on the subject, see Il. III. 277. hymn to Helios p. 114. (Ernesti's ed.) h. to Apollo v. 413. h. to Athenë v. 13. For opinions of the Orphic school, see hymn 8. and Creuz. Symb. II. 162. for Hesiodean and Pindaric doctrines, consult Theog. 18. 371. 956. 1011 sq. Ol. Ode 7. See also Soph. Œd. Col. 869. Electr. 424. 825. Aj. 845. 857. Rhizot. (fr. 480 Dind.) Tereus (fr. 523 Dind.) Incert. fr. 772 (Dind.). Eurip. Med. 407. 744. Phœn. 3. 179. Herc. F. 1090. 1204. Æschyl. Choeph. 970. Fr. Prom. Sol. 3. 6. Plato 12 Legg. 946 sq. Schol. Eq. Arist. 725. Creuz. Symb. II. 155–6–8. 164–5. 196. 206. 453. 656. III. 148. 301. 313–15. Thudichum's Soph. I. 254.

Ib. *ἄθεος ἄφιλος, without a friend, human or divine.*

Ib. *ὅτι πύματον = ἔσχατος.* Schol. In this dimeter dochmiac, *ἐπεὶ* has the measure of a pyrrhic. Dind.

664. *φρόνησιν, animum.* El.

665. *γᾶ φθίνουσα.* Dindorf proposes to read *γῆ φθινάς*, or some other dissyllable, (quære: *γᾶς φθίσις* cf. Pind. Pyth. IV. 471. Hyporch. fr. 4. v. 8.) that the strophic may correspond with the antistrophic verse 694, where he is unwilling to read *πόνοισι*. Kayser proposes to construct the strophic and antistrophic verses as follows:

ἀλλά μοι δυσμόρῳ γᾶς πόνος στρ.
τρύχει ψυχὰν, τάδ' εἰ κακοῖς κακὰ
προσάψει τοῖς πάλαι τὰ πρός γε σφῷν.
ὅστ' ἐμὰν γᾶν φίλαν ἐν πόνοις ἀντ.
ἀλύουσαν κατ' ὀρθὸν οὖρισας.
καὶ νῦν δ' εὔπομπος, εἰ δύνα, γίγνου.

Hermann considers the passage as so corrupt, that no certain emendation can be applied to it. The great fault he thinks lies in the word *ψυχὰν*, which he considers to have crept into the text from the annotation of some interpreter.

666. *τρύχειν, to afflict.* Eurip. Hel. 1286. *τρύχουσα σαυτήν.* In passive voice, Trach. 110. Aj. 605. Eurip. Hip. 146. Hel. 521.

666–7. Construction: *εἰ (γᾶ) προσάψει (addita habeat) τάδε κακὰ τὰ πρὸς σφῷν τοῖς πάλαι κακοῖς.* Elmsley, who with Dindorf adopts this sense of *προσάψει* from an anonymous writer in Burgess, compares Eurip. Herc. 1210. *ἰὼ παῖ, κατάσχεθε λέοντος ἄγριον θυμὸν, ὡς | δρόμον ἐπὶ φόνιον, ἀνόσιον, ἐξάγει, | κακὰ θέλων κακοῖς ξυνάψαι, τέκνον·* to which, says he, add Med. 78. Iph. T. 487. See also Soph. Phil. 1266. Eur. Herc. F. 831. 1212.

669. *ὁ δ' οὖν ἴτω, (let him go then unscathed, unhurt.)* Schol. *ἀναχω-*

ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ.
τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα
ἐλεινόν· οὗτος δ' ἔνθ' ἂν ᾖ στυγήσεται.
ΚΡ. στυγνὸς μὲν εἴκων δῆλος εἶ, βαρὺς δ', ὅταν
θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
αὑταῖς δικαίως εἰσὶν ἄλγισται φέρειν.
ΟΙ. οὔκουν μ' ἐάσεις κἀκτὸς εἶ; ΚΡ. πορεύσομαι,
σοῦ μὲν τυχὼν ἀγνῶτος, ἐν δὲ τοῖσδ' ἴσος.
ΧΟ. γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω; ἀντ. α'.
ΙΟ. μαθοῦσά γ' ἥτις ἡ τύχη.

ῥᾳσάτω. Aj. 960. οἱ δ' οὖν γελώντων. Cf. El. II. 435.

672. ἔνθ' ἂν ᾖ (*wheresoever he may be*) στυγήσεται (*shall be the object of my hatred*). On the word ἐλεινὸν it is usual to refer to Porson. Præfat. p. 7. See also Schneider de dial. p. 21.

673. στυγνὸς μ. ἐ. δ. Schol. δῆλος εἶ ἀηδὴς εἴκων. Referring the reader first to the Scholiast's construction and to a note at v. 192, I observe, that the passage before us seems capable of two interpretations: "even when you yield, you yield rancorously; for even in yielding you profess eternal hatred." Or else, Creon observing the dissatisfied looks of the Chorus at these violent ebullitions of their monarch, and catching at the word last uttered by him (στυγήσεται), observes: "you are obviously hateful (cf. Œd. Col. 1173) to others, even when you give way, and will be insupportable to yourself from a sense of the injustice which you have committed, when your anger has come to a close." The first seems the better sense.

Ib. βαρύς. Antig. 767. νοῦς δ' ἐστὶ τηλικοῦτος ἀλγῆσαι βαρύς. Œd. Col. 402. πείσεις δ' τύμβος δυστυχῶν (*justis honoribus carens*) ὁ σὸς βαρύς. (But this last example seems less in point than the former.)

Ib. ὅταν θυμοῦ περάσῃς. Schol. ὅταν ἐπὶ τὸ τέρμα ἔλθῃς τῆς ὀργῆς. "Notanda constructio verbi περᾶν cum genitivo, excusabilis eo quod περάσῃς idem est quod πέραν ᾖς." Dind.

677. σοῦ τυχὼν ἀγνῶτος, (*incapable of knowing me, mistaken in me.*) Phil. 320. συντυχὼν κακῶν ἀνδρῶν Ἀτρειδῶν.

Ib. ἐν δὲ τοῖσδ' (i. e. the Chorus) ἴσος, *held in the same good repute as I was before.* Philoct. 685. ἴσος εἰν ἴσοις æquus inter æquos. (*Cleon retires.*)

678. τόνδ', Œdipum sc. That the interlocutory dialogue between the Chorus and Jocasta, and more particularly the direction to conduct (κομίζειν) the absolute monarch within doors, cannot with propriety be carried on in the hearing of Œdipus, is obvious enough; how then does the monarch dispose of himself meanwhile? That question is easily answered by supposing him to traverse the stage, "with lower'd looks and in a sultry chafe," while his recent paroxysms are subsiding.

680. κομίσω to be supplied from the preceding verse.

ΧΟ. δόκησις ἀγνὼς λόγων ἦλθε, δάπτει δὲ καὶ τὸ μὴ ἔνδικον.
ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν ; ΧΟ. ναίχι. ΙΟ. καὶ τίς ἦν λόγος ;
ΧΟ. ἄλις ἔμοιγ', ἄλις, γᾶς προπονουμένας, 685
φαίνεται ἔνθ' ἔληξεν, αὐτοῦ μένειν.
ΟΙ. ὁρᾷς ἵν' ἥκεις, ἀγαθὸς ὢν γνώμην ἀνὴρ,
τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ ;
ΧΟ. ὦναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, ἀντ. β'. 689

Ib. ἡ τύχη, the occurrence which has occasioned all this violence.

681. δόκησις ἀγνὼς λόγων, literally: *a speciousness, seemingness of words, i. e. words of a seeming speciousness, out of which no certain knowledge (γνῶσις) could be extracted (ἀγνώς).* As decorum would have been violated by allowing the Chorus to take part against the husband or brother of Jocasta in her immediate presence, the poet seems purposely to have selected such vague and general terms, as by leading the queen on a wrong scent, would induce her to think that the fault of the late contention lay as much with the one party as the other. Ellendt, taking Hermann as his guide, translates: *species sermonum suspicionem incertam gignens*, i. e. speciosus sermonum habitus. Wunder: *incerta suspicio de sermonibus*, sc. Creontis. In Soph. Trach. 426. the word δόκησις is opposed to *exactness of speech.* As a term of the philosophic schools, it is naturally not unfrequent in Euripides: and as such, together with the verb κόμψευε, it seems to be the object of a sneer in our poet's Antig. 324.

Ib. δάπτει (cf. Pind. fr. Select. 140. Diss. Edit.) τὸ μὴ ἔνδικον. Musgrave, apparently with the approbation of Hermann, translates: "mordet Creontem sc. *injusta Œdipi criminatio.* That Jocasta does not understand the passage in this sense, is evident from her reply, which rather tends to confirm the opinion suggested in the note preceding this.

684. καὶ τίς ἦν ὁ λόγος; Solger: *wie kam der Zwist? how originated the dissension?*

686. ἔληξεν sc. ὁ λόγος.

687. ὁρᾷς κ. τ. ἑ. "Well-intentioned and noble-minded as you are, do you observe, what consequences may ensue" &c. cf. Reisig. Enar. ad Œd. Col. 933.

688. παριεὶς καὶ καταμβλύνων, (cf. Æsch. Sept. c. Th. 712.) *by relaxing and blunting.* Œdipus seems to object two things to the Chorus; first that they endanger the good feelings between him and Jocasta by not making her acquainted with the real grounds of the dissension between himself and Creon; secondly, that by preventing him from taking instant measures for the exile or death of the latter, they expose him to the vengeance of an irritated and detested, but powerful subject. How deeply the Chorus feel the imputation, is manifest from the warmth of their reply.

690. The approach to tautology in this verse does not escape the Scholiast, who observes, διὰ τὸ αὐτὸ εἶπεν, ἀντὶ τοῦ, μῶρον κατὰ διάνοιαν, καὶ ἄπορον.

ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
πεφάνθαι μ' ἄν, εἰ σε νοσφίζομαι,
ὅστ' ἐμὰν γᾶν φίλαν ἐν πόνοις
ἀλύουσαν κατ' ὀρθὸν οὔρισας,
ταυῦν τ' εὔπομπος, εἰ δύναιο.

ΙΟ. πρὸς θεῶν δίδαξον κἄμ', ἄναξ, ὅτου ποτὲ
μῆνιν τοσήνδε πράγματος στήσας ἔχεις.

ΟΙ. ἐρῶ (σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω)

Ib. ἄπορον ἐπὶ φρόνιμα, *ad omne prudens consilium inhabilis.* Musgr. Antig. 360. παντοπόρος, ἄπορος ἐπ' οὐδέν.

691. πεφάνθαι ἄν. Ellendt in noting this construction observes: "semel exstat *infinitivus* perfecti pro plusquam perfecto conditionali positus." I. 121.

Ib. νοσφίζομαι. The Scholiasts and gloss-writers offer various explanations of this word. Taking Homer for our guide (Il. II. 81. XXIV. 222. Od. XXIII. 98), we shall do best, I think, by adopting the sense, *to cast off, to turn with aversion from.* So Thudichum: *wenn ich von dir, mein Fürst, mich abwendete.*

694. ὅστ'. On the different readings ὅστε and ὅς γε see some acute remarks by Hermann.

695. ἀλύουσαν. On the accent of the word, consult Ellendt.

Ib. κατ' ὀρθὸν οὔρισας. *ventu secundo* sive *prospero cursu direxisti.* Wund. coll. Trach. 827. Eurip. Androm. 611. et sup. 88.

Ib. οὐρίζειν (οὖρος, *a favourable wind*) *to bring under a favourable wind.* Cf. Eustath. ad Il. VII. p. 661. Ad Od. p. 1452.) Cf. Æsch. Ch. 914. Pers. 594. Choeph. 315. in which two latter passages a transitive sense is to be given to the verb. See Pass. in v.

696. εὔπομπος (πέμπω) Schol. cod. Lips. ἀγαθὸς ὁδηγὸς, κυβερνήτης. Passow translates, *prosperously conducting*, incautiously adding, *especially in the tragic writers.* Except this passage, and Æsch. Eum. 93. I believe it would be difficult to find another instance of the word in the tragedians. Cf. Pind. Nem. II. 10. εὐθυπομπὸς αἰών. Eurip. Phœn. 1726. πομπίμαν ἔχων ἅμ', ὥστε ναυσίπομπον αὔραν.

697. ὅτου. "Non est pro τίνος, sed cum sic componenda verba essent δίδαξον τὸ πρᾶγμα, ὅτου μῆνιν στήσας ἔχεις, nomen πράγματος post= positum pronomini casu tenus applicatur." El. cf. Aj. 1023. τίς δ' ἐστὶν, ὅντιν' ἄνδρα προσλεύσσεις στρατοῦ.

699. στήσας ἔχεις gl. ἔστησας, cf. infr. 701. βεβουλευκὼς ἔχει. ἱστάναι μῆνιν=μηνίειν. Br. Eurip. Iph. A. 789. ἐλπὶς, οἵαν—στήσουσι. Erf. Cf. Diss. Comment. p. 240.

700. σὲ γὰρ τ. κ. τ. ἑ. The most obvious interpretation of these words is one of angry feeling on the part of Œdipus towards the Chorus, a feeling, for which we are prepared by the interpretation put on the word στυγνὸς (sup. 673). Wunder understands: "for I had rather comply with you, who desire

ΚΡ. οὗτοι κακῶς γ' ἄρχοντος. ΟΙ. ὦ πόλις, πόλις.
ΚΡ. κἀμοὶ πόλεως μέτεστιν, οὐχὶ σοὶ μόνῳ.
ΧΟ. παύσασθ', ἄνακτες· καιρίαν δ' ὑμῖν ὁρῶ
τήνδ' ἐκ δόμων στείχουσαν Ἰοκάστην, μεθ' ἧς
τὸ νῦν παρεστὸς νεῖκος εὖ θέσθαι χρεών.

ΙΟΚΑΣΤΗ.

τί τὴν ἄβουλον, ὦ ταλαίπωροι, στάσιν
γλώσσης ἐπήρασθ' οὐδ' ἐπαισχύνεσθε γῆς
οὕτω νοσούσης ἴδια κινοῦντες κακά;
οὐκ εἶ σύ τ' οἶκους, σύ τε, Κρέον, κατὰ στέγας,
καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε;
ΚΡ. ὅμαιμε, δεινά μ' Οἰδίπους ὁ σὸς πόσις

Hermann, and also by Ellendt, who compares Dinarch. c. Dem. 103, 45. *οὐ καταπληκτέον ἐστὶ*, where Reiske observes, "non sensu activo, sed passivo; non, pro *οὐ προσήκει ὑμῖν ἄλλους καταπλήττειν*, sed *ὑπ' ἄλλων καταπλήττεσθαι*."

629. *ὦ πόλις, πόλις.* "Thebes! Thebes!" Dale. This is poetically rendered; but looking to Creon's response, perhaps the speaker's mind is best interpreted by some such expression as "Be the whole state auditors to this!" (turning to the Chorus, who here represent the state.) For numerous examples of this reduplication of words, see Ellendt II. 984.

632. *Ἰοκάστην.* In the Odyssey (XI. 270), this royal personage is termed Epicastē. *Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην.* It is unnecessary to remind biblical students, how often this custom of antiquity, viz. that of giving more than one name to eminent persons, renders it difficult to harmonize scriptural with profane historical names.

633. *εὖ θέσθαι, to compose, to settle.* Creusa fr. 321. (Dind.) *ταῦτ' ἐστὶν ἄλγιστ', ἢν παρὸν θέσθαι καλῶς | αὐτός τις αὐτῷ τὴν βλάβην προσθῇ φέρων.*

635. *ἐπαίρειν*, to raise up, as the voice. Dem. 449, 13. *λόγους ἐπαίρεσθαι.* 302, 13. *ἐπήρασθε.* Elms. Dind. Ebn. *ἐπήρατε.* Herm. "quod et ipsum bonum, cum recte dicatur *πόλεμον* et *στάσιν αἴρειν*, de *conflandis* bello et discordia." El.

636. *ἴδια κινοῦντες κακά.* Schol. *φιλονεικοῦντες.*

637. *κατὰ στέγας.* Cf. Œd. Col. 339. Eurip. Phœn. 200. Orest. 1479. &c. &c.

638. *μή.* On this particle placed after *οὐ* in a preceding sentence, consult Ellendt, II. 95.

Ib. *τὸ μηδὲν ἄλγος, a sorrow of no moment.*

Ib. *εἰς μέγα*, viz. that which the state is suffering under.

639. *ὁ σὸς πόσις* (said perhaps contemptuously, as if Jocasta had disgraced herself by marrying an unknown adventurer).

δρᾶσαι δικαιοῖ, δυοῖν ἀποκρίνας κακοῖν, 640
ἢ γῆς ἀπῶσαι πατρίδος, ἢ κτεῖναι λαβών.
ΟΙ. ξύμφημι· δρῶντα γάρ νιν, ὦ γύναι, κακῶς
εἴληφα τοὐμὸν σῶμα σὺν τέχνῃ κακῇ.
ΚΡ. μὴ νῦν ὀναίμην, ἀλλ' ἀραῖος, εἴ σέ τι
δέδρακ', ὀλοίμην, ὧν ἐπαιτιᾷ με δρᾶν. 645
ΙΟ. ὦ πρὸς θεῶν πίστευσον, Οἰδίπου, τάδε,
μάλιστα μὲν τόνδ' ὅρκον αἰδεσθεὶς θεῶν,
ἔπειτα κἀμέ, τούσδε θ' οἳ πάρεισί σοι.
ΧΟ. πιθοῦ θελήσας φρονήσας τ', ἄναξ, λίσσομαι. στρ.ά 649

640. δυοῖν, in metre a monosyllable. Dindorf gives the following instances of a similar synizesis in Latin authors.

Plautus Rud. 1, 2, 41.

Duas sécum adduxit, quíque adornarét sibi.

2, 2, 14.

Qui dúceret muliérculas duas sécum sat venústas.

Trinumm. 4, 3, 46.

Sí mage exigere cúpias, duarum rérum exoritur óptio.

Terent. Heaut. 2, 3, 85.

Hárum duarum cónditionum núnc utram malís vide.

Cf. Schneider de dial. p. 13.

Ib. ἀποκρίνειν, *to select, decide between*; (here: *one out of two evils.* Schol. ἐν τῶν δύο ποιήσας.) For construction, cf. Œd. Col. 640.

Ib. ἀποκρίνας. On this metrical rarity, see Erf. and Herm. and Porson ad Eurip. Orest. 64. To the examples given by Erf. add with Elmsley Soph. Phil. 30. El. 1193. Æsch. Prom. 25.

643. τοὐμὸν σῶμα, i. e. μέ. Brunck compares Eurip. Alcest. 647. οὐκ ἔσθ' ἁρ' ἁρθῶς τοῦδε σώματος πατήρ. i. e. ἐμὸς πατήρ. Add Pind. Pyth. VIII. 116. τέτρασι δ' ἔμπετες ὑψόθεν | σωμάτεσσι (sc. personis *Gurlitt.*) κακὰ φρονέων. Dissen refers to Barnes's notes ad Eurip. Alcest. 636.

644. μὴ νῦν ὀναίμην. (Schol. τοῦ βίου. An addition, the necessity of which Passow denies.) On μὴ with an optative mood, consult Ell. II. 96.

Ib. ἀραῖος. Suidas: ἀρᾷ ὑποκείμενος.

647. ὅρκον—θεῶν, an oath sanctioned by invocation of the gods. Solger observes: "Man beleidigte die Götter, wenn man ihr Zeugniss, welches der Schwörende anruft, nicht gelten liess." "The gods were offended, when validity was not allowed to their testimony, which the person making oath appealed to." Cf. infr. 651. et Eurip. Hippol. 1058. And see a most learned disquisition on the word by Buttmann. Lexil. p. 433 sq.

649. θελήσας, *readily and from good will.*

Ib. φρονήσας, *wisely, and from having given the matter full consideration.* Metre: tetram. cret. with anac.

ΟΙ. τί σοι θέλεις δῆτ' εἰκάθω;
ΧΟ. τὸν οὔτε πρὶν νήπιον νῦν τ' ἐν ὅρκῳ μέγαν καταίδεσαι.
ΟΙ. οἶσθ' οὖν ἃ χρῄζεις; ΧΟ. οἶδα. ΟΙ. φράζε δὴ τί φῄς.
ΧΟ. τὸν ἐναγῆ φίλον μήποτ' ἐν αἰτίᾳ 656
σὺν ἀφανεῖ λόγῳ ἄτιμον βαλεῖν.
ΟΙ. εὖ νυν ἐπίστω, ταῦθ' ὅταν ζητῇς, ἐμοὶ
ζητῶν ὄλεθρον ἢ φυγὴν ἐκ τῆσδε γῆς.
ΧΟ. οὐ τὸν πάντων θεῶν θεὸν πρύμον στρ. β'. 660

650. *θέλεις εἰκάθω.* El. 80. *θέλεις μείνωμεν.* Cf. Matth. Gr. Gr. §. 516.

652. *νήπιον.* (*νη—ἔπος*). That this is not a word of light import, the solemnity of the occasion on which it here occurs, and the use of it by the Delphic oracle to such a man as Crœsus (Herodot. I. 85. *Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε*), sufficiently shew. We are not therefore, as Goettling observes (Hes. p. 158), to consider the word as invidiously applied by Hesiod to his brother, that brother, whom though deeply injured by him, he had relieved more than once (Op. 396. Goett. Ed.) before he strongly impressed on him the necessity of working out his own independence.

Ib. *ἐν ὅρκῳ μέγαν*, i. e. *μέγαν ὅρκῳ, ἐν ᾧ ἐστί.* Wund. metre: tetram. cret. with anac. and iamb. dip. (For Pindaric adjurations in his own person, see Ol. II. 166. VI. 35. &c. &c.) See also Diss. Comm. p. 88.

655. *τί φῄς; what you mean.* Aj. 794. *ὥστε μ' ὠδίνειν, τί φῄς.* Erfurdt compares the German, *was du meinst.*

656. *ἐνάγης* (*ἐν ἄγει ὤν*). Passow 2). a person who has bound himself by an oath to the gods, and in case of breaking that oath, has rendered himself liable to the divine curse.

656–7. *ἐν αἰτίᾳ βαλεῖν, culpæ s. criminis arguere.* Musgrave compares Trach. 940. *ματαίως αἰτίᾳ βάλοι κακῇ.* Plato p. 1287, f. *μηδέποτε βαλεῖν ἐν αἰτίᾳ τὸν δεικνύντα.* Philo Jud. I. 545. *οὐ πᾶσαν κάκωσιν ἐν αἰτίᾳ τίθεμαι.* Add Pind. Pyth. XII. 53.

657. *σὺν ἀφανεῖ λόγῳ.* gl. *σὺν ἀνεξετάστῳ ὑπολήψει, having used an uncertain proof.* Hermann compares Antiphon de cæde Herodis: *ἐγὼ μὲν γάρ σοι φανερὰν τὴν πρόνοιαν εἰς ἐμὲ ἀποδείκνυμι, σὺ δέ με ἐν ἀφανεῖ λόγῳ ζητεῖς ἀπολέσαι.* Cf. sup. 124. Œd. Col. 814. and cf. Pind. Isthm. III. 1. V. 15. 45. Nem. II. 39. VII. 20. IX. 116. Pyth. IV. 475. Metre: dimeter dochm.

659. Because the punishment, which he neglects to inflict on Creon, he knows that Creon will inflict on him. Cf. sup. 622.

660. *οὐ τὸν* for *οὐ μὰ τὸν* (cf. infr. 1088. Electr. 1063. 1238.) *κ. τ. ἑ.* This solemn adjuration made by the whole Choral body with uplifted hands, and while a vernal sun it may be was shining brightly over their heads, must have produced no small effect in the theatre, though the oath itself, as we shall presently see, was in all probability no very legitimate one to Attic ears.

Ib. *τὸν πάντων θεῶν θεὸν πρόμον.* Having adverted to the *poetry* of this striking adjuration, in the preceding note, let us address ourselves to the words themselves, and to some

Ἅλιον· ἐπεὶ ἄθεος ἄφιλος ὅ τι πύματον

observations of learned men in connexion with them. If Buttmann in his treatise "Über die philosophische Deutung der Griech. Gotth." denied (as he appears from Creuz. Symb. II. 166. to have done) that the Greeks ever held any great festival to the god Helios, or swore by his name, (their adjuration, according to Buttmann, being always made in the name of Apollo,) it is clear that on the latter point this great scholar had either forgotten or overlooked the important passage before us. But is he the only scholar, whose reasonings might have been benefitted by referring to the same passage? Among the remains of Pindaric Hyporchemata, there is a noble fragment relating to an eclipse of the sun, which according to Ideler took place B. C. 465, and which had evidently produced the utmost consternation at the time. The fragment appears to be part of an Hymn addressed to the god Helios, and its close connexion with the town of Thebes seems [a] unquestionable. Dissen, however, from a similar persuasion with Buttmann, that no particular worship was paid to this god in Thebes, was induced to believe, that the Hymn had been sung, not at a Theban festival, but at the Thargelia of Athens. Independently of the present striking passage, the reader has perhaps seen reason to conclude from many preceding notes (21. 80. 162. 190. 207.), that of all worships practised in Thebes, solar, lunar, planetary &c. the former was in all its branches particularly predominant there; and there seems reason to believe, that not only did the god Helios share in that worship, but his mother also; a divinity who in connexion with Theban myths requires more attention than has yet been paid to her. In the Theogony of Hesiod (and to that Theogony we shall presently return for the investigation of the sun-god Helios himself) this Titanic being appears under the name of Theia (v. 371.) and is the mother of Helios by Hyperion: and though I can shew no positive testimony of her being worshipped in Thebes, so much collateral evidence can be furnished to that effect, as will nearly answer the same purpose. From Pindar's fifth Isthmian Ode, it is evident that the goddess was worshiped in Ægina, that very Ode having been sung at a festival dedicated to her, and most probably sung in her temple there. Now he can know little of Bœotian myths, who does not know, that according to those fables, Ægina and Thebes derived their descent from two sisters, daughters of Asopus (cf. Ol. VI. 145. Nem. III. 6. Diss. Comment. p. 376.); and he must be still more ignorant of the Pindaric writings, who is not aware, that in consequence of this consanguinity, the poet sings with at least as much fervour, and far more [b] frequently, the praises of the former island, than he does those of his native town. Is it likely under such circumstances of consanguinity, that the worship of Theia should have belonged exclusively to the

[a] See more particularly v. 7. where the poet prays that the portent may turn out favourably to his native town, or that if some dreadful catastrophe is preparing, he may share in the common ruin.

[b] Of the forty-four Odes of Pindar (Diss. ed.) *four* are dedicated to natives of Thebes and not less than *eleven* to natives of Ægina.

one sister, and not have had some favour with the other? Again: this goddess was confessedly worshipped in Lemnos and Samothrace (Cf. Dissen's Comment. in Pind. p. 562.); and how close the connexion was between these two islands and Thebes, we have seen in a former note (190.). Is this no additional argument for supposing a worship of the sun-god's mother in the latter place? But the case does not altogether end even here. Whoever has attentively considered the Hesiodean goddess Hecatë, (a goddess not to be confounded with the Attic Hecatë,) and observes how closely this goddess in some of her most remarkable attributes harmonizes with the Pindaric Theia (cf. Theog. 420. 435. and Isth. V. 2. 15.), when he further learns that the etymologic meanings of the words Theia and Hecatë are pretty nearly the [P] same, and sees the former noticed in Pindar as being πολυώνυμος, or "bearing many names," he will probably feel justified in coming to the following conclusions;—that in Theban estimation, Helios was not merely a god, but "a prince among gods"—that where the god himself was so devoutly worshiped, the god's mother would not be altogether excluded from adoration—that in using the oath therefore under consideration, Sophocles writes as a Theban poet would have done, and consequently in the true spirit of an antiquarian—and, finally, that the Hyporchematic fragment antecedently referred to was part of a hymn sung, not at Athens, but at a festival, ordinary or extraordinary, of the god Helios in the Bœotian capital.

Ib. πρόμον, *a prince*. (Cf. Œd. Col. 884. Æsch. Ag. 193. 398. Eum. 377. Eurip. Phœn. 1259. Iph. A. 699. Troad. 31.) As the word Ἥλιος when traced to Phœnician words implies "the Power of Greatness and Priority" (Cadmus p. 65.), this substantive may be considered as confirmatory of an observation made in a preceding note (v. 190), viz. that when Hesiod, and Sophocles after him, give us Phœnician notions of primeval deities in Hellenic forms, they generally add to such a deity's name an adjective or substantive indicative of that meaning in Hellenic language. For opinions of Pindar and Empedocles on *princes*, whether of the intellectual or the political world—how they were fabricated, how advanced from men to heroes, and from heroes it may be to gods, see the *Threni* of the former, (fr. 4.) and Sturz's fragments of the latter. Part of one of these is here subjoined, as containing the word before us.

εἰς δὲ τέλος μάντεις τε καὶ ὑμνοπόλοι καὶ ἰητροὶ
καὶ πρόμοι ἀνθρώποισιν ἐπιχθονίοισι πέλονται,
ἔνθεν ἀναβλαστοῦσι θεοὶ τιμῇσι φέριστοι. Sturz. Edit. p. 532.

661. Ἅλιον. When we find two such scholars as Buttmann and Dissen somewhat at fault in regard to this deity, as far as concerns the classical department of antiquity, it cannot be thought irrelevant to pay some little attention to him; and perhaps it would have been wiser to restrict that view entirely to classical literature, without going into deeper matter; but the reader's forbearance is requested for one further instance of a mode of illustration, which has perhaps been too largely pursued in the present drama. In Hesiod's

[P] Cf. Sickler's Cadmus, pp. 32. 64.

ὀλοίμαν, φρόνησιν εἰ τάνδ' ἔχω.

Theogony, we find clear traces of three principles of light, to which perhaps Hephæstus might be added as a fourth: *Hyperion*, the Titanic or primeval light (v. 134), *Helios*, his son, or embodied light, and *Apollo*, to whom after the defeat of the Titanic powers by Zeus, was assigned as his γέρας and τιμή, the guidance and administration of the solar light. As we have more than once already shewn, and could more largely shew, did space and time admit, that Hesiodean notions on theology and cosmogony are pretty nearly one and the same with Phœnician, it becomes a fair subject of investigation, how far these accounts tally with or differ from Mosaic declarations on the same subject. In a former note, when referring to these deeply interesting matters, we found a stagnant principle of light called into an active one by the mere word of the Creator. This done, the sacred historian proceeds to describe the creation—not of a *firmament*, as our Version most inaptly terms it from the Vulgate,—but that [q] *expanse*, or as it appears to us, that vaulted arch, on whose glorious appearance the eye is never tired of gazing. In this expanse the Almighty places — not two *lights*, as our Version again renders —but two [r] *luminaries* or *light-reflectors*, i. e. two instruments or means by which light is transmitted to men, but certainly not that subtile, elastic matter, to which our poverty in philosophic terms gives the name of light itself. On the resemblance between two of the Hesiodean and Mosaic principles of light — viz. Hyperion, the active, [s] all-pervading, and Helios the embodied light—we feel no inclination to dilate: how then shall we presume even to mingle the Ascrean's third principle with the Triune Deity of the sacred historian? On their own three principles—or with Hephæstus, i. e. *the fiery breath*, as a fourth—Phœnician philosophers no doubt talked and argued, as philosophers are apt at all times to talk and argue,

If so our first, our second so;
From which as sequence it must flow,
That if we have a first and second,
A third and fourth may well be
[t] reckon'd:

How must such jargonists have been struck dumb, when with equal brevity and sublimity, and in a peculiarity of construction which Phœnician philosophers would understand, though English readers do not, the sacred volume proclaimed, "And God said, let there be light, and light [u] was!" It is unfair per-

[q] רקיע. Cf. Gesenius and Parkh. in voc. The latter compares with this expanse Plato's τόπος in his Timæus.

[r] מאורות See Parkh. H. Lex. p. 38. and Professor Jameson's Preface to Engl. Translation of Cuvier's Essay on the Theory of the Earth. How far some parts of the Newtonian system may be impugned or assisted by the Mosaic accounts, when strictly examined in the *original*, this is not the place for inquiring.

[s] Sickler's definition is: "die über alles hin wandelnde, alles durchdringende und mit vorzüglichem Zeugungsvermögen versehene Urkraft." Cadm. p. 65.

[t] "Das Erst' wär' so, das Zweyte so" &c. See the scene in Goëthe's Faust, where Mephistophiles, with a true devil's malice, plays on the simplicity of the young scholar.

[u] That the impression made by these and some preceding words had not ceased in the days of the Tyrian monarch, nearly contemporary with Hesiod, see the correspondence between Hiram and the wisest of Hebrew monarchs, 2 Chron. II. 12.

ἀλλά μοι δυσμόρῳ γᾶ φθίνουσα 665
τρύχει ψυχὰν, τάδ' εἰ κακοῖς κακὰ
προσάψει τοῖς πάλαι τὰ πρὸς σφῷν.
ΟΙ. ὁ δ' οὖν ἴτω, κεἰ χρή με παντελῶς θανεῖν, 669

haps to subject even such a genius, as that of Sophocles, to comparisons like these; but the reasons, which seemed to justify an editor of this particular drama in taking such a course, having been stated in the prefatory remarks, I must be content to abide by such censures as the pursuance of that course may subject me to. It now remains to give such references as will assist the reader in enlarging his ideas as to the Greek Ἥλιος, or in comparing him with the Egyptian and Phœnician Kneph, Phthas, Horus, Sydyk, Esmun, &c. &c. For Homeric opinions on the subject, see Il. III. 277. hymn to Helios p. 114. (Ernesti's ed.) h. to Apollo v. 413. h. to Athenë v. 13. For opinions of the Orphic school, see hymn 8. and Creuz. Symb. II. 162. for Hesiodean and Pindaric doctrines, consult Theog. 18. 371. 956. 1011 sq. Ol. Ode 7. See also Soph. Œd. Col. 869. Electr. 424. 825. Aj. 845. 857. Rhizot. (fr. 480 Dind.) Tereus (fr. 523 Dind.) Incert. fr. 772 (Dind.). Eurip. Med. 407. 744. Phœn. 3. 179. Herc. F. 1090. 1204. Æschyl. Choeph. 970. Fr. Prom. Sol. 3. 6. Plato 12 Legg. 946 sq. Schol. Eq. Arist. 725. Creuz. Symb. II. 155–6–8. 164–5. 196. 206. 453. 656. III. 148. 301. 313–15. Thudichum's Soph. I. 254.

Ib. ἄθεος ἄφιλος, *without a friend, human or divine.*

Ib. ὅτι πύματον = ἔσχατος. Schol. In this dimeter dochmiac, ὑπεὶ has the measure of a pyrrhic. Dind.

664. φρόνησιν, *animum.* El.

665. γᾶ φθίνουσα. Dindorf proposes to read γῆ φθινὰς, or some other dissyllable, (quære: γᾶς φθίσις cf. Pind. Pyth. IV. 471. Hyporch. fr. 4. v. 8.) that the strophic may correspond with the antistrophic verse 694, where he is unwilling to read πόνοισι. Kayser proposes to construct the strophic and antistrophic verses as follows:

ἀλλά μοι δυσμόρῳ γᾶς πόνος στρ.
τρύχει ψυχὰν, τάδ' εἰ κακοῖς κακὰ
προσάψει τοῖς πάλαι τὰ πρός γε σφῷν.
ὅστ' ἐμὰν γᾶν φίλαν ἐν πόνοις ἀντ.
ἀλύουσαν κατ' ὀρθὸν οὔρισας.
καὶ νῦν δ' εὔπομπος, εἰ δύνα, γίγνου.

Hermann considers the passage as so corrupt, that no certain emendation can be applied to it. The great fault he thinks lies in the word ψυχὰν, which he considers to have crept into the text from the annotation of some interpreter.

666. τρύχειν, *to afflict.* Eurip. Hel. 1286. τρύχουσα σαυτήν. In passive voice, Trach. 110. Aj. 605. Eurip. Hip. 146. Hel. 521.

666–7. Construction: εἰ (γᾶ) προσάψει (*addita habeat*) τάδε κακὰ τὰ πρὸς σφῷν τοῖς πάλαι κακοῖς. Elmsley, who with Dindorf adopts this sense of προσάψει from an anonymous writer in Burgess, compares Eurip. Herc. 1210. ἰὼ παῖ, κατάσχεθε λέοντος ἄγριον θυμὸν, ὃς | δρόμον ἐπὶ φόνιον, ἀνόσιον, ἐξάγει, | κακὰ θέλων κακοῖς ξυνάψαι, τέκνον· to which, says he, add Med. 78. Iph. T. 487. See also Soph. Phil. 1266. Eur. Herc. F. 831. 1212.

669. ὁ δ' οὖν ἴτω, (*let him go then unscathed, unhurt.*) Schol. ἀναχω-

ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ. 670
τὸ γὰρ σὸν, οὐ τὸ τοῦδ', ἐποικτείρω στόμα
ἐλεινόν· οὗτος δ' ἔνθ' ἂν ᾖ στυγήσεται.

ΚΡ. στυγνὸς μὲν εἴκων δῆλος εἶ, βαρὺς δ', ὅταν
θυμοῦ περάσῃς. αἱ δὲ τοιαῦται φύσεις
αὑταῖς δικαίως εἰσὶν ἄλγισται φέρειν. 675

ΟΙ. οὔκουν μ' ἐάσεις κἀκτὸς εἶ; ΚΡ. πορεύσομαι,
σοῦ μὲν τυχὼν ἀγνῶτος, ἐν δὲ τοῖσδ' ἴσος.

ΧΟ. γύναι, τί μέλλεις κομίζειν δόμων τόνδ' ἔσω; ἀντ. α'.

ΙΟ. μαθοῦσά γ' ἥτις ἡ τύχη. 680

ῥησάτω. Aj. 960. οἱ δ' οὖν γελώντων. Cf. El. II. 435.

672. ἔνθ' ἂν ᾖ (*wheresoever he may be*) στυγήσεται (*shall be the object of my hatred*). On the word ἐλεινὸν it is usual to refer to Porson. Præfat. p. 7. See also Schneider de dial. p. 21.

673. στυγνὸς μ. ἐ. δ. Schol. δῆλος εἶ ἀηδῶς εἴκων. Referring the reader first to the Scholiast's construction and to a note at v. 192, I observe, that the passage before us seems capable of two interpretations: "even when you yield, you yield rancorously; for even in yielding you profess eternal hatred." Or else, Creon observing the dissatisfied looks of the Chorus at these violent ebullitions of their monarch, and catching at the word last uttered by him (στυγήσεται), observes: "you are obviously hateful (cf. Œd. Col. 1173) to others, even when you give way, and will be insupportable to yourself from a sense of the injustice which you have committed, when your anger has come to a close." The first seems the better sense.

Ib. βαρύς. Antig. 767. νοῦς δ' ἐστὶ πλεισθοῦτος ἁλγῆσαι βαρύς. Œd. Col. 402. πείσεις ὁ τύμβος δυστυχῶν (*justis honoribus carens*) ὁ σὸς βαρύς. (But this last example seems less in point than the former.)

Ib. ὅταν θυμοῦ περάσῃς. Schol. ὅταν ἐπὶ τὸ τέρμα ἔλθῃς τῆς ὀργῆς. "Notanda constructio verbi περᾶν cum genitivo, excusabilis eo quod περάσῃς idem est quod πέραν ᾖς." Dind.

677. σοῦ τυχὼν ἀγνῶτος, (*incapable of knowing me, mistaken in me.*) Phil. 320. συντυχὼν κακῶν ἀνδρῶν Ἀτρειδῶν.

Ib. ἐν δὲ τοῖσδ' (i. e. the Chorus) ἴσος, *held in the same good repute as I was before.* Philoct. 685. ἴσος εἶν ἴσοις æquus inter æquos. (*Cleon retires.*)

678. τόνδ', Œdipum sc. That the interlocutory dialogue between the Chorus and Jocasta, and more particularly the direction to conduct (κομίζειν) the absolute monarch within doors, cannot with propriety be carried on in the hearing of Œdipus, is obvious enough; how then does the monarch dispose of himself meanwhile? That question is easily answered by supposing him to traverse the stage, "with lower'd looks and in a sultry chafe," while his recent paroxysms are subsiding.

680. κομίσω to be supplied from the preceding verse.

ΧΟ. δόκησις ἀγνὼς λόγων ἦλθε, δάπτει δὲ καὶ τὸ μὴ ἔνδικον.
ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν ; ΧΟ. ναίχι. ΙΟ. καὶ τίς ἦν λόγος ;
ΧΟ. ἄλις ἔμοιγ', ἄλις, γᾶς προπονουμένας, 685
φαίνεται ἔνθ' ἔληξεν, αὐτοῦ μένειν.
ΟΙ. ὁρᾷς ἵν' ἥκεις, ἀγαθὸς ὢν γνώμην ἀνὴρ,
τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ ;
ΧΟ. ὦναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, ἀντ. β'. 689

Ib. ἡ τύχη, the occurrence which has occasioned all this violence.

681. δόκησις ἀγνὼς λόγων, literally: *a speciousness, seemingness of words, i. e. words of a seeming speciousness, out of which no certain knowledge* (γνῶσις) *could be extracted* (ἀγνώς). As decorum would have been violated by allowing the Chorus to take part against the husband or brother of Jocasta in her immediate presence, the poet seems purposely to have selected such vague and general terms, as by leading the queen on a wrong scent, would induce her to think that the fault of the late contention lay as much with the one party as the other. Ellendt, taking Hermann as his guide, translates: *species sermonum suspicionem incertam gignens*, i. e. speciosus sermonum habitus. Wunder: *incerta suspicio de sermonibus*, sc. Creontis. In Soph. Trach. 426. the word δόκησις is opposed to *exactness of speech*. As a term of the philosophic schools, it is naturally not unfrequent in Euripides: and as such, together with the verb κόμψευε, it seems to be the object of a sneer in our poet's Antig. 324.

Ib. δάπτει (cf. Pind. fr. Select. 140. Diss. Edit.) τὸ μὴ ἔνδικον. Musgrave, apparently with the approbation of Hermann, translates: "mordet Creontem sc. *injusta Œdipi criminatio*. That Jocasta does not understand the passage in this sense, is evident from her reply, which rather tends to confirm the opinion suggested in the note preceding this.

684. καὶ τίς ἦν ὁ λόγος; Solger: *wie kam der Zwist? how originated the dissension?*

686. ἔληξεν sc. ὁ λόγος.

687. ὁρᾷς κ. τ. ἑ. "Well-intentioned and noble-minded as you are, do you observe, what consequences may ensue" &c. cf. Reisig. Enar. ad Œd. Col. 933.

688. παριεὶς καὶ καταμβλύνων, (cf. Æsch. Sept. c. Th. 712.) *by relaxing and blunting*. Œdipus seems to object two things to the Chorus; first that they endanger the good feelings between him and Jocasta by not making her acquainted with the real grounds of the dissension between himself and Creon; secondly, that by preventing him from taking instant measures for the exile or death of the latter, they expose him to the vengeance of an irritated and detested, but powerful subject. How deeply the Chorus feel the imputation, is manifest from the warmth of their reply.

690. The approach to tautology in this verse does not escape the Scholiast, who observes, ὅτε τὸ αὐτὸ εἶπεν, ἀντὶ τοῦ, μῶρον κατὰ διάνοιαν, καὶ ἄπορον.

ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
πεφάνθαι μ' ἄν, εἴ σε νοσφίζομαι,
ὅστ' ἐμὰν γᾶν φίλαν ἐν πόνοις
ἀλύουσαν κατ' ὀρθὸν οὔρισας, 695
ταυῦν τ' εὔπομπος, εἰ δύναιο.

ΙΟ. πρὸς θεῶν δίδαξον κἄμ', ἄναξ, ὅτου ποτὲ
μῆνιν τοσήνδε πράγματος στήσας ἔχεις.

ΟΙ. ἐρῶ (σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω) 700

Ib. ἄπορον ἐπὶ φρόνιμα, *ad omne prudens consilium inhabilis.* Musgr. Antig. 360. παντοπόρος, ἄπορος ἐπ' οὐδέν.

691. πεφάνθαι ἄν. Ellendt in noting this construction observes: "semel exstat *infinitivus* perfecti pro plusquam perfecto conditionali positus." I. 121.

Ib. νοσφίζομαι. The Scholiasts and gloss-writers offer various explanations of this word. Taking Homer for our guide (Il. II. 81. XXIV. 222. Od. XXIII. 98), we shall do best, I think, by adopting the sense, *to cast off, to turn with aversion from.* So Thudichum: *wenn ich von dir, mein Fürst, mich abwendete.*

694. ὅστ'. On the different readings ὅστε and ὅς γε see some acute remarks by Hermann.

695. ἀλύουσαν. On the accent of the word, consult Ellendt.

Ib. κατ' ὀρθὸν οὔρισας. *ventu secundo* sive *prospero cursu direxisti.* Wund. coll. Trach. 827. Eurip. Androm. 611. et sup. 88.

Ib. οὐρίζειν (οὖρος, *a favourable wind*) *to bring under a favourable wind.* Cf. Eustath. ad Il. VII. p. 661. Ad Od. p. 1452.) Cf. Æsch. Ch. 914. Pers. 594. Choeph. 315. in which two latter passages a transitive sense is to be given to the verb. See Pass. in v.

696. εὔπομπος (πέμπω) Schol. cod. Lips. ἀγαθὸς ὁδηγὸς, κυβερνήτης. Passow translates, *prosperously conducting*, incautiously adding, *especially in the tragic writers.* Except this passage, and Æsch. Eum. 93. I believe it would be difficult to find another instance of the word in the tragedians. Cf. Pind. Nem. II. 10. εὐθυπομπὸς αἰών. Eurip. Phœn. 1726. πομπίμαν ἔχων ἔμ', ὥστε ναυσίπομπον αὔραν.

697. ὅτου. "Non est pro τίνος, sed cum sic componenda verba essent δίδαξον τὸ πρᾶγμα, ὅτου μῆνιν στήσας ἔχεις, nomen πράγματος post= positum pronomini casu tenus applicatur." El. cf. Aj. 1023. τίς δ' ἐστὶν, ὅντιν' ἄνδρα προσλεύσσεις στρατοῦ.

699. στήσας ἔχεις gl. ἔστησας, cf. infr. 701. βεβουλευκὼς ἔχει. ἱστάναι μῆνιν=μηνίειν. Br. Eurip. Iph. A. 789. ἐλπὶς, οἵαν—στήσουσι. Erf. Cf. Diss. Comment. p. 240.

700. σὲ γὰρ τ. κ. τ. ἑ. The most obvious interpretation of these words is one of angry feeling on the part of Œdipus towards the Chorus, a feeling, for which we are prepared by the interpretation put on the word στυγνὸς (sup. 673). Wunder understands: "for I had rather comply with you, who desire

Κρέοντος, οἷά μοι βεβουλευκὼς ἔχει.
ΙΟ. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.
ΟΙ. φονέα με φησὶ Λαΐου καθεστάναι.
ΙΟ. αὐτὸς ξυνειδὼς, ἢ μαθὼν ἄλλου πάρα;
ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ
τό γ' εἰς ἐαυτὸν πᾶν ἐλευθεροῖ στόμα.
ΙΟ. σὺ νῦν ἀφεὶς σεαυτὸν ὧν λέγεις πέρι,
ἐμοῦ 'πάκουσον καὶ μάθ' οὕνεκ' ἐστί σοι
βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
φανῶ δέ σοι σημεῖα τῶνδε σύντομα.
χρησμὸς γὰρ ἦλθε Λαΐῳ ποτ', οὐκ ἐρῶ
Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
ὡς αὐτὸν ἥξοι μοῖρα πρὸς παιδὸς θανεῖν,

me to explain the whole matter, than with these, i. e. the Chorus, who wish the whole matter to be suppressed." This explanation, if it could be established, preserves the good feeling between the monarch and the Chorus unimpaired, but besides some difficulties of construction, it obliges us to suppose that the former had overheard at least the two preceding verses 685, 6.

701. Κρέοντος. sub. ἕνεκα as in verse 697. Br. sub. περὶ, as Trach. 1124. Phil. 439. El. 317. Elms. Nothing is to be supplied, says Hermann. "Nam ut modo ὅτου πράγματος μῆνιν dictum erat, ita nunc Κρέοντος μῆνιν, sive rectius Κρέοντος βουλευμάτων."

702. σαφῶς, emphatic, in reference to v. 681. " speak, i. e. provided in charging Creon with originating this dissension, you go upon clear and not upon imaginary grounds."

Ib. τὸ νεῖκος, *causam rixæ*. Philoct. 328. χόλον ἐγκαλῶν. Erf.

706. τό γ' εἰς ἑαυτὸν (*as far as he himself is concerned*. Cf. Eur. Herc. F. 171.) πᾶν (*altogether*) ἐλευθεροῖ στόμα (*liberates, keeps his speech free of any such accusation*) by throwing all the blame on Tiresias. Vauvillers, who had been preceded by Triclinius in giving this sense to the passage, compares Antig. 395. ἐγὼ δ' ἐλεύθερος | δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι πόνων.

707. Wunder translates: *absolve yourself from those things of which you speak*; i. e. throw aside all care about them.

708–9. ἐστὶ ἔχον = ἔχει = μετέχει with genitive. "Hoc dicit: res humanas nihil commune habere cum arte vatum, i. e. non pendere ex ea." Dind. Much to this effect also Hermann and Ellendt I. 732. cf. Æsch. apud Plat. 2 Rep. 383, b.

710. σύντομα (*briefly*). Antig. 446. εἰπέ μοι, μὴ μῆκος, ἀλλὰ σύντομα.

711. ἦλθε. Plut. Vit. Agidis et Cleom. μέχρις ἂν ἐκ Δελφῶν ἡ Ὀλυμπίας χρησμὸς ἔλθῃ.

713. ἥξοι. Erf. Elms. Dind.

ὅστις γένοιτ' ἐμοῦ τε κἀκείνου πάρα.
καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ
λῃσταὶ φονεύουσ' ἐν τριπλαῖς ἁμαξιτοῖς·
παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
τρεῖς, καί νιν ἄρθρα κεῖνος ἐνζεύξας ποδοῖν,
ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
κἀνταῦθ' Ἀπόλλων οὔτ' ἐκεῖνον ἤνυσεν
φονέα γενέσθαι πατρὸς οὔτε Λάϊον,
(τὸ δεινὸν οὐφοβεῖτο,) πρὸς παιδὸς θανεῖν.
τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
ὧν ἐντρέπου σὺ μηδέν. ὧν γὰρ ἂν θεὸς
χρείαν ἐρευνᾷ ῥᾳδίως αὐτὸς φανεῖ.

ἥξει alii. "Æquo uterque modus jure stare potest." Ebn.

Ib. πρὸς παιδὸς θανεῖν. Œd. Col. 969. εἴ τι θέσφατον πατρὶ | χρησμοῖσιν ἱκνεῖθ' ὥστε πρὸς παίδων θανεῖν. Cf. Reisig. En. p. 129. et infr. 722. In what manner the different tragedians handled this matter, see Thudich. I. 213.

716. ἁμαξιτὸς Att. ἁμαξιτὸς (ἅμαξα, εἶμι) *used by stage waggons*: ἡ ἁμαξιτὸς Att. ἁμαξιτὸς sub. ὁδὸς, *road for stage waggons*. Il. XXII. 146. cf. Od. X. 103. Pass. Pind. Nem. VI. 87. καὶ ταύταν μὲν παλαιότεροι | ὁδὸν ἁμαξιτὸν εὗρον. Pyth. IV. 440.

717. παιδὸς δὲ βλάστας, *quod ad puerum attinet*. The grammatical construction upon common principles is too well known to require explanation, (cf. sup. 302. 706. Œd. Col. 518. 583. El. 92. 924. 1290. Trach. 350, &c. Dissen. Comment. 329,) but Grammar proceeds with it's refinements as well as other sciences, and Matthiæ asks, why this accusative is not to depend on the verb διέσχον? *Natales pueri non distinuerunt tres dies* ab eo, quod postea factum est, i. e. tres dies inde a nato puero non elapsi sunt.

718. ἄρθρα ποδοῖν (*articulos pedum*) ἐνζεύξας. Schol. τὰ σφυρὰ περονῇ συνάψας. For construction see Matth. §. 421, 5.

719. On the readings εἰς ἄβατον ὄρος and ἄβατον εἰς ὄρος consult the commentators.

720–1. ἤνυσεν γενέσθαι, *perfecit ut esset*. Æsch. Pers. 718. στρατὸς ἤνυσε περᾶν. Wund.

722. "Διὰ μέσου sunt verba οὐφοβεῖτο: *id quod metuebat*." Elms.

Ib. θανεῖν. a sec. m. La et Lc. παθεῖν, which seems the preferable reading.

723 φῆμαι μαντικαὶ, *prophetic responses*, (speaks with a sneer.)

Ib. διώρισαν *definierunt, constituerunt*. El. cf. infr. 1083.

724. ἐντρέπεσθαι, *to care for*. (cf. infr. 1056. 1226. Aj. 90. El. 519.) ὧν ἐντρέπου σὺ μηδέν. i. e. ἀλλὰ τούτων ἐντ. σ. μ. Matth. §. 477, b.

724–5. Schol. ἤγουν ἃ γὰρ ζητῇ ὁ θεὸς, πρέποντα κρίνας ζητεῖσθαι, ῥᾳδίως αὐτὸς δείξει. Necessitatem sive

ΟΙ. οἷόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
ψυχῆς πλάνημα κἀνακίνησις φρενῶν.
ΙΟ. ποίας μερίμνης τοῦθ' ὑποστραφεὶς λέγεις;
ΟΙ. ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὡς ὁ Λάϊος
κατασφαγείη πρὸς τριπλαῖς ἁμαξιτοῖς.
ΙΟ. ηὐδᾶτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.
ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος οὗ τόδ' ἦν πάθος;
ΙΟ. Φωκὶς μὲν ἡ γῆ κλῄζεται· σχιστὴ δ' ὁδὸς
ἐς ταὐτὸ Δελφῶν κἀπὸ Δαυλίας ἄγει.
ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς;
ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
ἀρχὴν ἐφαίνου, τοῦτ' ἐκηρύχθη πόλει.
ΟΙ. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;
ΙΟ. τί δ' ἐστί σοι τοῦτ', Οἰδίπους, ἐνθύμιον;

utilitatem rei dixit pro re, qua opus est. Herm.

728. ποίας μερίμνης ὑποστραφεὶς, i. e. ὑπὸ ποίας μερίμνης στραφεὶς (*qua cura commotus*, Winsem. cf. Eurip. Phœn. 1079. Καδμείαν μερίμναν ὁρμήσασ' ἐπ' ἔργον.) λέγεις τοῦτο; Elmsley compares Aj. 1117. τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην.

730. τριπλαῖς ἁμαξιτοῖς. Cf. sup. 716. infr. 800. 1399. So also fragment of Æschylus's Œdipus, ἐπῆμεν τῆς ὁδοῦ τροχήλατον | σχιστῆς κελεύθου τρίοδον, ἔνθα συμβολὰς | τριῶν κελεύθων Ποτνιάδων ἠμείβομεν.

733–4. σχιστὴ δ' ὁδὸς ἐς ταὐτὸ κ. τ. ἑ. See Pausanias X. 5, 2. προῖών δὲ αὐτόθεν ἐπὶ ὁδὸν ἀφίξῃ καλουμένην Σχιστήν· ἐπὶ ταύτῃ τῇ ὁδῷ τὰ ἐς τὸν φόνον τοῦ πατρὸς Οἰδίποδι εἰργάσθη. Cf. 35, 5. Eurip. Phœn. 37. καὶ ξυνάπτετον πόδα | εἰς ταυτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ. The dead bodies of Laius and his attendants were found and buried by Damasistratus. Dodwell (I. 1. 261) thought that he recognised the place in the abutment of three hillocks, between which three roads from Delphi, Daulis and Ambrysos, united. See Thudichum's Soph. I. 255.

734. ταυτὸ for ταυτὸν (Trach. 425. Æsch. Choeph. 208. Eur. Or. 54. Med. 564. Iph. Taur. 658. Hel. 764. Elms.) For the exact site of this celebrated spot, see the Atlas to Kruse's "Hellas," plate 6. For an account of Daulis, see Pausan. Phocic. cc. 4, 5.

Ib. Δελφῶν κἀπὸ Δαυλίας, i.e. *from* Delphi and *from* Daulis.

735. τοῖσδ', *ex quo hæc gesta sunt.* Erf. compares Thucyd. I. 13. ἔτη δὲ μάλιστα καὶ ταύτῃ (τῇ ναυμαχίᾳ) ἑξήκοντα καὶ διακόσιά ἐστι μέχρι τοῦ αὐτοῦ χρόνου.

Ib. ἐξεληλυθὼς, *peractus.* El.

736. πρόσθεν ἢ σύ. Cf. infr. 832. El. 82. 1333.

738. (Œdipus speaks half aside.)

739. ἐνθύμιον, *exciting trouble,*

ΟΙ. μήπω μ' ἐρώτα. τὸν δὲ Λάϊον φύσιν
τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἥβης ἔχων.
ΙΟ. μέγας, χνοάζων ἄρτι λευκανθὴς κάρα,
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
ΟΙ. οἴμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀρὰς
δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι.
ΙΟ. πῶς φής; ὀκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἄναξ.
ΟΙ. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾖ.

uneasiness, terror. Musgrave translates *terriculamentum*, and refers to his Eurip. Herc. Fur. 724. for illustrations of the word.

740. φύσιν gl. τὸν τοῦ σώματος ὄγκον. Pindar appears to use the words φύσις and φυὴ in various senses of bulk, stature, height. Cf. Dissen's Comment. pp. 244. 428. 520. 557.

741. ἥβη, properly *youth*, is transferred to *any period of life*. Fr. Inc. Soph. ὕβρις δέ τοι οὐπώποθ' ἥβης εἰς τὸ σῶφρον ἵκετο.

Ib. ἀκμὴ, *maturitas*. EL.

Ib. "ἔχων, i. e. ἔχων ἦν, verbo ex præcedente εἶχε repetendo." DIND. The construction is, I believe, closely Pindaric, and to be illustrated from that Pindaric form, by which a phrase is amplified, and greater strength given to it, by adding a participle, and supplying a verb from the sentence preceding. So in the beautiful little ode to Aristagoras, the Prytanis of Tenedos, (which usually passes for the XIth Nemean Ode of Pindar, but like the two preceding, has nothing to do with Nemean games,) it is said in allusion to the haughty designs which men indulge in, and the many deeds which they plan, (ἀλλ' ἔμπαν μεγαλανορίαις ἐμβαίνομεν, | ἔργα τε πολλὰ μενοινῶντες·) where, as Dissen observes, "pro nudo substantivo ἔργοις τε πολλοῖς scil. ἐμβαίνομεν ponitur plenior phrasis participio addito et supplendo verbo finito sic: ἔργα τε πολλὰ μενοινῶντες ἐμβαίνομεν αὐτοῖς." So here, as the same learned writer has seen, the sense is, "tell me of what stature was Laius, and what was his period of life, or, what flower of age had he in that stature."

742. μέγας. By this word I think is to be understood *height*, not *bulk*. Cf. Passow in voc.

Ib. χνοάζων (χνόος) λευκ. κάρα, *having the first down* or *growth of grey hair*. Cf. Eurip. Phœn. 61. Pind. Nem. IX. 52.

743. μορφὴ, *form*, or *figure* generally. Œd. Col. 578. Pind. Ol. VI. 127. IX. 98.

744. (Œdipus shudders and speaks partly aside.)

746. ὀκνῶ. SCHOL. δέδοικα. cf. infr. 749. 834. Il. V. 255. ὀκνέω δ' ἵππων ἐπιβαινέμεν.

747. μή. On the connexion of this particle with verbs of *fear* in the conjunctive mood, see Ellendt II. 105.

Ib. βλέπων, gl. ἀληθὴς, ἀληθεύων, παρ' ὅσον ὁ τὴν ἀλήθειαν λέγων, βλέπει· ὁ δὲ τὰ ψευδῆ, τυφλωτάτων ἐστί. (Œdipus speaks emphatically, referring in his own mind to previous declarations of Tiresias, and his own sneers at the unfortunate prophet,

δείξεις δὲ μᾶλλον, ἢν ἓν ἐξείπῃς ἔτι.

ΙΟ. καὶ μὴν ὀκνῶ μέν, ἂν δ' ἔρῃ μαθοῦσ' ἐρῶ.

ΟΙ. πότερον ἐχώρει βαιὸς, ἢ πολλοὺς ἔχων
ἄνδρας λοχίτας, οἷ' ἀνὴρ ἀρχηγέτης;

ΙΟ. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
κήρυξ· ἀπήνη δ' ἦγε Λάϊον μία.

ΟΙ. αἰαῖ, τάδ' ἤδη διαφανῆ. τίς ἦν ποτὲ
ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι;

ΙΟ. οἰκεύς τις, ὅσπερ ἵκετ' ἐκσωθεὶς μόνος.

ΟΙ. ἦ κἀν δόμοισι τυγχάνει τανῦν παρών;

with "wisdom at one entrance quite shut out.")

749. ἂν δ'. Ea. ἃ δ' ἄν. Libri. Ebner, finding in his MS. δ' ἀνέρῃ, asserts that we are to read δ' ἂν ἔρῃ.

750. βαιὸς, *with few attendants.* Cf. Wunder ad Œd. Col. 1015.

751. λοχίτας, gl. ὑπασπίστας. Cf. Æsch. Ag. 1566. (Klaus. Edit.) *body guard.*

Ib. ἀρχηγέτας. Pind. Ol. VII. 143. Τιρυνθίων ἀρχαγέτᾳ. Pyth. V. 80. ἀρχαγέτας Ἀπόλλων. (where, however, Apollo is rather commemorated as the leader of the colony which, under Battus, was to establish the great city of Cyrenë.) Æsch. Suppl. 180. 248. S. c. T. 1001.

753. Whether we are to write κήρυξ or κῆρυξ, consult the grammarians. An inquirer into human nature and the usages of antiquity, is more anxious to know, why a person of Laius's rank travels with so few attendants, and why a herald is included among them? That he could not, *dramatically* speaking, be accommodated with more, is very obvious, for the overthrow of five persons by a single man, is of itself a strong demand on credibility; did history and the drama coincide in this point? That among the persons killed by Œdipus on this occasion, a person so deeply reverenced by the religious feelings of antiquity as a *herald*, should be included, is a considerable point gained to modern feelings, as it fixes upon Œdipus a real guilt, independent of that which he derived from mere fatality.

Ib. ἀπήνη (ἄγω). prop. a four-wheel carriage, drawn by mules or oxen, afterwards used like the word ζεῦγος for a carriage and pair. Cf. infr. 803, 812. Pind. Ol. V. 6. P. IV. 167.

Ib. ἦγε, *conveyed.*

Ib. μία in Greek often answers to the indefinite article *a* in English. So Pind. Nem. VI. 1. ἓν ἀνδρῶν, ἓν θεῶν γένος, *a race of men, a race of gods*, and not, as is commonly translated, in total opposition to the poet's meaning: "the race of men and gods is one and the same." Lucret. VI. 1268. pallis super ossibus una, *a skin upon the bones.*

754. (Œdipus clasping his hands in agony.)

756. οἰκεὺς = οἰκέτης. Schol.

ΙΟ. οὐ δῆτ'· ἀφ' οὗ γὰρ κεῖθεν ἦλθε καὶ κράτη
σέ τ' εἶδ' ἔχοντα Λάϊόν τ' ὀλωλότα,
ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγὼν
ἀγρούς σφε πέμψαι κἀπὶ ποιμνίων νομὰς,
ὡς πλεῖστον εἴη τοῦδ' ἄποπτος ἄστεως.
κἄπεμψ' ἐγώ νιν. ἄξιος γὰρ οἷ' ἀνὴρ
δοῦλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.
ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμὶν ἐν τάχει πάλιν;
ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;
ΟΙ. δέδοικ' ἐμαυτὸν, ὦ γύναι, μὴ πόλλ' ἄγαν
εἰρημέν' ᾖ μοι δι' ἃ νιν εἰσιδεῖν θέλω.
ΙΟ. ἀλλ' ἵξεται μέν· ἀξία δέ που μαθεῖν
κἀγὼ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἄναξ.
ΟΙ. κοὐ μὴ στερηθῇς γ', ἐς τοσοῦτον ἐλπίδων
ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι

758. *κράτη, royal authority.* Cf. sup. 237. 586. Antig. 60. 166. 173.

760. *τῆς ἐμῆς χειρὸς θιγών.* So infr. 1510. Œdipus, when making his solemn request to Creon, says, *ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερί.*

Ib. "*θίγων*, de quo jam multi multa. Cf. Buttm. II. §. 114. p. 149." Ebn.

761. *ἐπὶ* belongs to *ἀγρούς* and *νομάς.* Cf. Æsch. S. c. T. 672. 858. Pind. Ol. II. 110. Pyth. I. 26. IV. 231. V. 94. VIII. 114. 143. Nem. III. 146. X. 76. Isth. I. 39.

762. *ἄποπτος, remote.* El. 1489. *ἄπουτον ἡμῶν.*

763. *οἷ' ἀνήρ.* (sic Herm. Libri *ἐγ' ἀνὴρ, ὃδ' ἀνὴρ, ὅδε γ' ἀνὴρ.*) Phil. 584. *οἷ' ἀνὴρ πέπηγε.* Cf. infr. 1118.

766. *πάρεστιν, conceive him to be present. νόμιζε αὐτὸν παρεῖναι.* Schol.

767. *δέδοικα—μὴ εἰρημέν' ᾖ.* Cf. Trach. 663. Phil. 493. and sup. 747. (Œdipus speaks convulsively, and in a low tone of voice.)

768. *εἰσιδεῖν*, gl. *ἰδεῖν.* The practice of using compound verbs for simple ones, occurs continually in Sophocles, as well as other Greek writers.

770. *ἐν σοὶ, te judice.* Herm.

Ib. *δυσφόρως ἔχοντα*, gl. *βαρέως διακείμενα.* infr. 783. *δυσφόρως τοὔνειδος ἦγον.*

771. *οὐ μὴ στερηθῇς, you shall not be deprived*, sc. *τοῦ μαθεῖν.* For similar constructions of *οὐ μὴ* with conjunctive, see Œd. Col. 450. 649. 1703. El. 42. 1029. Trach. 621. 1190. Aj. 83. 421. 450. Phil. 103. 381. 418.

771–2. *ἐς τοσ. ἐλ. ἐ. β. since I have reached this state of excitement.* Cf. Ell. in voc. *βαίνειν.* et sup. 158.

772. *μείζονι, reverentiâ digniori, majori dignitate.* El.

λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιᾶσδ' ἰών ;
ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
μήτηρ δὲ Μερόπη Δωρίς. ἠγόμην δ' ἀνὴρ
ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη
τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης
καλεῖ παρ' οἴνῳ, πλαστὸς ὡς εἴην πατρί.
κἀγὼ βαρυνθεὶς τὴν μὲν οὖσαν ἡμέραν
μόλις κατέσχον· θατέρᾳ δ' ἰὼν πέλας

773. *διὰ τύχης τοιάσδ' ἰὼν, quum in tali discrimine verser.* Br. quasi *permeans* i. e. expertus ejusmodi fortunam. El. (cf. Br. in loc. Markl. ad Eur. Suppl. 112. Valck. ad Phœn. 526. Heindorf. ad Plat. Protag. §. 36.) Pind. Isth. III. *πλούτου διέστειχον, in divitiis versabantur.* Cf. Diss. Comment. p. 549.

774. *ἐμοὶ πατὴρ μέν.* Had this play been a composition of Euripides, instead of Sophocles, we all know what this narrative would have served to form, and how Aristophanes would have filled up this and the next senarius for him. Sophocles had the good sense to steer clear of prologues and of the—*ληκύθιον ἀπώλεσεν.*

775. *ἠγόμην.* Schol. *ἐτρεφόμην, ἐτύγχανον.* Hesych. *διῆγον, was passing my life.* Cf. Aristoph. Ran. 457. and Musgrave ad Œd. Col. 205.

777. *ἐπέστη* (*ἐφιστάναι*), Hesych. *ἐπέτυχε, happened, befell me.*

Ib. *θαυμάσαι μὲν ἀξία.* Œd. Col. 461. *ἐπάξιος — κατοικτίσαι.* Matth. §. 535.

778. *σπουδῆς.* Schol. *ἀρετῆς.* El. *strenuitas, gnavum ingenium.* Is it not rather, *my serious consideration, the earnestness exhibited by me in consequence?* Cf. Diss. in Pind. p. 232.

779. *ὑπερπλησθεὶς* (*ὑπερπιμπλάναι*) *μέθης* (*μέθη* Dind.). Cf. infr. 874.

780. *παρ' οἴνῳ, inter pocula.* Apollon. Rhod. I. 458. *παρὰ δαιτὶ καὶ οἴνῳ.* Cf. Valck. ad Callim. p. 15, 262. and Erf. in loco.

Ib. *καλεῖ—ὡς εἴην.* The commentators pass this construction unnoticed. For Euripides' account of the circumstances which induced Œdipus to consult the oracle, see the prologue to his "Phœnissæ." If Aristophanes had not taught us to laugh at Euripidean prologues, the manner in which the mother of Œdipus there enters into details of her domestic circumstances would engender no small feelings of disgust for them.

781. *βαρυνθεὶς*, gl. *χολωθεὶς.* Aj. 41. *χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.*

Ib. *τὴν μὲν οὖσαν ἡμέραν.* Œd. Col. 433. *τὴν μὲν αὐτίχ' ἡμέραν.*

782. *μόλις κατέσχον* (*θυμὸν*, cf. Œd. Col. 874). or *ἐμαυτόν.* Aristoph. Nub. 1363. *κἀγὼ μόλις μὲν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον.*

Ib. *θατέρᾳ.* Schol. *τῇ ἑξῆς, on the following day.*

μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφόρως
τοὔνειδος ἦγον τῷ μεθέντι τὸν λόγον.
κἀγὼ τὰ μὲν κείνοιν ἐτερπόμην, ὅμως δ' 785
ἔκνιζέ μ' ἀεὶ τοῦθ'· ὑφεῖρπε γὰρ πολύ.
λάθρᾳ δὲ μητρὸς καὶ πατρὸς πορεύομαι
Πυθώδε. καί μ' ὁ Φοῖβος ὧν μὲν ἱκόμην
ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια

783. ἤλεγχον, *questioned them.*

Ib. δυσφόρως ἄγειν τί τινι, Wunder considers as so an unusual an expression, that he prefers translating by his vernacular tongue, instead of Latin, *Jemandem etwas übelnehmen, to take any thing ill of a person.*

785. τὰ μὲν (*aliquantum*, El.) ἐτερπόμην. But would Œdipus have used so strong a term as ἐτερπόμην (cf. Œd. Col. 799. where Brunck and Wunder seem to me to translate in too cold a fashion, considering the excitement under which Œdipus is labouring) if he had only been *partially* satisfied with the explanation given him by his supposed parents? Thudichum appears to have understood the passage in a still more qualified sense: "Er beklagt sich bei den Aeltern, und ihr Wort befriedigt ihn nicht." (see his preface, p. 5.) I understand, by a well-known construction: τὰ μὲν κείνοιν, *as far as they two were concerned,* ἐτερπόμην, *I was delighted.* That, after the explanation given by Polybus and Meropē, Œdipus had little doubt about the genuineness of his birth, seems evident from vv. 778. 827. &c. &c.

Ib. τὰ μὲν κείνοιν = κείνω. Œd. Col. 588. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ (i. e. τἀμοῦ) λέγεις; (i. e. *do you speak of your children or me?*) 606. καὶ πῶς γένοιτ' ἂν τἀμὰ κἀκείνων ποτέ; (and how shall *I* and *they* be at hostility?) Also 922. 1628. 1740. Electr. 924. 1203. Pind. Pyth. II. 162. χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν, | ὃς ἀνέχει (*exalts*) ποτὲ μὲν τὰ κείνων, τότ' αὖθ' ἑτέροις ἔδωκεν μέγα κῦδος. Cf. infr. 977.

786. κνίζειν. Pind. Nem. V. 58. τοῦ δέ τ' ὀργὰν | κνίζον αἰπεινοὶ λόγοι. Pyth. XI. 36. ἔκνισε βαρυπάλαμον ὅρσαι χόλον. See also Bergler ad Alciph. I. Ep. 29.

Ib. ὑφεῖρπε. Musgrave, understanding the word in the sense of a *wide-spread report,* compares Libanius I. 784, a. πολὺς τοιοῦτος ὑφεῖρπε λόγος. Others interpret in the sense of *animum subire.* Ellendt adopts the former sense; Wunder prefers the latter, aptly quoting Sallust Jug. c. 11. quod verbum in pectus Jugurthæ altius quam quisquam ratus descendit.

789. ἄτιμον, *ignominia affectum.* El. The Scholiast, much better, ἀνήκουστον, i. e. *without a hearing,* and consequently without an answer to those points on which he most wished to consult the oracle. That this is the true meaning of the word, can hardly be doubted by those who compare Œd. Col. 49. 51. 1278. with the context adjoining. But the question is, how came Sophocles to use the word in so unusual a sense? I know no other solution, and that is but a poor one, than that the poet had generalized the Hesiodean term

ΧΟ. δόκησις ἀγνὼς λόγων ἦλθε, δάπτει δὲ καὶ τὸ μὴ ἔνδικον.
ΙΟ. ἀμφοῖν ἀπ' αὐτοῖν ; ΧΟ. ναίχι. ΙΟ. καὶ τίς ἦν λόγος ;
ΧΟ. ἄλις ἔμοιγ', ἄλις, γᾶς προπονουμένας, 685
φαίνεται ἔνθ' ἔληξεν, αὐτοῦ μένειν.
ΟΙ. ὁρᾷς ἵν' ἥκεις, ἀγαθὸς ὢν γνώμην ἀνὴρ,
τοὐμὸν παριεὶς καὶ καταμβλύνων κέαρ ;
ΧΟ. ὦναξ, εἶπον μὲν οὐχ ἅπαξ μόνον, ἀντ. β'. 689

Ib. ἡ τύχη, the occurrence which has occasioned all this violence.

681. δόκησις ἀγνὼς λόγων, literally: *a speciousness, seemingness of words, i. e. words of a seeming speciousness, out of which no certain knowledge* (γνῶσις) *could be extracted* (ἀγνώς). As decorum would have been violated by allowing the Chorus to take part against the husband or brother of Jocasta in her immediate presence, the poet seems purposely to have selected such vague and general terms, as by leading the queen on a wrong scent, would induce her to think that the fault of the late contention lay as much with the one party as the other. Ellendt, taking Hermann as his guide, translates: *species sermonum suspicionem incertam gignens*, i. e. speciosus sermonum habitus. Wunder: *incerta suspicio de sermonibus*, sc. Creontis. In Soph. Trach. 426. the word δόκησις is opposed to *exactness of speech*. As a term of the philosophic schools, it is naturally not unfrequent in Euripides: and as such, together with the verb κόμψευε, it seems to be the object of a sneer in our poet's Antig. 324.

Ib. δάπτει (cf. Pind. fr. Select. 140. Diss. Edit.) τὸ μὴ ἔνδικον. Musgrave, apparently with the approbation of Hermann, translates: "mordet Creontem sc. *injusta Œdipi criminatio*. That Jocasta does not understand the passage in this sense, is evident from her reply, which rather tends to confirm the opinion suggested in the note preceding this.

684. καὶ τίς ἦν ὁ λόγος; Solger: *wie kam der Zwist? how originated the dissension?*

686. ἔληξεν sc. ὁ λόγος.

687. ὁρᾷς κ. τ. ἑ. "Well-intentioned and noble-minded as you are, do you observe, what consequences may ensue" &c. cf. Reisig. Enar. ad Œd. Col. 933.

688. παριεὶς καὶ καταμβλύνων, (cf. Æsch. Sept. c. Th. 712.) *by relaxing and blunting*. Œdipus seems to object two things to the Chorus; first that they endanger the good feelings between him and Jocasta by not making her acquainted with the real grounds of the dissension between himself and Creon; secondly, that by preventing him from taking instant measures for the exile or death of the latter, they expose him to the vengeance of an irritated and detested, but powerful subject. How deeply the Chorus feel the imputation, is manifest from the warmth of their reply.

690. The approach to tautology in this verse does not escape the Scholiast, who observes, ὅτι τὸ αὐτὸ εἶπεν, ἀντὶ τοῦ, μᾶρον κατὰ διάνοιαν, καὶ ἄπορον.

ἴσθι δὲ παραφρόνιμον, ἄπορον ἐπὶ φρόνιμα
πεφάνθαι μ' ἄν, εἴ σε νοσφίζομαι,
ὅστ' ἐμὰν γᾶν φίλαν ἐν πόνοις
ἀλύουσαν κατ' ὀρθὸν οὔρισας, 695
τανῦν τ' εὔπομπος, εἰ δύναιο.

ΙΟ. πρὸς θεῶν δίδαξον κἄμ', ἄναξ, ὅτου ποτὲ
μῆνιν τοσήνδε πράγματος στήσας ἔχεις.

ΟΙ. ἐρῶ (σὲ γὰρ τῶνδ' ἐς πλέον, γύναι, σέβω) 700

Ib. ἄπορον ἐπὶ φρόνιμα, *ad omne prudens consilium inhabilis.* Musgr. Antig. 360. παντοπόρος, ἄπορος ἐπ' οὐδέν.

691. πεφάνθαι ἄν. Ellendt in noting this construction observes: "semel exstat *infinitivus* perfecti pro plusquam perfecto conditionali positus." I. 121.

Ib. νοσφίζομαι. The Scholiasts and gloss-writers offer various explanations of this word. Taking Homer for our guide (Il. II. 81. XXIV. 222. Od. XXIII. 98), we shall do best, I think, by adopting the sense, *to cast off, to turn with aversion from.* So Thudichum: *wenn ich von dir, mein Fürst, mich abwendete.*

694. ὅστ'. On the different readings ὅστε and ὅς γε see some acute remarks by Hermann.

695. ἀλύουσαν. On the accent of the word, consult Ellendt.

Ib. κατ' ὀρθὸν οὔρισας. *ventu secundo* sive *prospero cursu direxisti.* Wund. coll. Trach. 827. Eurip. Androm. 611. et sup. 88.

Ib. οὐρίζειν (οὖρος, *a favourable wind*) *to bring under a favourable wind.* Cf. Eustath. ad Il. VII. p. 661. Ad Od. p. 1452.) Cf. Æsch. Ch. 914. Pers. 594. Choeph. 315. in which two latter passages a transitive sense is to be given to the verb. See Pass. in v.

696. εὔπομπος (πέμπω) Schol. cod. Lips. ἀγαθὸς ὁδηγὸς, κυβερνήτης. Passow translates, *prosperously conducting*, incautiously adding, *especially in the tragic writers.* Except this passage, and Æsch. Eum. 93. I believe it would be difficult to find another instance of the word in the tragedians. Cf. Pind. Nem. II. 10. εὐθυπομπὸς αἰών. Eurip. Phœn. 1726. πομπίμαν ἔχων ἔμ', ὥστε ναυσίπομπον αὔραν.

697. ὅτου. "Non est pro τίνος, sed cum sic componenda verba essent δίδαξον τὸ πρᾶγμα, ὅτου μῆνιν στήσας ἔχεις, nomen πράγματος post= positum pronomini casu tenus applicatur." El. cf. Aj. 1023. τίς δ' ἐστὶν, ὅντιν' ἀνδρα προσλεύσσεις στρατοῦ.

699. στήσας ἔχεις gl. ἔστησας, cf. infr. 701. βεβουλευκὼς ἔχει. ἱστάναι μῆνιν=μηνίειν. Br. Eurip. Iph. A. 789. ἐλπὶς, οἵαν—στήσουσι. Erf. Cf. Diss. Comment. p. 240.

700. σὲ γὰρ τ. κ. τ. ἑ. The most obvious interpretation of these words is one of angry feeling on the part of Œdipus towards the Chorus, a feeling, for which we are prepared by the interpretation put on the word στυγνὸς (sup. 673). Wunder understands: "for I had rather comply with you, who desire

Κρέοντος, οἷά μοι βεβουλευκὼς ἔχει.
ΙΟ. λέγ', εἰ σαφῶς τὸ νεῖκος ἐγκαλῶν ἐρεῖς.
ΟΙ. φονέα με φησὶ Λαΐου καθεστάναι.
ΙΟ. αὐτὸς ξυνειδὼς, ἢ μαθὼν ἄλλου πάρα;
ΟΙ. μάντιν μὲν οὖν κακοῦργον εἰσπέμψας, ἐπεὶ
τό γ' εἰς ἐαυτὸν πᾶν ἐλευθεροῖ στόμα.
ΙΟ. σὺ νῦν ἀφεὶς σεαυτὸν ὧν λέγεις πέρι,
ἐμοῦ 'πάκουσον καὶ μάθ' οὕνεκ' ἐστί σοι
βρότειον οὐδὲν μαντικῆς ἔχον τέχνης.
φανῶ δέ σοι σημεῖα τῶνδε σύντομα.
χρησμὸς γὰρ ἦλθε Λαΐῳ ποτ', οὐκ ἐρῶ
Φοίβου γ' ἀπ' αὐτοῦ, τῶν δ' ὑπηρετῶν ἄπο,
ὡς αὐτὸν ἥξοι μοῖρα πρὸς παιδὸς θανεῖν,

me to explain the whole matter, than with these, i. e. the Chorus, who wish the whole matter to be suppressed." This explanation, if it could be established, preserves the good feeling between the monarch and the Chorus unimpaired, but besides some difficulties of construction, it obliges us to suppose that the former had overheard at least the two preceding verses 685, 6.

701. Κρέοντος. sub. ἕνεκα as in verse 697. Br. sub. περὶ, as Trach. 1124. Phil. 439. El. 317. Elms. Nothing is to be supplied, says Hermann. "Nam ut modo ὅτου πράγματος μῆνιν dictum erat, ita nunc Κρέοντος μῆνιν, sive rectius Κρέοντος βουλευμάτων."

702. σαφῶς, emphatic, in reference to v. 681. " speak, i. e. provided in charging Creon with originating this dissension, you go upon clear and not upon imaginary grounds."

Ib. τὸ νεῖκος, *causam rixæ*. Philoct. 328. χόλον ἐγκαλῶν. Erf.

706. τό γ' εἰς ἑαυτὸν (*as far as he himself is concerned*. Cf. Eur. Herc. F. 171.) πᾶν (*altogether*) ἐλευθεροῖ στόμα (*liberates, keeps his speech free of any such accusation*) by throwing all the blame on Tiresias. Vauvillers, who had been preceded by Triclinius in giving this sense to the passage, compares Antig. 395. ἐγὼ δ' ἐλεύθερος | δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι πόνων.

707. Wunder translates: *absolve yourself from those things of which you speak*; i. e. throw aside all care about them.

708–9. ἐστὶ ἔχον = ἔχει = μετέχει with genitive. "Hoc dicit: res humanas nihil commune habere cum arte vatum, i. e. non pendere ex ea." Dind. Much to this effect also Hermann and Ellendt I. 732. cf. Æsch. apud Plat. 2 Rep. 383, b.

710. σύντομα (*briefly*). Antig. 446. εἰπέ μοι, μὴ μῆκος, ἀλλὰ σύντομα.

711. ἦλθε. Plut. Vit. Agidis et Cleom. μέχρις ἂν ἐκ Δελφῶν ἡ Ὀλυμπίας χρησμὸς ἔλθῃ.

713. ἥξοι. Erf. Elms. Dind.

ὅστις γένοιτ' ἐμοῦ τε κἀκείνου πάρα.
καὶ τὸν μὲν, ὥσπερ γ' ἡ φάτις, ξένοι ποτὲ
λῃσταὶ φονεύουσ' ἐν τριπλαῖς ἀμαξιτοῖς·
παιδὸς δὲ βλάστας οὐ διέσχον ἡμέραι
τρεῖς, καί νιν ἄρθρα κεῖνος ἐνζεύξας ποδοῖν,
ἔρριψεν ἄλλων χερσὶν εἰς ἄβατον ὄρος.
κἀνταῦθ' Ἀπόλλων οὔτ' ἐκεῖνον ἤνυσεν
φονέα γενέσθαι πατρὸς οὔτε Λάϊον,
(τὸ δεινὸν οὐφοβεῖτο,) πρὸς παιδὸς θανεῖν.
τοιαῦτα φῆμαι μαντικαὶ διώρισαν,
ὧν ἐντρέπου σὺ μηδέν. ὧν γὰρ ἂν θεὸς
χρείαν ἐρευνᾷ ῥᾳδίως αὐτὸς φανεῖ.

ἥξει alii. "Æquo uterque modus jure stare potest." Ebn.

Ib. πρὸς παιδὸς θανεῖν. Œd. Col. 969. εἴ τι θέσφατον πατρὶ | χρησμοῖσιν ἐκνεῖθ' ὥστε πρὸς παίδων θανεῖν. Cf. Reisig. En. p. 129. et infr. 722. In what manner the different tragedians handled this matter, see Thudich. I. 213.

716. ἁμαξιτὸς Att. ἀμαξιτὸς (ἅμαξα, εἶμι) *used by stage waggons: ἡ ἀμαξιτὸς* Att. ἀμαξιτὸς sub. ὁδὸς, *road for stage waggons.* Il. XXII. 146. cf. Od. X. 103. Pass. Pind. Nem. VI. 87. καὶ ταύταν μὲν παλαιότεροι | ὁδὸν ἀμαξιτὸν εὗρον. Pyth. IV. 440.

717. παιδὸς δὲ βλάστας, *quod ad puerum attinet.* The grammatical construction upon common principles is too well known to require explanation, (cf. sup. 302. 706. Œd. Col. 518. 583. El. 92. 924. 1290. Trach. 350, &c. Dissen. Comment. 329,) but Grammar proceeds with it's refinements as well as other sciences, and Matthiæ asks, why this accusative is not to depend on the verb διέσχον? *Natales pueri non distinuerunt tres dies* ab eo, quod postea factum est, i. e. tres dies inde a nato puero non elapsi sunt.

718. ἄρθρα ποδοῖν (*articulos pedum*) ἐνζεύξας. Schol. τὰ σφυρὰ περονῇ συνάψας. For construction see Matth. §. 421, 5.

719. On the readings εἰς ἄβατον ὄρος and ἄβατον εἰς ὄρος consult the commentators.

720–1. ἤνυσεν γενέσθαι, *perfecit ut esset.* Æsch. Pers. 718. στρατὸς ἤνυσε περᾶν. Wund.

722. "Διὰ μέσου sunt verba οὐφοβεῖτο: *id quod metuebat.*" Elms.

Ib. θανεῖν. a sec. m. La et Lc. παθεῖν, which seems the preferable reading.

723 φῆμαι μαντικαὶ, *prophetic responses,* (speaks with a sneer.)

Ib. διώρισαν *definierunt, constituerunt.* El. cf. infr. 1083.

724. ἐντρέπεσθαι, *to care for.* (cf. infr. 1056. 1226. Aj. 90. El. 519.) ὧν ἐντρέπου σὺ μηδέν. i. e. ἀλλὰ τούτων ἐντ. σ. μ. Matth. §. 477, b.

724–5. Schol. ἤγουν ἃ γὰρ ζητῇ ὁ θεὸς, πρέποντα κρίνας ζητεῖσθαι, ῥᾳδίως αὐτὸς δείξει. Necessitatem sive

ΟΙ. οἷόν μ' ἀκούσαντ' ἀρτίως ἔχει, γύναι,
ψυχῆς πλάνημα κἀνακίνησις φρενῶν.
ΙΟ. ποίας μερίμνης τοῦθ' ὑποστραφεὶς λέγεις;
ΟΙ. ἔδοξ' ἀκοῦσαι σοῦ τόδ', ὡς ὁ Λάϊος
κατασφαγείη πρὸς τριπλαῖς ἁμαξιτοῖς. 730
ΙΟ. ηὐδᾶτο γὰρ ταῦτ', οὐδέ πω λήξαντ' ἔχει.
ΟΙ. καὶ ποῦ 'σθ' ὁ χῶρος οὗτος οὗ τόδ' ἦν πάθος;
ΙΟ. Φωκὶς μὲν ἡ γῆ κλῄζεται· σχιστὴ δ' ὁδὸς
ἐς ταὐτὸ Δελφῶν κἀπὸ Δαυλίας ἄγει.
ΟΙ. καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθώς; 735
ΙΟ. σχεδόν τι πρόσθεν ἢ σὺ τῆσδ' ἔχων χθονὸς
ἀρχὴν ἐφαίνου, τοῦτ' ἐκηρύχθη πόλει.
ΟΙ. ὦ Ζεῦ, τί μου δρᾶσαι βεβούλευσαι πέρι;
ΙΟ. τί δ' ἐστί σοι τοῦτ', Οἰδίπους, ἐνθύμιον;

utilitatem rei dixit pro re, qua opus est. Herm.

728. ποίας μερίμνης ὑποστραφείς, i. e. ὑπὸ ποίας μερίμνης στραφείς (*qua cura commotus*, Winsem. cf. Eurip. Phœn. 1079. Καδμείαν μερίμναν ὁρμήσασ' ἐπ' ἔργον.) λέγεις τοῦτο; Elmsley compares Aj. 1117. τοῦ δὲ σοῦ ψόφου οὐκ ἂν στραφείην.

730. τριπλαῖς ἁμαξιτοῖς. Cf. sup. 716. infr. 800. 1399. So also fragment of Æschylus's Œdipus, ἐπῆμεν τῆς ὁδοῦ τροχήλατον | σχιστῆς κελεύθου τρίοδον, ἔνθα συμβολὰς | τριῶν κελεύθων Ποτνιάδων ἠμείβομεν.

733–4. σχιστὴ δ' ὁδὸς ἐς ταὐτὸ κ. τ. ἑ. See Pausanias X. 5, 2. προϊὼν δὲ αὐτόθεν ἐπὶ ὁδὸν ἀφίξῃ καλουμένην Σχιστήν· ἐπὶ ταύτῃ τῇ ὁδῷ τὰ ἐς τὸν φόνον τοῦ πατρὸς Οἰδίποδι εἰργάσθη. Cf. 35. 5. Eurip. Phœn. 37. καὶ ξυνάπτετον πόδα | εἰς ταυτὸν ἄμφω Φωκίδος σχιστῆς ὁδοῦ. The dead bodies of Laius and his attendants were found and buried by Damasistratus. Dodwell (I. 1. 261) thought that he recognised the place in the abutment of three hillocks, between which three roads from Delphi, Daulis and Ambrysos, united. See Thudichum's Soph. I. 255.

734. ταυτὸ for ταυτὸν (Trach. 425. Æsch. Choeph. 208. Eur. Or. 54. Med. 564. Iph. Taur. 658. Hel. 764. Elms.) For the exact site of this celebrated spot, see the Atlas to Kruse's "Hellas," plate 6. For an account of Daulis, see Pausan. Phocic. cc. 4, 5.

Ib. Δελφῶν κἀπὸ Δαυλίας, i.e. *from* Delphi and *from* Daulis.

735. τοῖσδ', *ex quo hæc gesta sunt.* Erf. compares Thucyd. I. 13. ἔτη δὲ μάλιστα καὶ ταύτῃ (τῇ ναυμαχίᾳ) ἑξήκοντα καὶ διακόσιά ἐστι μέχρι τοῦ αὐτοῦ χρόνου.

Ib. ἐξεληλυθὼς, *peractus.* El.

736. πρόσθεν ἢ σύ. Cf. infr. 832. El. 82. 1333.

738. (Œdipus speaks half aside.)

739. ἐνθύμιον, *exciting trouble,*

ΟΙ. μήπω μ' ἐρώτα. τὸν δὲ Λάϊον φύσιν
τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἥβης ἔχων.
ΙΟ. μέγας, χνοάζων ἄρτι λευκανθὴς κάρα,
μορφῆς δὲ τῆς σῆς οὐκ ἀπεστάτει πολύ.
ΟΙ. οἴμοι τάλας· ἔοικ' ἐμαυτὸν εἰς ἀρὰς
δεινὰς προβάλλων ἀρτίως οὐκ εἰδέναι.
ΙΟ. πῶς φής; ὀκνῶ τοι πρὸς σ' ἀποσκοποῦσ', ἄναξ.
ΟΙ. δεινῶς ἀθυμῶ μὴ βλέπων ὁ μάντις ᾖ.

uneasiness, terror. Musgrave translates *terriculamentum*, and refers to his Eurip. Herc. Fur. 724. for illustrations of the word.

740. φύσιν gl. τὸν τοῦ σώματος ὄγκον. Pindar appears to use the words φύσις and φυὴ in various senses of bulk, stature, height. Cf. Dissen's Comment. pp. 244. 428. 520. 557.

741. ἥβη, properly *youth*, is transferred to *any period of life*. Fr. Inc. Soph. ὕβρις δέ τοι οὐπώποθ' ἥβης εἰς τὸ σῶφρον ἵκετο.

Ib. ἀκμὴ, *maturitas*. EL.

Ib. "ἔχων, i. e. ἔχων ἦν, verbo ex præcedente εἶχε repetendo." DIND. The construction is, I believe, closely Pindaric, and to be illustrated from that Pindaric form, by which a phrase is amplified, and greater strength given to it, by adding a participle, and supplying a verb from the sentence preceding. So in the beautiful little ode to Aristagoras, the Prytanis of Tenedos, (which usually passes for the XIth Nemean Ode of Pindar, but like the two preceding, has nothing to do with Nemean games,) it is said in allusion to the haughty designs which men indulge in, and the many deeds which they plan, (ἀλλ' ἔμπαν μεγαλανορίαις ἐμβαίνομεν, | ἔργα τε πολλὰ μενοινῶντες·) where, as Dissen observes, "pro nudo substantivo ἔργοις τε πολλοῖς scil. ἐμβαίνομεν ponitur plenior phrasis participio addito et supplendo verbo finito sic: ἔργα τε πολλὰ μενοινῶντες ἐμβαίνομεν αὐτοῖς." So here, as the same learned writer has seen, the sense is, "tell me of what stature was Laius, and what was his period of life, or, what flower of age had he in that stature."

742. μέγας. By this word I think is to be understood *height*, not *bulk*. Cf. Passow in voc.

Ib. χνοάζων (χνόος) λευκ. κάρα, *having the first down* or *growth of grey hair*. Cf. Eurip. Phœn. 61. Pind. Nem. IX. 52.

743. μορφὴ, *form*, or *figure* generally. Œd. Col. 578. Pind. Ol. VI. 127. IX. 98.

744. (Œdipus shudders and speaks partly aside.)

746. ὀκνῶ. SCHOL. δέδοικα. cf. infr. 749. 834. Il. V. 255. ὀκνέω δ' ἵππων ἐπιβαινέμεν.

747. μή. On the connexion of this particle with verbs of *fear* in the conjunctive mood, see Ellendt II. 105.

Ib. βλέπων, gl. ἀληθὴς, ἀληθεύων, παρ' ὅσον ὁ τὴν ἀλήθειαν λέγων, βλέπει· ὁ δὲ τὰ ψευδῆ, τυφλωτάτων ἐστί. (Œdipus speaks emphatically, referring in his own mind to previous declarations of Tiresias, and his own sneers at the unfortunate prophet,

δείξεις δὲ μᾶλλον, ἢν ἓν ἐξείπῃς ἔτι.

IO. καὶ μὴν ὀκνῶ μέν, ἂν δ' ἔρῃ μαθοῦσ' ἐρῶ.

OI. πότερον ἐχώρει βαιὸς, ἢ πολλοὺς ἔχων 750
ἄνδρας λοχίτας, οἵ' ἀνὴρ ἀρχηγέτης;

IO. πέντ' ἦσαν οἱ ξύμπαντες, ἐν δ' αὐτοῖσιν ἦν
κήρυξ· ἀπήνη δ' ἦγε Λάϊον μία.

OI. αἰαῖ, τάδ' ἤδη διαφανῆ. τίς ἦν ποτὲ
ὁ τούσδε λέξας τοὺς λόγους ὑμῖν, γύναι; 755

IO. οἰκεύς τις, ὅσπερ ἵκετ' ἐκσωθεὶς μόνος.

OI. ἦ κἀν δόμοισι τυγχάνει τανῦν παρών;

with "wisdom at one entrance quite shut out.")

749. ἂν δ'. Ed. ἃ δ' ἄν. Libri. Ebner, finding in his MS. δ' ἀνέρῃ, asserts that we are to read δ' ἂν ἔρῃ.

750. βαιὸς, *with few attendants.* Cf. Wunder ad Œd. Col. 1015.

751. λοχίτας, gl. ὑπασπίστας. Cf. Æsch. Ag. 1566. (Klaus. Edit.) *body guard.*

Ib. ἀρχηγέτας. Pind. Ol. VII. 143. Τιρυνθίων ἀρχαγέτᾳ. Pyth. V. 80. ἀρχαγέτας Ἀπόλλων. (where, however, Apollo is rather commemorated as the leader of the colony which, under Battus, was to establish the great city of Cyrenë.) Æsch. Suppl. 180. 248. S. c. T. 1001.

753. Whether we are to write κήρυξ or κῆρυξ, consult the grammarians. An inquirer into human nature and the usages of antiquity, is more anxious to know, why a person of Laius's rank travels with so few attendants, and why a herald is included among them? That he could not, *dramatically* speaking, be accommodated with more, is very obvious, for the overthrow of five persons by a single man, is of itself a strong demand on credibility; did history and the drama coincide in this point? That among the persons killed by Œdipus on this occasion, a person so deeply reverenced by the religious feelings of antiquity as a *herald*, should be included, is a considerable point gained to modern feelings, as it fixes upon Œdipus a real guilt, independent of that which he derived from mere fatality.

Ib. ἀπήνη (ἄγω). prop. a four-wheel carriage, drawn by mules or oxen, afterwards used like the word ζεῦγος for a carriage and pair. Cf. infr. 803, 812. Pind. Ol. V. 6. P. IV. 167.

Ib. ἦγε, *conveyed.*

Ib. μία in Greek often answers to the indefinite article *a* in English. So Pind. Nem. VI. 1. ἓν ἀνδρῶν, ἓν θεῶν γένος, *a race of men, a race of gods*, and not, as is commonly translated, in total opposition to the poet's meaning: "the race of men and gods is one and the same." Lucret. VI. 1268. pallis super ossibus una, *a skin upon the bones.*

754. (Œdipus clasping his hands in agony.)

756. οἰκεὺς = οἰκέτης. Scholl.

ΙΟ. οὐ δῆτ'· ἀφ' οὗ γὰρ κεῖθεν ἦλθε καὶ κράτη
σέ τ' εἶδ' ἔχοντα Λαΐου τ' ὀλωλότα,
ἐξικέτευσε τῆς ἐμῆς χειρὸς θιγὼν
ἀγρούς σφε πέμψαι κἀπὶ ποιμνίων νομὰς,
ὡς πλεῖστον εἴη τοῦδ' ἄποπτος ἄστεως.
κἄπεμψ' ἐγώ νιν. ἄξιος γὰρ οἷ' ἀνὴρ
δοῦλος φέρειν ἦν τῆσδε καὶ μείζω χάριν.
ΟΙ. πῶς ἂν μόλοι δῆθ' ἡμὶν ἐν τάχει πάλιν;
ΙΟ. πάρεστιν. ἀλλὰ πρὸς τί τοῦτ' ἐφίεσαι;
ΟΙ. δέδοικ' ἐμαυτὸν, ὦ γύναι, μὴ πόλλ' ἄγαν
εἰρημέν' ᾖ μοι δι' ἃ νιν εἰσιδεῖν θέλω.
ΙΟ. ἀλλ' ἵξεται μέν· ἀξία δέ που μαθεῖν
κἀγὼ τά γ' ἐν σοὶ δυσφόρως ἔχοντ', ἄναξ.
ΟΙ. κοὐ μὴ στερηθῇς γ', ἐς τοσοῦτον ἐλπίδων
ἐμοῦ βεβῶτος. τῷ γὰρ ἂν καὶ μείζονι

758. *κράτη, royal authority.* Cf. sup. 237. 586. Antig. 60. 166. 173.

760. *τῆς ἐμῆς χειρὸς θιγών.* So infr. 1510. Œdipus, when making his solemn request to Creon, says, *ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερί.*

Ib. "*θίγων*, de quo jam multi multa. Cf. Buttm. II. §. 114. p. 149." Ebn.

761. *ἐπὶ* belongs to *ἀγρούς* and *νομάς.* Cf. Æsch. S. c. T. 672. 858. Pind. Ol. II. 110. Pyth. I. 26. IV. 231. V. 94. VIII. 114. 143. Nem. III. 146. X. 76. Isth. I. 39.

762. *ἄποπτος, remote.* El. 1489. *ἄπουτον ἡμῶν.*

763. *οἷ' ἀνὴρ.* (sic Herm. Libri *ἔγ' ἀνὴρ, ὅδ' ἀνὴρ, ὅδε γ' ἀνὴρ.*) Phil. 584. *οἷ' ἀνὴρ πένης.* Cf. infr. 1118.

766. *πάρεστιν, conceive him to be present.* *νόμιζε αὐτὸν παρεῖναι.* Schol.

767. *δέδοικα—μὴ εἰρημέν' ᾖ.* Cf. Trach. 663. Phil. 493. and sup. 747. (Œdipus speaks convulsively, and in a low tone of voice.)

768. *εἰσιδεῖν*, gl. *ἰδεῖν.* The practice of using compound verbs for simple ones, occurs continually in Sophocles, as well as other Greek writers.

770. *ἐν σοὶ, te judice.* Herm.

Ib. *δυσφόρως ἔχοντα*, gl. *βαρέως διακείμενα.* infr. 783. *δυσφόρως τοὔνειδος ἦγον.*

771. *οὐ μὴ στερηθῇς, you shall not be deprived*, sc. *τοῦ μαθεῖν.* For similar constructions of *οὐ μὴ* with conjunctive, see Œd. Col. 450. 649. 1703. El. 42. 1029. Trach. 621. 1190. Aj. 83. 421. 450. Phil. 103. 381. 418.

771–2. *ἐς τοσ. ἐλ. ἐ. β. since I have reached this state of excitement.* Cf. Ell. in voc. *βαίνειν.* et sup. 158.

772. *μείζονι, reverentiâ digniori, majori dignitate.* El.

λέξαιμ' ἂν ἢ σοὶ διὰ τύχης τοιᾶσδ' ἰών;
ἐμοὶ πατὴρ μὲν Πόλυβος ἦν Κορίνθιος,
μήτηρ δὲ Μερόπη Δωρίς. ἠγόμην δ' ἀνὴρ
ἀστῶν μέγιστος τῶν ἐκεῖ, πρίν μοι τύχη
τοιάδ' ἐπέστη, θαυμάσαι μὲν ἀξία,
σπουδῆς γε μέντοι τῆς ἐμῆς οὐκ ἀξία.
ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθης
καλεῖ παρ' οἴνῳ, πλαστὸς ὡς εἴην πατρί.
κἀγὼ βαρυνθεὶς τὴν μὲν οὖσαν ἡμέραν
μόλις κατέσχον· θατέρᾳ δ' ἰὼν πέλας

773. διὰ τύχης τοιάσδ' ἰών, *quum in tali discrimine verser.* Br. quasi *permeans* i. e. expertus ejusmodi fortunam. El. (cf. Br. in loc. Markl. ad Eur. Suppl. 112. Valck. ad Phœn. 526. Heindorf. ad Plat. Protag. §. 36.) Pind. Isth. III. πλούτου διέστειχον, *in divitiis versabantur.* Cf. Diss. Comment. p. 549.

774. ἐμοὶ πατὴρ μέν. Had this play been a composition of Euripides, instead of Sophocles, we all know what this narrative would have served to form, and how Aristophanes would have filled up this and the next senarius for him. Sophocles had the good sense to steer clear of prologues and of the—ληκύθιον ἀπώλεσεν.

775. ἠγόμην. Schol. ἐτρεφόμην, ἐτύγχανον. Hesych. διῆγον, *was passing my life.* Cf. Aristoph. Ran. 457. and Musgrave ad Œd. Col. 205.

777. ἐπέστη (ἐφιστάναι), Hesych. ἐπέτυχε, *happened, befell me.*

Ib. θαυμάσαι μὲν ἀξία. Œd. Col. 461. ἐπάξιος — κατοικτίσαι. Matth. §. 535.

778. σπουδῆς. Schol. ἀρετῆς. El. *strenuitas, gnavum ingenium.* Is it not rather, *my serious consideration, the earnestness exhibited by me in consequence?* Cf. Diss. in Pind. p. 232.

779. ὑπερπλησθεὶς (ὑπερπιμπλάναι) μέθης (μέθῃ Dind.). Cf. infr. 874.

780. παρ' οἴνῳ, *inter pocula.* Apollon. Rhod. I. 458. παρὰ δαιτὶ καὶ οἴνῳ. Cf. Valck. ad Callim. p. 15, 262. and Erf. in loco.

Ib. καλεῖ—ὡς εἴην. The commentators pass this construction unnoticed. For Euripides' account of the circumstances which induced Œdipus to consult the oracle, see the prologue to his "Phœnissæ." If Aristophanes had not taught us to laugh at Euripidean prologues, the manner in which the mother of Œdipus there enters into details of her domestic circumstances would engender no small feelings of disgust for them.

781. βαρυνθεὶς, gl. χολωθεὶς. Aj. 41. χόλῳ βαρυνθεὶς τῶν Ἀχιλλείων ὅπλων.

Ib. τὴν μὲν οὖσαν ἡμέραν. Œd. Col. 433. τὴν μὲν αὐτίχ' ἡμέραν.

782. μόλις κατέσχον (θυμὸν, cf. Œd. Col. 874). or ἐμαυτόν. Aristoph. Nub. 1363. κἀγὼ μόλις μέν, ἀλλ' ὅμως ἠνεσχόμην τὸ πρῶτον.

Ib. θατέρᾳ. Schol. τῇ ἑξῆς, *on the following day.*

μητρὸς πατρός τ' ἤλεγχον· οἱ δὲ δυσφόρως
τοὔνειδος ἦγον τῷ μεθέντι τὸν λόγον.
κἀγὼ τὰ μὲν κείνοιν ἐτερπόμην, ὅμως δ' 785
ἔκνιζέ μ' ἀεὶ τοῦθ'· ὑφεῖρπε γὰρ πολύ.
λάθρᾳ δὲ μητρὸς καὶ πατρὸς πορεύομαι
Πυθώδε. καί μ' ὁ Φοῖβος ὧν μὲν ἱκόμην
ἄτιμον ἐξέπεμψεν, ἄλλα δ' ἄθλια

783. ἤλεγχον, *questioned them.*

Ib. δυσφόρως ἄγειν τί τινι, Wunder considers as so an unusual an expression, that he prefers translating by his vernacular tongue, instead of Latin, *Jemandem etwas übelnehmen, to take any thing ill of a person.*

785. τὰ μὲν (*aliquantum*, El.) ἐτερπόμην. But would Œdipus have used so strong a term as ἐτερπόμην (cf. Œd. Col. 799. where Brunck and Wunder seem to me to translate in too cold a fashion, considering the excitement under which Œdipus is labouring) if he had only been *partially* satisfied with the explanation given him by his supposed parents? Thudichum appears to have understood the passage in a still more qualified sense: "Er beklagt sich bei den Aeltern, und ihr Wort befriedigt ihn nicht." (see his preface, p. 5.) I understand, by a well-known construction: τὰ μὲν κείνοιν, *as far as they two were concerned,* ἐτερπόμην, *I was delighted.* That, after the explanation given by Polybus and Meropē, Œdipus had little doubt about the genuineness of his birth, seems evident from vv. 778. 827. &c. &c.

Ib. τὰ μὲν κείνοιν = κείνω. Œd. Col. 588. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ (i. e. τἀμοῦ) λέγεις; (i. e. *do you speak of your children or me?*) 606. καὶ πῶς γένοιτ' ἂν τἀμὰ κἀκείνων ταμά; (and how shall *I* and *they* be at hostility?) Also 922. 1628. 1740. Electr. 924. 1203. Pind. Pyth. II. 162. χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν, | ὅς ἀνέχει (*exalts*) ποτὲ μὲν τὰ κείνων, τόν' αὖθ' ἑτέροις ἔδωκεν μέγα κῦδος. Cf. infr. 977.

786. κνίζειν. Pind. Nem. V. 58. τοῦ δέ τ' ὀργὰν | κνίζον αἰπεινοὶ λόγοι. Pyth. XI. 36. ἔκνισε βαρυπάλαμον ὄρσαι χόλον. See also Bergler ad Alciph. I. Ep. 29.

Ib. ὑφεῖρπε. Musgrave, understanding the word in the sense of a *wide-spread report*, compares Libanius I. 784, a. πολὺς τοιοῦτος ὑφεῖρπε λόγος. Others interpret in the sense of *animum subire.* Ellendt adopts the former sense; Wunder prefers the latter, aptly quoting Sallust Jug. c. 11. quod verbum in pectus Jugurthæ altius quam quisquam ratus descendit.

789. ἄτιμον, *ignominia affectum.* El. The Scholiast, much better, ἀνήκουστον, i. e. *without a hearing*, and consequently without an answer to those points on which he most wished to consult the oracle. That this is the true meaning of the word, can hardly be doubted by those who compare Œd. Col. 49. 51. 1278. with the context adjoining. But the question is, how came Sophocles to use the word in so unusual a sense? I know no other solution, and that is but a poor one, than that the poet had generalized the Hesiodean term

καὶ δεινὰ καὶ δύστηνα προὐφάνη λέγων, 790
ὡς μητρὶ μὲν χρείη με μιχθῆναι, γένος δ'
ἄτλητον ἀνθρώποισι δηλώσοιμ' ὁρᾶν,
φονεὺς δ' ἐσοίμην τοῦ φυτεύσαντος πατρός.
κἀγὼ 'πακούσας ταῦτα, τὴν Κορινθίαν

τίμη, i. e. *a honorary share*, or *participation in a thing*, and thus given it a sense which it did not strictly bear in Attic language. Cf. sup. 215. infr. 909.

792. ἄτλητον (*intolerable*) ὁρᾶν, *to be seen*. Pind. Nem. I. 71. ἄτλατον βέλος ἐκπλᾶξε γυναῖκας. Ol. VI. 65. ἀτλάτου πάθας. Fgmm. Sel. 69. 6. ἀτλάτα κακότας.

Ib. δηλώσοιμι. gl. δείξαιμι, *exhibeam*.

794–6. The construction and sense of these verses have alike furnished difficulty to the commentators. Ellendt, objecting to the explanations of Heath, Toup, Erfurdt, and Hermann, approves of that of Brunck, who, understanding ὁδὸν as the accusative to ἐκμετρούμενος, (φυγὴν would be better understood,) translates: *Corinthiam terram exul dereliqui, astris in posterum cursum dirigens*. And much to this effect the Scholiast and Suidas, in v. ἀστρονομία: ἄστροις τεκμαίρεσθαι. ἐπὶ τῶν μακρὰν καὶ ἔρημον ὁδὸν πορευομένων καὶ ἄστροις σημειουμένων τὰς θέσεις τῶν πατρίδων. Dindorf adopts the explanation and construction of Matthiæ: "τὴν Κορινθίαν ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα, i. e. *situm Corinthi et distantiam ex astris conjiciens, ut navigantes solent*. V. Wesseling. ad Diodor. I. 166, 5. Toup. Emend. II. 387." But travellers, who compute sites and distances by *stars*, necessarily travel by night: did Œdipus so pursue his journey? That he avoided all beaten tracks, is pretty clear from a subsequent declaration of his own (infr. 1398 sq.): may not the meaning of the expression therefore be, that terrified by the declarations of the oracular shrine, and fearing to encounter any human being, he "fled the land of Corinth, pursuing his journey from Delphi henceforth by night." But the question then occurs, did Laius also travel by night? Else, how could the encounter take place between the parties? That the object of the latter's visit to the oracular shrine required urgent speed, seems evident from the small retinue with which he travels; and if he did not actually travel by night, he would at all events be likely to journey at that time when day and night are at odds; and why might not the encounter have taken place at such a period? If the reader is unwilling to put Laius on these nocturnal travels, there is perhaps a simpler way of getting rid of the difficulty. The plural ἄστροις may, as in innumerable places of Sophocles and Pindar (Ol. IX. 59. 161. XII. 12. Isth. I. 5. VIII. 76. Nem. VI. 65. Dith. fr. III. 11. Hyporch. IV. 1. &c.), be considered as put for the singular ἄστρῳ, that word implying, as it does at least in two places of Pindar (Ol. I. 9. Hyporch. fr. IV. 2.), the [a] *sun*, by which Œdipus might have known how to keep clear of Corinth, as well as by the stars.

[a] In Æsch. S. c. T. 386. the full moon is termed τρίσβιστον ἄστρων.

ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα
ἔφευγον, ἔνθα μήποτ' ὀψοίμην κακῶν
χρησμῶν ὀνείδη τῶν ἐμῶν τελούμενα.
στείχων δ' ἱκνοῦμαι τούσδε τοὺς χώρους ἐν οἷς
σὺ τὸν τύραννον τοῦτον ὄλλυσθαι λέγεις.
καί σοι, γύναι, τἀληθὲς ἐξερῶ. τριπλῆς
ὅτ' ἦν κελεύθου τῆσδ' ὁδοιπορῶν πέλας,
ἐνταῦθά μοι κήρυξ τε κἀπὶ πωλικῆς
ἀνὴρ ἀπήνης ἐμβεβὼς, οἷον σὺ φῄς,
ξυνηντίαζον· κἀξ ὁδοῦ μ' ὅ θ' ἡγεμὼν
αὐτός θ' ὁ πρέσβυς πρὸς βίαν ἠλαυνέτην.
κἀγὼ τὸν ἐκτρέποντα, τὸν τροχηλάτην,
παίω δι' ὀργῆς· καί μ' ὁ πρέσβυς ὡς ὁρᾷ,

796. ἔφευγον, sc. ἐκεῖσε. Cf. Œd. Col. 168. 188. 900.

796–7. κακῶν χρησμῶν τῶν ἐμῶν, *the dreadful predictions delivered to me*, or *respecting me*.

797. τελούμενα. The word τελέω, and its cognates, belong closely to mantic diction. Trach. 173. ὡς τελεσθῇναι χρεών, sc. τὰ μαντεῖα. Pindar, referring (Olymp. II. 72.) to the unfortunate meeting between Œdipus and Laius, observes, ἐν δὲ Πυθῶνι χρησθὲν παλαίφατον τέλεσσεν. The adjective ἀτελής, as belonging to this vocabulary, occurs in rather a difficult form, Pyth. V. 82. where Apollo is said to terrify the wild beasts of Cyrenè, in order that he might be an accomplisher of oracles (μὴ ἀτελὴς γένοιτο μαντεύμασι) to its lord.

802. κήρυξ. (Œdipus pauses, and a sense of pain evidently comes over him.) The name of this sacred functionary has been preserved by Apollodorus (III. 5. 7.). It was Polyphontes; and consequently having little of that *eponymy* in it, which the Greeks so much coveted in their names; for instead of being a *many-murderer*, he contrived with three others to be murdered by a single person.

Ib. πωλικῆς, *drawn by young horses*, (not by mules, as the ἀπήνη usually was.) The reason for thus marking it is obvious.

804. ξυνηντίαζον. Pind. (Olymp. II. 70.) remarking the great change which had taken place in the fortunes of the house of Cadmus, refers that change to the period, ἐξ οὗπερ ἔκτεινε Λάϊον μόριμος υἱὸς | συναντόμενος.

806. τὸν τροχηλάτην, the charioteer, (cf. Eur. Phœn. 39.) added *epexegetically* to τὸν ἐκτρέποντα. Erfurdt compares infr. 837. τὸν ἄνδρα, τὸν βοτῆρα. Add fr. Aristoph. ap. Athen. 161, f. τοὺς πάλαι ποτὲ, τοὺς Πυθαγοριστὰς γινομένους.

807. δι' ὀργῆς (*angrily*). So Aj. 822. διὰ τάχους (*speedily*).

Ib. ὡς ὁρᾷ, sc. παίοντα τὸν τροχηλάτην.

ὄχου παραστείχοντα τηρήσας μέσον
κάρα διπλοῖς κέντροισί μου καθίκετο.
οὐ μὴν ἴσην γ' ἔτισεν, ἀλλὰ συντόμως
σκήπτρῳ τυπεὶς ἐκ τῆσδε χειρὸς ὕπτιος
μέσης ἀπήνης εὐθὺς ἐκκυλίνδεται·
κτείνω δὲ τοὺς ξύμπαντας. εἰ δὲ τῷ ξένῳ
τούτῳ προσήκει Λαΐῳ τι συγγενὲς,
τίς τοῦδε νῦν ἔστ' ἀνδρὸς ἀθλιώτερος;
τίς ἐχθροδαίμων μᾶλλον ἂν γένοιτ'· ἀνήρ;
ᾧ μὴ ξένων ἔξεστι μηδ' ἀστῶν τινὰ
δόμοις δέχεσθαι, μηδὲ προσφωνεῖν τινὰ,
ὠθεῖν δ' ἀπ' οἴκων. καὶ τάδ' οὔτις ἄλλος ἦν

808. ὄχου. Schol. ἅρματος. Dindorf, comparing El. 78. 324. translates, *e curru*. The learned writer's proposition to substitute ὄχους for ὄχου (cf. Pind. Fmm. Incert. 119, Diss. Edit.) would save all the grammatical difficulties connected with the appearance of a genitive case after the compound παραστείχοντα. For accusatives after this verb, cf. Antig. 1255. h. H. Apoll. 217. Bernhardy (Wiss. Synt. 256.) reads with a genitive, and compares Œd. Col. 1572.

808–9. μέσον κάρα. gl. κατὰ τὸ μέσον τῆς κεφαλῆς. Ordo verborum: καθίκετό μου διπλοῖς κέντροις μέσον κάρα. See Matth. §. 330. note.

809. διπλοῖς κέντροισι (Pind. Pyth. IV. 420). The Scholiast explains, *struck me twice with the goad, which he used for spurring his horses*. Hermann adopts the explanation of Neue: "struck him with a thong having a double goad to it:" "unless," adds the learned annotator, "we prefer to understand the διπλῆ μάστιξ, of which frequent mention is made in ancient authors."

Ib. καθικνεῖσθαι, *to strike*. Cf. Valck. ad. Herodot. VII. 35.

810. ἴσην, sc. δίκην vel τιμωρίαν. V. L. Bos. p. 474. ed. Schæf. Erf.

811. ὕπτιος, gl. ἐπὶ τὰ μετάφρενα.

813. (Pauses for breath, and then convulsively) κτείνω δὲ τ. ξ.

Ib. τῷ ξένῳ, *homini illi mihi ignoto*. Gallice: *cet inconnu*. Br.

814. τὸ συγγενὲς, *kinsmanship*, cf. El. 1469.

Ib. Λαΐῳ. "Frustra Bothius Λαΐου." Erf. Either case, as Dindorf observes, may be used; but it is probable that Sophocles here preferred the genitive, on account of the datives preceding. Cf. infr. 1016.

815. τοῦδε ἀνδρὸς, sc. ἐμοῦ. Dindorf considers the verse as spurious.

817–18. The sense is more obvious than the construction, which is of a very loose order. ᾧ μὴ ἔξεστι (*whom it is not allowed*) μὴ ξένων, μηδ' ἀστῶν τινὰ (*that any stranger, much less a citizen*) δέχεσθαι ἐμὲ, κ. τ. ἑ. Cf. Diss. Comment. in Pind. 277. 311.

819. ὠθεῖν δ' ἀπ' οἴκων (χρή).

819–20. The declaration of Tri-

ἦ 'γὼ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς. 820
λέχη δὲ τοῦ θανόντος ἐν χεροῖν ἐμαῖν
χραίνω, δι' ὅνπερ ὤλετ'. ἆρ' ἔφυν κακός;
ἆρ' οὐχὶ πᾶς ἄναγνος; εἴ με χρὴ φυγεῖν,
καί μοι φυγόντι μήτε τοὺς ἐμοὺς ἰδεῖν,
μήτ' ἐμβατεύειν πατρίδος· ἢ γάμοις με δεῖ 825
μητρὸς ζυγῆναι καὶ πατέρα κατακτανεῖν
Πόλυβον, ὃς ἐξέφυσε κἀξέθρεψέ με.
ἆρ' οὐκ ἀπ' ὠμοῦ ταῦτα δαίμονός τις ἂν
κρίνων ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον;
μὴ δῆτα μὴ δῆτ', ὦ θεῶν ἁγνὸν σέβας, 830

clinius, that τάδε and τάσδ' ἀρὰς are one and the same thing, the substantive serving to explain the pronoun more clearly, has been excellently illustrated by Wunder, from Il. IX. 244. Cf. Œd. Col. 1054–8. On Pindaric appositions of a similar or different nature, there may be occasion to speak on a future opportunity.

821. λέχη, gl. γυναῖκα. (Pauses, and looks at Jocasta, who shudders, but quickly suppresses her emotion.)

Ib. ἐν χεροῖν ἐμαῖν. On this Greek dative with a preposition preceding, and equivalent to a Latin ablative of instrument, see Wunder ad Philoct. v. 60.

822. δι' ὅνπερ (sc. χεροῖν). A pause, and then with a voice of suffocation—ὤλετο.

Ib. ἆρα pro ἆρ' οὐ. Cf. Schæfer Mel. Cr. p. 89. Herm. ad Vig. p. 823. Heindorf ad Plat. Theæt. p. 476. ad Protag. p. 496. Stalb. ad 8. Rep. p. 223. Wunder ad Œd. Col. 750. 778.

823. ἄναγνος (α, ἁγνὸς) *unclean, polluted with guilt.* infr. 1383. Œd. Col. 944. ἄνδρα καὶ πατροκτόνον ἄναγνον.

824. ἰδεῖν (ἔξεστι). "Videndum, ne apud Sophoclem ἔξεστι non propter prægressum χρή, sed propter sequens δεῖ omissum sit." Herm.

825. ἐμβατεύειν. Schol.: ἐπιβαίνειν. (Œd. Col. 400. γῆς δὲ μὴ 'μβαίνῃς ὅρων.) 678. ἵν' ὁ βακχιώτας Διόνυσος ἐμβατεύει, (where ἐμβατεύειν answers rather to the ἀμφιβαίνειν of Homer.)

825–6. ἢ γάμοις — ζυγῆναι. Cf. Œd. Col. 525.

827. ἐξέφυσε κἀξέθρεψε. Erfurdt prefers ἐξέθρεψε κἀξέφυσέ με—a reading which may be justified from the Dresden and Venetian MSS. and also by the schema ὑστερολογία, but which is not absolutely necessary.

828–9.

Would he not rightly judge who
deem'd these woes
The work of some inexorable god?
Dale.

Ib. ἂν ὀρθοίη λόγον. Herodot. VII. 103. καὶ οὕτω μὲν ὀρθοῖτ' ἂν ὁ λόγος ὁ παρὰ σεῦ εἰρημένος. Pind. Pyth. IV. σε δ' ἐν τούτῳ λόγῳ ὤρθωσεν χρησμός.

830. ὦ θεῶν ἁγνὸν σέβας, *ye most holy powers.* Dale. *du reine Heiligkeit der Götter.* Thud. *aller Götter heil'ge Macht.* Solg. If the annotators notice the expression at all, it

ἴδοιμι ταύτην ἡμέραν, ἀλλ' ἐκ βροτῶν
βαίην ἄφαντος πρόσθεν ἢ τοιάνδ' ἰδεῖν
κηλῖδ' ἐμαυτῷ συμφορᾶς ἀφιγμένην.

XO. ἡμῖν μέν, ὦναξ, ταῦτ' ὀκνήρ'· ἔως δ' ἂν οὗν
πρὸς τοῦ παρόντος ἐκμάθῃς, ἔχ' ἐλπίδα.

OI. καὶ μὴν τοσοῦτόν γ' ἐστί μοι τῆς ἐλπίδος,
τὸν ἄνδρα τὸν βοτῆρα προσμεῖναι μόνον.

IO. πεφασμένου δὲ τίς ποθ' ἡ προθυμία;

OI. ἐγὼ διδάξω σ'· ἦν γὰρ εὑρεθῇ λέγων
σοὶ ταὔτ', ἔγωγ' ἂν ἐκπεφευγοίην πάθος.

IO. ποῖον δέ μου περισσὸν ἤκουσας λόγον;

OI. λῃστὰς ἔφασκες αὐτὸν ἄνδρας ἐννέπειν
ὥς νιν κατακτείναιεν. εἰ μὲν οὖν ἔτι
λέξει τὸν αὐτὸν ἀριθμὸν, οὐκ ἐγὼ 'κτανον.
οὐ γὰρ γένοιτ' ἂν εἷς γε τοῖς πολλοῖς ἴσος.

is, as far as I am aware, to fall into similar mistakes. Whom the *Theban* and *Phœnician* Œdipus addresses with uplifted eyes on the present occasion, is clear from a passage in the Medea of Euripides, where we are as much among sun-worshippers as in the present drama. 750. ὄμνυμι γαῖαν, Ἡλίου θ' ἁγνὸν σέβας. (where see the use of the word σέβας among the tragedians learnedly explained by Porson.)

832. βαίην ἄφαντος, *ut nullum mei relinquam vestigium.* El. Cf. Mehlhorn's Anacreon, p. 105.

833. κηλὶς (Œd. Col. 1134) ξυμφορᾶς, *probosa calamitas.* So Trach. 356. πόνων λατρεύματα = ἐπίπονα λατρεύματα. El. 19. ἄστρων εὐφρόνη = ἀστερόεσσα εὐφρόνη, *die Sternennacht.* Enr. Matthiæ (§. 375.) "stain originating in misfortune." Cf. Ellendt in voc. Reisig. Enar. p. 144.

834. ὀκνηρὰ, *fearful.* Pind. Nem. XI. 28. ἐλπίδες δ' ὀκνηρότεραι γονέων παιδὸς βίαν | ἔσχον ἐν Πυθῶνι πειρᾶσθαι καὶ Ὀλυμπίᾳ ἄθλων. (i. e. the forebodings of his parents, more timid than became them, restrained their stout son from attempting the Pythian and Olympian contests.)

835. πρὸς τοῦ παρόντος, *oculato teste.* El.

838. προθυμία (ad *consilium cupide cupiendum* refertur. El.) gl. τί διανοῇ δρᾶσαι; Tr. 669. ὥστε μήποτ' ἂν προθυμίαν ἄδηλον ἔργου τῳ παραινέσαι λαβεῖν.

841. περισσὸν, *particularly worthy of observation.* Bothe compares Theognis 767. χρὴ Μουσῶν θεράποντα καὶ ἄγγελον, ἤν τι περισσὸν | εἰδείη σοφίης, μὴ φθονερὸν τελέθειν.

842. λῃστὰς ἄνδρας. Cf. sup. 257' &c.

843. κατακτείναιεν. Cf. Schneid. de dial. p. 13.

845. τοῖς πολλοῖς, those many

εἰ δ' ἄνδρ' ἓν' οἰόζωνον αὐδήσει, σαφῶς
τοῦτ' ἐστὶν ἤδη τοὔργον εἰς ἐμὲ ῥέπον.

IO. ἀλλ' ὡς φανέν γε τοὔπος ὧδ' ἐπίστασο,
κοὐκ ἔστιν αὐτῷ τοῦτό γ' ἐκβαλεῖν πάλιν.
πόλις γὰρ ἦκουσ', οὐκ ἐγὼ μόνη, τάδε. 850
εἰ δ' οὖν τι κἀκτρέποιτο τοῦ πρόσθεν λόγου,
οὗτοι ποτ', ὦναξ, σόν γε Λαΐου φόνον
φανεῖ δικαίως ὀρθὸν, ὅν γε Λοξίας
διεῖπε χρῆναι παιδὸς ἐξ ἐμοῦ θανεῖν.
καίτοι νιν οὐ κεῖνός γ' ὁ δύστηνός ποτε 855
κατέκταν', ἀλλ' αὐτὸς πάροιθεν ὤλετο.
ὥστ' οὐχὶ μαντείας γ' ἂν οὔτε τῇδ' ἐγὼ
βλέψαιμ' ἂν οὔνεκ', οὔτε τῇδ' ἂν ὕστερον.

OI. καλῶς νομίζεις. ἀλλ' ὅμως τὸν ἐργάτην

persons, by whom you say Laius was killed. Brunck for τοῖς substitutes τις.

Ib. ἴσος, gl. ἰσάριθμος.

846. οἰόζωνος (ζώνη) = μονόζωνος = μόνος. Schol. μονόστολον. Hesych. "Recte, nam ζώννυσθαι proficiscentium est, ut non *solum*, sed *solum iter facientem* significet." El.

847. εἰς ἐμὲ ῥέπον. gl. εἰς ἐμὲ ἀφορῶν. *res me tangit.* El. Arist. Pl. 51. οὐκ ἴσθ' ὅπως ὁ χρησμὸς εἰς τοῦτο ῥέπει.

848. φανὲν ὧδε, *uttered to this effect.* As specimens of the interchange of meaning in the word φαίνειν from *sight* to *sound*, Buttmann notices Philoct. 189. τηλεφανὴς (*heard from afar*). 202. προὐφάνη κτύπος. 216. τηλεπτὸν ἰωάν.

849. ἐκβαλεῖν, gl. μεταβαλεῖν. Schol. ἀρνεῖσθαι. *retractare, irritum reddere.* El.

852. Λαΐου. Cf. Matth. §. 375. σὸν emphatic.

853. φανεῖ (αὐτὸς ὁ θεράπων.) Schol.

Ib. δικαίως, *ut par est.* Erf. ὀρθὸν (redundant).

854. παιδὸς ἐξ ἐμοῦ. (emphatic.)

855. νιν, i. e. Laius. κεῖνος, *he*, i. e. her son.

857. ὥστε. On ὥστε, placed as it here is with an optative and ἄν, something will be said in a future play.

857–8. μαντείας γ' οὔνεκ', *as far as the prophetic art is concerned.* El. 387. ἀλλ' ἐξίκοιτο τοῦδέ γ' οὕνεκ' ἐν τάχει. 605. τοῦδέ γ' οὕνεκα | κήρυσσέ μ' εἰς ἅπαντας. To the numerous illustrations to be found in Aristoph. add Pind. Ol. I. 160. ἀέθλων γ' ἕνεκεν, *quantum quidem certamina præstare possunt.* Boeckh.

Ib. οὔτε τῇδε βλέψαιμ' ἂν οὔτε τῇδε. *ne oculos quidem huc vel illuc converterim, adeo hæc flocci pendo.* Musgr. *ut non videar mihi curaturus.* El.

πέμψον τινὰ στελοῦντα μηδὲ τοῦτ' ἀφῇς. 860

ΙΟ. πέμψω ταχύνασ'· ἀλλ' ἴωμεν εἰς δόμους.
οὐδὲν γὰρ ἂν πράξαιμ' ἂν ὧν οὐ σοὶ φίλον.

ΧΟ. εἴ μοι ξυνείη φέροντι στρ. ά.
μοῖρα τὰν εὔσεπτον ἁγνείαν λόγων

860. στελοῦντα (gl. μεταπαλεσόμενον, κομιούμενον, μεταστελοῦντα), *to fetch.*

862. ὧν οὐ σοὶ φίλον, i. e. τούτων, ἃ μὲ πρᾶξαι οὐ σοὶ φίλον ἐστί. Matth. p. 653. Erf. who compares Phil. 1227. ἔπραξας ἔργον ποῖον ὧν οὔ σοι πρέπον. Æsch. c. Tim. III. 39. (Reiske). ἐκ γὰρ τοῦ πράττεσθαί τινα ὧν οὐ προσήκει. (*Œdipus and Jocasta retire.*)

863. Whoever considers how deeply the monarchical feelings of the Chorus (sup. 530), must have been brought into collision with their religious opinions, by the recent profane language of Jocasta, and the more than tacit acquiescence on the part of Œdipus, will be prepared to see the effects of this divided feeling in the following obscure, but still noble ode. General reflections instead of personal ones—references of the loftiest nature to those unwritten laws, which had their origin in heaven, and of which piety to the gods, both in words and deeds, forms the best growth—a sudden transition to that insolent disregard for the divine law, which is apt to characterize the possessor of absolute power—intimations as to the reverse which such insolence almost necessarily creates for itself, form the leading features of its first and second strains. Unwilling to implicate their beloved monarch too closely in the guilty language of Jocasta, yet dramatically obliged to shew some resentment for his too ready acquiescence in her opinions, the Chorus in their third strain seem to have been gifted with a preternatural knowledge by the poet, as to the transactions in which their unfortunate monarch had been engaged, which will be more fully adverted to hereafter (infr. 889.). Declarations of a full assurance on the part of the Chorus, that through one or other of the three great oracular shrines, that at Delphi, that at Abæ, or that of Olympia, the prophetic art will be fully vindicated; and a solemn prayer to that almighty Zeus, of whom Apollo was the agent, that the oracular power of the latter may regain its somewhat diminished reputation, very properly conclude this noble ode. Whether Sophocles had his eye upon Athens as well as Thebes in this fine piece of composition, and whether any additional poignancy was given to his remarks by secret reference to events which had recently occurred, or not many years before, it will be time to consider at a future period.

Ib. εἴ μοι (Cf. Eurip. Hec. 836. Musgr.) ξυνείη φέροντι μοῖρα (*may it be my lot to have*, &c.)

Ib. "φέροντι per attractionem dictum pro φέρειν." Dind. Cf. Heind. ad Plat. Phædr. p. 250. For the sense of φέρειν = ἔχειν, cf. sup. 590. 764. infr. 1190.

864. μοῖρα, *lot, condition, part assigned to one in life.* sup. 376. 713. Phil. 681.

Ib. εὔσεπτον (σέβω) ἁγνείαν, *piam sanctimoniam.* El. May we not better translate by transposition, *the*

ἔργων τε πάντων, ὧν νόμοι πρόκεινται
ὑψίποδες, οὐρανίαν
δι' αἰθέρα τεκνωθέντες, ὧν Ὄλυμπος
πατὴρ μόνος, οὐδέ νιν
θνατὰ φύσις ἀνέρων
ἔτικτεν, οὐδὲ μήν ποτε λάθα κατακοιμάσει·
μέγας ἐν τούτοις θεὸς, οὐδὲ γηράσκει.

purest reverence for, &c. as if the poet had written ἁγνὸν εὐσέβειαν? (Metre: dip. epitrit. and cret.)

865. ὧν νόμοι πρόκεινται, &c. The whole of this subject is reserved for future consideration. (Metre; epitrit. cum anac. and ithyphal.)

866. ὑψίποδες, *high-treading* (said in reference to their heavenly birth.) Dissen (Com. Pind. p. 149.) compares Ol. XIII. 54. We should rather have expected to find the compound itself in the Pindaric writings. But no: γ ὑψίβατος, ὑψίθρονος, ὑψίκεδος, ὑψικέτης, ὑψιχαίτης, &c. &c. are found, but not ὑψίπους, that I am aware of. (Metre: pæon and choriamb. Dindorf compares Eurip. Hel. 528. Orest. 1431. for cretic and choriamb. Hel. 1360–1.)

Ib. οὐρανίαν δι' αἰθέρα = ἐν οὐρανῷ. Schol.

868. νιν, *them*. Cf. infr. 1332. Œd. Col. 43. El. 436.

869. θνατὰ φύσις ἀνέρων = *man of mortal frame*. (This and foregoing verse, glyconic.)

870. λάθα κατακοιμάσει, *oblivio consopiet*, sive *sepeliet*, i. e. *delebit*. Wund. κατακοιμάσῃ. Elms. Herm. Enn. (Metre: penth. iamb. dim. chor. with troch.)

871. μέγας ἐν τούτοις θεός. Schol. τοιοῦτος, θεία δύναμις καὶ μεγάλη τοῖς νόμοις ἔνεστιν.

Ib. γηράσκει. (Œd. Col. 727. τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.) Donner, whose version of the Œdipus has just come into my hands, translates the two foregoing verses:

——nimmer hüllt sie die Zeit, traun, in Vergessenheit;
Es belebt machtvoll sie ein Gott, der nie altert.

Metre: ionic a min. logaœd. terminating in spond.

873. The Chorus, in secret reference to Jocasta, proceed to ask, and what is tyranny? It is the child of insolence, that insolence, which leads persons possessed of absolute power to throw aside this regard for heavenly laws and powers, and to speak contumeliously of their holiest institutions. From whom the poet learned this detestation for insolence in high places, it will be time to see when we come to inquire what colours his dramatic and political character derived from the great Doric poet, in whom a strong abhorrence for all tendency to ὕβρις, whether in nations or individuals, in private citizens or monarchs, formed a prominent feature. At present we restrict ourselves to mere verbal illustrations.

Ib. ὕβρις. In one of the Pindaric odes, on which Sophocles appears

γ This epithet comes nearest in application to that in the text, being given to the Achæan cities (Nem. X. 86.) on account of their being mostly built on hill-tops.

ὕβρις φυτεύει τύραννον· ἀντ. ά. 873
ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν,
ἃ μὴ 'πίκαιρα μηδὲ συμφέροντα, 875
ἀκρότατον εἰσαναβᾶσ'
* * ἀπότομον ὥρουσεν εἰς ἀνάγκαν,
ἔνθ' οὐ ποδὶ χρησίμῳ

more particularly to have cast his eye in the composition of this choral strain, Boeckh and Dissen both understand the word ὕβρις as applied to demagogic and democratic insolence. Cf. infr. ad μάταν.

874. Having defined what insolence is the parent of in the verse preceding, the poet proceeds to detail its fate, when arrived at it's topmost height.

Ib. μάταν, *to no purpose*, i. e. *without extinguishing its appetite for more.* Sophocles here follows that Pindaric doctrine, which represents insolence as the mother of satiety (Ol. XIII. 13. cf. Diss. Com. p. 145.); not that satiety which covets nothing further, but that which, fastidiously disdaining its own possessions, covets eagerly those of others. Wunder, comparing μανάζων. v. 891. understands μάταν as equivalent to ματαίως, *dementer.*

875. ἐπίκαιρα. Pind. Pyth. IV. 480. (Nem. VII. 85. ἑοικότα καιρὸν ἅλβου, convenientem copiam divitiarum, h. e. nec pauca nec maxima. Diss.)

Ib. συμφέροντα, *beneficial.*

876–9. The best guide for explaining these difficult verses, seems to be the following Scholium: Ὕβρις (φησὶν ὁ π.) μηδὲν καίριον διαπραττομένη, εἰς δύσβατον ἀκρώρειαν ἀναβιβάσασα τοὺς χρωμένους αὐτῇ, κατεκρήμνισεν (κατεκρήμνησεν).

876. ἀκρότατον εἰσαναβᾶσ', *having mounted to the topmost (height).* Pind. Pyth. XI. 84. εἴ τις ἄκρον ἅλὼν ἀσυχᾷ τε νεμόμενος αἰνὰν ὕβριν ἀπέφυγεν. Wunder: εἰσαναβᾶσ' ἀν'.

877. Dindorf, observing that two syllables are here wanting, which he thinks should be filled up with αὐθις, or some *substantive* to be joined with ἀκρότατον, compares Antig. 853. προβᾶσ' ἐπ' ἔσχατον θράσους | ὑψηλὸν ἐς Δίκας βάθρον | προσέπτεσες. (As a *substantive*, the word κρημνὸν would answer to the sense, and to the strophic metre, at least as well as αὐθις: it is deducible from the observation of the Scholiast, and it is a Pindaric word. Ol. III. 39. where see Diss.)

Ib. ἀπότομος (ἀποτέμνειν), *schroff, steil* (*rugged, steep*). Pass.

Ib. ὀρούειν, *to rush impetuously.* (Hes. Scut. Herc. 412. 436. Pind. Ol. IX. 153. Nem. I. 74. Eurip. Phœn. 1252. Herc. F. 972.) Pind. Ol. VII. 66. κορυφὰν κατ' ἄκραν ἀνορούσαισ'.

Ib. ἀνάγκαν. For Pindaric applications of this word, cf. Dissen's Comment. pp. 243. 472. and more particularly 667.

878–9. ἔνθ' οὐ ποδὶ χρησίμῳ χρῆται. "Where it is not granted to stand with a steady foot, but where the person so arrived must needs topple and fall." (Indicative of the fates which are soon to befall Jocasta and Œdipus, *she* a suicide, *he* deprived of sight and of his throne). The Attic poet had not improbably in his eye Pindar's "man void of real ex-

χρῆται. τὸ καλῶς δ' ἔχον
πόλει πάλαισμα μήποτε λῦσαι θεὸν αἰτοῦμαι. 880
θεὸν οὐ λήξω ποτὲ προστάταν ἴσχων.
εἰ δέ τις ὑπέροπτα χερσὶν στρ. β'. 883
ἢ λόγῳ πορεύεται,
Δίκας ἀφόβητος, οὐδὲ 885

cellence," (ψεφηνὸς ἀνὴρ), who,—ἄλλοτ' ἄλλα πνέων—(" after various gusts and agitations") καταβαίνει οὔ ποτ' ἀτρεκεῖ ποδὶ (*with unsteady foot*). Nem. III. 71. Cf. Nem. VIII. 31. Ol. XIII. 102. 162. On the alliteration of the words χρησίμῳ χρῆται, see Lobeck ad Ajacem.

880. πάλαισμα . . λῦσαι. If Pindar is still to be our Sophoclean guide, we shall have less difficulty in dealing with these two words than some of our predecessors have experienced. Of all metaphoric images in the Theban poet, I need scarcely observe that the two most predominant are those derived from the palæstra and the ocean (infr. 923.). What was the present state of things at Thebes? An inquisition, confessedly difficult in its nature (sup. 109 sq.), but fraught with the most important consequences to the state, had been commanded by the Delphic shrine. To this inquisition it was pretty clear that the court would be opposed, the queen having made light even of the authority from which it emanated. All right-minded men, however, it was as evident, would side with the god: and was not this a true πάλαισμα or *wrestling-match*, whether the difficulties of the matter to be struggled with, or the opposing power, be considered? Ellendt's interpretation of the passage is not very easy to comprehend: " By the word πάλαισμα," says the learned writer, " I understand the wisdom, by which Œdipus gained the throne; and as his sway had been beneficial to the country, the Chorus pray, that it may not be disturbed." For λύειν, in the sense of *levare, minuere, tollere*, cf. Diss. ad Pind. Ol. X. 11.

Ib. λῦσαι θεὸν αἰτοῦμαι. For construction, compare sup. 269. and add Pind. Pyth. VIII. 96. ἐκόντι δ' εὔχομαι νόῳ κατὰ τὶν ἁρμονίαν βλέπειν.

881. προστάταν. Of the devotion of the Chorus to their royal master, we have already had many affecting proofs; but when the struggle is to be between an earthly and a heavenly director, the Chorus have no difficulty in determining with whom they are to side. By a usual Pindaric asyndeton (cf. Dissen ad Isthm. IV. 32. Nem. VII. 27.), the connecting particle γὰρ is to be understood after the word θεόν.

883. ὑπέροπτα. For construction (a neuter plural used adverbially) Elmsley compares Aj. 197. ἀτάρβητα ὁρμᾶται. Eurip. Ion 717. λαιψηρὰ πηδᾷ.

883–4. χερσὶν ἢ λόγῳ. Cf. sup. 864–5. λόγων ἔργων τε. The choral mind, which is about to pass from Jocasta to Œdipus, hints covertly at the *deeds* of the one, and the *words* of the other. Ellendt translates: *violenter aut facit aut sentit.*

885. Δίκη. In the Theogony of

δαιμόνων ἕδη σέβων,
κακά νιν ἕλοιτο μοῖρα
δυσπότμου χάριν χλιδᾶς,
εἰ μὴ τὸ κέρδος κερδανεῖ δικαίως,

Hesiod, this Dikē, or avenging Justice, is the daughter of Jupiter by Themis:

Δεύτερον ἠγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὥρας,
Εὐνομίην τε, Δίκην τε, καὶ Εἰρήνην τεθαλυῖαν. 901.

(With this description compare Pind. Ol. XIII. 6–11.) For a still nobler description of Dikē, see the Opera of Hesiod, (253 sq.):

Ἥ δέ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα,
κυδρή τ' αἰδοίη τε θεοῖς οἳ Ὄλυμπον ἔχουσιν.
καί ῥ' ὁπότ' ἄν τίς μιν βλάπτῃ σκολιῶς ὀνοτάζων,
αὐτίκα πὰρ Διὶ πατρὶ καθεζομένη Κρονίωνι
γηρύετ' ἀνθρώπων ἄδικον νόον, ὄφρ' ἀποτίσῃ
δῆμος ἀτασθαλίας βασιλέων, οἳ λυγρὰ νοεῦντες
ἄλλῃ παρακλίνωσι δίκας, σκολιῶς ἐνέποντες. Goett. ed.

For the personified Dikē on the shield of the Æschylean Polynices, and passages in Sophocles, which come nearest to the Dikē of Hesiod, cf. Sept. c. Th. 643 sq. Soph. Œd. Col. 1382. Antig. 451. El. 476. On the derivation of the word, see Sickler, pp. 3. 84.

Ib. *ἀφόβητος.* Schol. *τὴν Δίκην μὴ δεδοικώς.* For active compounds of the same class in Pindar, cf. Isth. IV. 51. *τῶν ἀπειράτων* (*making no trial or effort*) *ἄγνωστοι σιωπαί.* Ol. XIII. 35. *ἀφόβητος ἕπεσσιν γένοιο χρόνον ἅπαντα, Ζεῦ πάτερ.*

886. By the *δαιμόνων ἕδη* must be more particularly meant the Delphic and other oracular shrines. Cf. Diss. Comment. P. p. 604.

887. Metre: logaœdic with anac. as at v. 885.

888. *χάριν* (i. e. *ἕνεκα*) *χλιδῆς*, (*pride*), but I think rather in reference to female pride, and hence aimed at Jocasta. Soph. Fr. 679. (Dind.). *τίς δ' οἶκος ἐν βροτοῖσιν ἀλβίσθη ποτὲ, | γυναικὸς ἐσθλῆς χωρὶς, ὀγκωθεὶς χλιδῇ;*

Ib. *δυσπότμου.* Schol.: *ἀνοσίου.*

889. The reflections in the following verses point rather, I think, to Œdipus than Jocasta. But if respectful considerations tended to generalize the taunts against *her*, how much more would the still unbroken attachment of the Chorus to Œdipus tend to throw obscurity over the remarks bearing upon *him*? The choral troop are in fact to be here considered as speaking under a sort of prophetical afflatus, an afflatus which these aged counsellors in some degree claim for themselves in a future part of the drama (infr. 1086.). This temporary inspiration brings words out of their mouths, of the full tendency of which they themselves are hardly aware, but which were perfectly understood and appreciated by their auditors. (Metre: epitr. with anac. and ithyph.)

Ib. Who had "gained an unrighteous gain," if Œdipus had not? He was in possession of a throne; but how? by the commission of murder, the murder of a sacred herald, and the murder of his own

καὶ τῶν ἀσέπτων ἔρξεται,
ἢ τῶν ἀθίκτων ἔξεται ματάζων.
τίς ἔτι ποτ' ἐν τοῖσδ' ἀνὴρ θυμοῦ βέλη
ἔρξεται ψυχᾶς ἀμύνειν;

father. The things impious (ἄσεπτα), and the things touched which ought not to have been touched (ἄθικτα), need no comment. (In a Pindaric ode, which must have been particularly ungrateful to Attic ears, it is observed, κέρδος δὲ φίλτατον, ἐκόντος εἴ τις ἐκ δόμων φέροι. Pyth. VIII. 16.)

890. καί. Erfurdt observing, that εἰ μή is to be supplied from the preceding verse, applies a passage of Diphilus:

ἀγνοεῖς ἐν ταῖς ἁπαῖς
ὅ τι ἔστιν, εἴ τις μὴ φράσει' ὀρθῶς ὁδόν,
ἢ πῦρ ἐναύσει', ἢ διαφθείρει' ὕδωρ,
ἢ δεικνυεῖν μέλλοντα κωλύσαι τινά.
Athen. 238, f.

Ib. ἔρξεται. Schol. ἐκτὸς ἔσται. Œd. Col. 836. εἶργον, manus abstine. On the accentuation, see Ellendt. (metre: epit. with anac. and cret.)

891. ἔξεται, inhærebit, tanget. Dind. ἔξεται ματάζων = ἔξεται ματαίαις χερσίν. (Trach. 565. ψαύειν ματαίαις χερσί.) Id. For the sentiment, cf. Pind. Nem. XI. 47–8. Diss. Edit. (metre: epitr. with anac. and ithyphal.)

892. To connect this with what precedes and follows, we are I think again to apply the Pindaric asyndeton: and in the elliptic manner, common to him and Sophocles, understand "for if a κατὰ μοῖρα does not seize upon the doer of such deeds as this," τίς ἔτι κ. τ. ἑ.

Ib. The ellipse being filled up, as proposed in the foregoing note, by the words θυμοῦ βέλη in this much disputed passage must, I think, be understood all those feelings of wrong desire and [z]cupidity, which have been referred to in the preceding verses, and which like arrows and darts assault and wound the soul. In a similar sense Dissen, I think, rightly interprets the word βέλος in Pind. Nem. I. 72. as a sudden emotion of the mind, combining consternation and grief. Hermann, reading θυμοῦ βέλη εὔξεται, translates: *quis tandem amplius his in rebus* (i. e. si contemnuntur divina) *iræ tela se ab animo suo arcere gloriabitur?* Elmsley, reading θυμῷ βέλη εἴρξεται, understands: *si cædes Laii impunita discesserit, quis jam abstinebit se, quin a mente arceat conscientiæ stimulos, sceleris so. recordationem, metumque vindictæ divinæ?* Dindorf, with the text as before us, observes: "θυμοῦ βέλη *iram* dicit. Antig. 1085. ἀφῆκα θυμῷ καρδίας τοξεύματα." Ellendt prefers θεῶν βέλη, and understands "*mala* ab iratis Diis data." Wunder adopts Hermann's opinion. (Metre: penth. iamb. and dim. iamb. brach.)

894. εἴργεσθαι, *to ward off*, the word βέλη serving as joint accusative to this verb and to ἀμύνειν. Plat. 9. Leg. 873, a. ταῦτα (*sic*) δὴ παρὰ θεῶν μέν τινα φοβούμενον τὰς τιμωρίας

[z] Long after this note had been written, it was gratifying to the writer to find so able a scholar as Kayser coming to a similar conclusion. After combating the opinions of Böthe, Erfurdt and Wunder, on this passage, and much to the same effect as in the above note, Kayser observes: "Inde apparet θυμοῦ βέλη esse κακὰ ὁρμήματα, malas lubidines. Θυμὸς de cupiditate occurrit ap. Soph. Œd. Col. 778. apud Eurip. Med. 304. in Herodot. l. 1. et Hom. Od. κ. 217. Tribui autem ei βέλη non magis offendet nos, quam ἔρωτ apud Eur. Troad. 255." Act. Sem. Phil. p. 92.

εἰ γὰρ αἱ τοιαίδε πράξεις τίμιαι, 895
τί δεῖ με χορεύειν;
οὐκ ἔτι τὸν ἄθικτον εἶμι ἀντ. β'.
γᾶς ἐπ' ὀμφαλὸν σέβων,

εἴργεσθαι χρὴ τὰς τοιαύτας. Gorg. 505, b. εἴργειν αὐτὴν (sc. τὴν ψυχὴν) δεῖ τῶν ἐπιθυμιῶν, καὶ μὴ ἐπιτρέπειν ἄλλ' ἄττα ποιεῖν ἢ ἀφ' ὧν βελτίων ἔσται. εἴρξεται. Elms. εἴρξεται. Pal. Tricl.

Ib. ψυχᾶς (ὥστε) ἀμύνειν, *so as to guard them from the soul.* Pindar (Isth. I. 71.) uses a dative after this verb, γαστρὶ ἀμύνων λιμόν. For instances of ὥστε omitted in the Pindaric writings, see Isth. III. 16. Pyth. III. 98. IV. 260. Nem. VII. 41. Hymn. II. 5. Fgmm. Incert. 61. 150. (metre: dim. epit.).

895. Metre: dim. epitr. and cretic.

896. χορεύειν. In what sense the word is here used, will be best understood from the well-known passage in Horace: Ille (Chorus sc.)

Ille bonis faveatque et consilietur amice, * * *
Ille tegat commissa, Deosque precetur et oret,
Ut redeat miseris, abeat fortuna superbis. Ars Poet. 196.

Ell. "τὸ χορεύειν tanquam pars cultus Deorum memoratur." (metre: adonic with anac.)

897–8. "ἄθικτον γᾶς ὀμφαλὸν i. q. ἄδυτον Delphici templi propter inviolatam sanctitatem sic dictum." Ell.

Ib. εἶμι, not perhaps so much in a private capacity, as in that of a public θεωρὸς, such functionaries being usually selected out of persons of rank, like the men here composing the Chorus.

898. ὀμφαλόν. The ὀμφαλὸς was in strict language that white stone, which stood in the adytum of the Delphic temple, (Æschyl. Eum. 40. Plat. 4 Rep. 427, b. c. Fragm. Pind. Boeckh. p. 570.) and on which were placed two golden eagles, representatives of that Zeus, who, as we have more than once already seen, was the real president and inspirer of the temple, Apollo being the subordinate agent or [a] interpreter. It is unnecessary to remind the reader of the legend, by which the flight of these two eagles determined the ὀμφαλὸς to be the navel or middle spot of the earth. Thudichum, I know not upon what authority, asserts, that the Jews had the same notion with regard to their own metropolis, as being the centre of the earth. These golden eagles were carried off by Philomelus in the Phocian war, after which the *omphalus* was placed outside the temple in the *peribolum*. (Schol. ad Pind. Pyth. IV. 6.) For some interesting accounts of the localities of Delphi, its immense wealth &c. &c. see Thudichum's notes I. 231, 2. Wachsm. IV. 263, 4. The word ὀμφαλὸς is naturally of frequent occurrence in the writings of Pindar. Pyth. IV. 131. VI. 3. VIII. 85. XI. 16. Nem. VII. 49. Cf. Diss. Comment. 219. 616. &c. See also Eurip. Med. 666.

[a] It is not unworthy of remark, when treating on these matters, that Gesenius (Lexic. I. 472.) translates Exod. VII. 1. "*thou shalt be with reference to Pharaoh*, i. e. in the discourse with him, *the God*, i. e. the Inspirer, *and Aaron thy brother shall be thine interpreter.*"

οὐδ' ἐς τὸν Ἄβαισι ναὸν,
οὐδὲ τὰν Ὀλυμπίαν,
εἰ μὴ τάδε χειρόδεικτα

899. Ἄβαισι. Br. Erf. Dind. Ebn. Ἀβαῖσι libri. Herm. Wund. That the temple of Apollo at Abæ (in Phocis, not in Lycia, as the Scholiast writes) was upon a scale of grandeur not much inferior to that of Delphi, may be collected from Herodotus, who after including Abæ among the places burnt and destroyed by the Persian invaders under Xerxes, observes: ἔνθα ἦν ἱρὸν Ἀπόλλωνος πλούσιον, θησαυροῖσί τε καὶ ἀναθήμασι πολλοῖσι κατεσκευασμένον· ἦν δὲ καὶ τότε, καὶ νῦν ἐστι, χρηστήριον αὐτόθι· καὶ τοῦτο τὸ ἱρὸν συλήσαντες ἐνέπρησαν. VIII. 33. See also VIII. 27. 134. Pausanias X. cc. 3. 35. Wachsm. IV. 266.

900. Ὀλυμπίαν. And what ideas rose uppermost in the minds of Sophocles' auditors, when this word of magic sound to Grecian ears was now pronounced? If their character is to be determined by the entire word before us, they would have been of the [b] Altis, or sacred grove with all its magnificent appurtenances; they would have been of the Cronian Hill, thick-set with the olives brought by Hercules from the land of the [c] Hyperboreans, and of that wide plain, to the south and east of the Altis, which extending from the side of "the broad flowing" Alpheus (Ol. V. 41.), contained within its spacious bosom as well the tents of assembled chiefs and nations, as the stadium and hippodrome, in which their exhibitions of skill and strength and opulence were to be displayed: for all these were comprehended under the single word *Olympia*. But if the general tenor of the drama and the flow of feeling engendered by it, is to determine its force, then we venture to say, that one single image mastered and superseded all the rest. And what was that? It was that ashen [d] altar, which stood apart from the temple of Olympic Jove, and was dedicated to him—it was the prophetic fires which blazed upon its top—it was the candidates for victory bending in holy prayer before [e] it, and such venerable functionaries as the Iamidæ, the Clytiadæ and Telliadæ, intently gazing on the sacred flame, and predicting from its changing [f] forms, to whom success and to whom defeat would *probably* be assigned in the games which would succeed this day of [g] sacrifice. Such is the power of genius, not only to create ideas, but to fix or dissipate those with which the mind has been already impregnated, or of which, under ordinary circumstances, it is most tenacious.

901. χειρόδεικτα ἁρμόσει, *shall agree*

[b] An Elian word for ἄλσος.
[c] Ol. III. 23 sq. X. 55.
[d] Ol. I. 150. VI. 6. cf. sup. 184.
[e] Ol. V. 10 sq. VIII. 10. cf. Diss. Comment. pp. 51. 260. &c.
[f] Compare Ol. VIII. 5. and Eurip. Phœn. 1270–4.
[g] In the Pindaric writings the sacrificial day, which preceded the games, is signified by the terms βουθυσίαι, Ol. V. 11. Nem. X. 41. ἑορτὴ Ol. VI. 116. βωμὸν ἀγισθέντων, Ol. III. 35. the days of the games being denominated ἀγῶνες, ἅμιλλαι, νικαφορίαι, τεθμὸς δέθλων (Ol. VI. 116.) δέθλων πρόσις (Ol. III. 37. Nem. X. 41), &c.

πᾶσιν ἁρμόσει βροτοῖς.
ἀλλ', ὦ κρατύνων, εἴπερ ὄρθ' ἀκούεις,
Ζεῦ, πάντ' ἀνάσσων, μὴ λάθοι
σὲ τάν τε σὰν ἀθάνατον αἰὲν ἀρχάν.
φθίνοντα γὰρ *** Λαΐου
θέσφατ' ἐξαιροῦσιν ἤδη,
κούδαμοῦ τιμαῖς Ἀπόλλων ἐμφανής·
ἔρρει δὲ τὰ θεῖα.

so perspicuously with the event, that they shall pass into an example, to be pointed at by the finger.

903. εἴπερ ὄρθ' ἀκούεις, *if indeed you are rightly termed,* πάντ' ἀνάσσων, *lord of all things,* (oracles inclusive.)

904. πάντ' ἀνάσσων. Dindorf notices the rarity of an accusative after ἀνάσσειν. "Cui audaciæ, si qua est, nullo alio in vocabulo facilior parata excusatio est quam in adjectivo πάντα."

Ib. λάθοι, Dind. λάθῃ, Elms. Herm. The latter says: "hic quidem, quum non tantum optet, sed etiam oret chorus, conjunctivus præstat." Ellendt on the contrary, "male λάθῃ vulgabatur, cum optari, non moneri apertum sit." II. 96. μὴ λάθοι, *let not these things escape you.* Erfurdt warns his readers against Burgess's translation, "*ne tuimet ipsius obliviscaris tuique æterni imperii,*" observing that ἐπιλανθάνεσθαι often governs an accusative case, λανθάνεσθαι never.

906–7. I understand: "for people (i. e. Jocasta) hold cheap (ἐξαιροῦσιν Schol. ἀφανλίζουσιν) the old oracles concerning Laius, (viz. that he was to be murdered by his own son. Cf. sup. 852 sq. infr. 916.) or, the oracles given to Laius." Cf. Matth. §. 342.

907. φθίνοντα, Schol. παλαιὰ, παρελῃλυθότα. El. *irrita, contempta.* Donner: "Der Götter uraltes Wort an Laïos | wird bereits ja nichts geachtet."

Ib. θέσφατα (θεὸς, φημὶ), *oracles.* Pind. Pyth. IV. 126. Isthm. VIII. 67. Æsch. Sept. c. Th. 614. 844. Eurip. Phœn. 433. 652. 921. &c. &c.

909. οὐδαμοῦ. Eurip. Herc. F. 841. ἢ θεοὶ μὲν οὐδαμοῦ, | τὰ θνητὰ δ' ἔστω μεγάλα, μὴ δόντος δίκην.

Ib. τιμαῖς. What the words τιμαὶ and γέρας mean in Hesiod's Theogony has been explained, sup. 215. That both these words were understood by Pindar in a similar sense, cf. Ol. VI. 101. VII. 106. 125. X. 58. Pyth. I. [h] 94. II. 83. IV. 191. 262. See also Eur. Herc. F. 845. 853. on the word τιμαί.

Ib. τιμαῖς ἐμφανὴς = ἐμφανῶς τιμῶται. El. cf. Wunder ad Œd. Col. v. 1004.

910. ἔρρει τὰ θεῖα, *perit cultus deorum.* Eurip. Troad. 27. ἐρημία

[h] Dissen, who does not appear to have been aware of the Hesiodean distinction of the word τιμὴ, annotates very properly: "τιμὰν, imperium et honorem ex imperio, recte monente Boeckhio, plane ut Pyth. II. 110."

ΙΟ. *χώρας ἄνακτες, δόξα μοι παρεστάθη*
ναοὺς ἱκέσθαι δαιμόνων, τάδ' ἐν χεροῖν
στέφη λαβούσῃ κἀπιθυμάματα.
ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν
λύπαισι παντοίαισιν· οὐδ' ὁποῖ' ἀνὴρ 915
ἔννους, τὰ καινὰ τοῖς πάλαι τεκμαίρεται,
ἀλλ' ἐστὶ τοῦ λέγοντος, ἢν φόβους λέγῃ.
ὅτ' οὖν παραινοῦσ' οὐδὲν ἐς πλέον ποιῶ,
πρὸς σ', ὦ Λύκειε Ἄπολλον, ἄγχιστος γὰρ εἶ,
ἱκέτις ἀφῖγμαι τοῖσδε σὺν κατεύγμασιν, 920

γὰρ πόλιν ὅταν λάβῃ κακὴ, | νοσεῖ τὰ τῶν θεῶν οὐδὲ τιμᾶσθαι θέλει. Wund. cf. Lucret. VI. 1274–5.

911. *χώρας ἄνακτες.* (*primores* Dind.) cf. sup. 80. infr. 1223. Œd. Col. 831. Goëttling's Hesiod p. 139. Creuzer Symb. II. 336. In Æsch. S. c. T. 1007. the provisional government, established after the mutual murder of Eteocles and Polynices, is called δήμου πρόβουλοι τῆσδε Καδμείας πόλεως.

Ib. *δόξα μοι παρεστάθη* = *ἔδοξέ μοι, placuit mihi.* Wund.

912. *ναούς δαιμόνων*, here apparently niches where statues of the gods were placed. Cf. Electr. 1374–9.

913. *στέφη*. As the observations connected with this word would occupy a large space, they are reserved for a future play, where they will be equally opportune.

Ib. *ἐπιθυμάματα, incense.* Cf. sup. 4. Electr. 631–2. Pind. Fgmm. Select. Scol. 1. v. 2. Thren. 1. v. 7. Diss. Edit.

914. *ὑψοῦ* (Pind. Ol. I. 188. *εἴη σέ τε τοῦτον ὑψοῦ χρόνον πατεῖν.* Pyth. X. 109. *ὑψοῦ φέροντι νόμον* (rempublicam) *Θεσσαλῶν.* Apoll. Rhod. III. 368.) *γὰρ αἴρει θυμόν.* Schol. *μετεωρίζεται τὴν ψυχήν* Polyb. III. 82, 2. *μετέωρος καὶ θυμοῦ πλήρης.* The causes which thus trouble the mind of Œdipus and disturb the "even tenor of its way," are well enumerated by the Scholiast: the murder committed by him—the thought that he has married the widow of his victim—the expected exile, and the impossibility of returning to his supposed parents, from dread of the oracles still hanging over him.

915–6. "Does not judge of the new oracles by the old ones, and consider that as *they* were false, so *these* may be false." Pind. Ol. VIII. 4. *ἐμπύροις τεκμαιρόμενοι.* Fgmm. Select. 47. *τεκμαίρομαι ἔργοισιν Ἡρακλέος.* Diss. Ed. p. 245. Eurip. Phœn. 185.

917. *ἐστὶ τοῦ λέγοντος.* Arist. Eq. 860. *ὦ δαιμόνιε, μὴ τοῦ λέγοντος ἴσθι.*

Ib. *φόβους* = *φοβερά.* Cf. infr. 1495. Œd. Col. 360. El. 685. Goettl. Hes. p. 105. Æsch. Sept. c. T. 382.

918. *οὐδὲν ἐς πλέον ποιῶ, I do nothing advantageously, I profit nothing.* Musgrave compares Eurip. Hippol. 286. *οὐδὲν εἴργασμαι πλέον.* Plato Apoll. sub init. *πλέον τι—ποιῆσαι ἀπολογούμενον.*

919. *ἄγχιστος.* Schol. *πρὸ τῶν θυρῶν γὰρ ἵδρυτο.* Cf. sup. v. 16.

920. *κατεύγματα* (Cf. Sept. c. Th.

ὅπως λύσιν τιν' ἡμὶν εὐαγῆ πόρης·
ὡς νῦν ὀκνοῦμεν πάντες ἐκπεπληγμένον
κεῖνον βλέποντες ὡς κυβερνήτην νεώς.

ΑΓΓΕΛΟΣ.

ἆρ' ἂν παρ' ὑμῶν, ὦ ξένοι, μάθοιμ' ὅπου
τὰ τοῦ τυράννου δώματ' ἐστὶν Οἰδίπου; 925
μάλιστα δ' αὐτὸν εἴπατ', εἰ κάτισθ' ὅπου.

ΧΟ. στέγαι μὲν αἵδε· καὐτὸς ἔνδον, ὦ ξένε·
γυνὴ δὲ μήτηρ ἥδε τῶν κείνου τέκνων.

ΑΓ. ἀλλ' ὀλβία τε καὶ ξὺν ὀλβίοις ἀεὶ
γένοιτ', ἐκείνου γ' οὖσα παντελὴς δάμαρ. 930

253.) *preces* EL. *Weihgeschenk* PASS. στέφη καὶ θυμιάματα. WUND.

921. ὅπως λύσιν (*remission from evils*, and *end of evils*. Cf. Trach. 1171. Antig. 597.) εὐαγῆ πόρης = ὅπως λύσιν ἡμῖν πόρης τοιαύτην, ὥστε εὐαγῆ τὸν Οἰδίπουν φαίνεσθαι. WUND. πόροις. EBN.

Ib. "εὐάγης (ἄγω) *prosperum* significat, proprie *sanctimonia diis acceptum*, eoque primitivo significandi genere legitur τίς οἶδεν, εἰ κάτωθεν εὐαγῆ τάδε: Antig. 512." EL.

922–3. Ordo: βλέποντες αὐτὸν, ὡς νεὼς κυβερνήτην ἐκπεπληγμένον. That among a people so devoted to the sea as the Athenians, naval imagery should abound in their writers of every description, poets, historians, orators, &c. was natural enough; but whence is it, that the Theban Pindar, the bard of a people having little dealings with the sea, is as prolific of nautical imagery as any Attic writer whatever? (Ol. VI. 171. XII. 7. Pyth. I. 165. 176. II. 114. IV. 489. 520. IX. 61. X. 80. Isth. I. 52. IV. 120. VI. 19. Nem. V. 92. VI. 95. Fgmm. Incert. 118. 136 &c. &c.) Was it the old Phœnician blood working in him, and which as well here as elsewhere (Æschyl. Sept. c. T. 755. 767. Eur. Herc. F. 478. Phœn. 1727.) made even Theban women adepts in nautical phraseology? For examples of nautical imagery in the great Æschylean Tragedy connected with the family of Cadmus, cf. 2. 62. 193. 202. 649. 796. add Eurip. Phœn. 860. 873.

925. Οἰδίπου. Æsch. S. c. T. 187 &c. (in melicis.)

928. γυνὴ μήτηρ. (A sensation through the theatre at this equivocal expression.)

930. (*bows reverently as he speaks*) παντελής. gl. τέκνα ἔχουσα. DONNER: *vollkommne Frau*. The Scholiast observes that this is said in reference to v. 928. children being the great object of wedlock. Hence in the Iliad (II. 700.) it is said of Protesilaus, apparently slain without progeny, Τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο, | καὶ δόμος ἡμιτελής. Dindorf and Ellendt adopt Hermann's explanation: *uxor summa dignitate fruens*; the first comparing παμμήτωρ, Antig. 1282. the second Antig. 1148. παντελῆ μοναρχίαν. Pollux defines: καὶ τέλος

ΙΟ. αὕτως δὲ καὶ σύ γ', ὦ ξέν'· ἄξιος γὰρ εἶ
τῆς εὐεπείας οὕνεκ'. ἀλλὰ φράζ' ὅτου
χρῄζων ἀφῖξαι χὤ τι σημῆναι θέλων.
ΑΓ. ἀγαθὰ δόμοις τε καὶ πόσει τῷ σῷ, γύναι.
ΙΟ. τὰ ποῖα ταῦτα; παρὰ τίνος δ' ἀφιγμένος;
ΑΓ. ἐκ τῆς Κορίνθου. τὸ δ' ἔπος οὐξερῶ τάχα
ἥδοιο μὲν, πῶς δ' οὐκ ἂν; ἀσχάλλοις δ' ἴσως.
ΙΟ. τί δ' ἔστι, ποίαν δύναμιν ὧδ' ἔχει διπλῆν;
ΑΓ. τύραννον αὐτὸν οὐπιχώριοι χθονὸς
τῆς Ἰσθμίας στήσουσιν, ὡς ηὐδᾶτ' ἐκεῖ.
ΙΟ. τί δ'; οὐχ ὁ πρέσβυς Πόλυβος ἐγκρατὴς ἔτι;
ΑΓ. οὐ δῆτ', ἐπεί νιν θάνατος ἐν τάφοις ἔχει.
ΙΟ. πῶς εἶπας; ἦ τέθνηκε Πόλυβος, ὦ γέρον;

ὁ γάμος ἐκαλεῖτο, καὶ τέλειοι οἱ γεγαμηκότες. See further on this subject Æsch. Ag. 900–6, and Klausen's notes. Dissen in Pind. p. 72. 501.

931. αὕτως. Cf. Wunder, (de Scholiorum in Soph. Trag. auctoritate p. 32.)

932. ὅτου. See Ellendt II. 387.

934. γύναι, *lady*. (The high tone of Tragedy must not be lowered by neglecting these little niceties.)

935. τὰ ποῖα ταῦτα; Donn. Wie lautet deine Kunde? *What is the purport of thy information?*

937. ἀσχάλλοις δ' (ἂν) ἴσως, *and perhaps you will be grieved, annoyed,* (because though the intelligence I have to communicate elevates Œdipus to a new throne, it will also have the effect of removing him from Thebes.)

Ib. ἀσχάλλειν = ἀσχαλᾶν (connected according to Dœderlin and Grashof with ἄχος, as ἴσχω with ἔχω). Od. II. 192. ἥν κ' ἐνὶ θυμῷ | τίνων ἀσχάλλῃς. Hes. fr. 37. ap. Gaisf. Anacreon. XIV. 14. Mehlh. The ἂν is to be repeated, as Dindorf observes, from the parenthetical πῶς δ' οὐκ ἄν; Heindorf ad Plat. Phædon. p. 135, reads τάχ' ἂν ἥδοιο μὲν, πῶς δ' οὔκ; ἂν ἀσχάλλοις δ' ἴσως. But, as Hermann observes, in none of the authorities, by which he attempts to justify this reading, does the particle ἂν commence a sentence. Cf. El. I. 122. and Diss. Comment. in Pind. p. 192.

938. διπλῆν δύναμιν. The sense of Jocasta's inquiry is obvious enough: how can one and the same thing cause at the same time joy and grief? but the construction by which this sense is attained is not so obvious.

939. οὐπιχώριοι. sc. οἱ ἐπιχώριοι. Cf. Schneid. de dial. 26.

939–40. χθονὸς τῆς Ἰσθμίας, of which Corinth was the capital. Pind. Scol. fr. 1. Ἰσθμοῦ δεσπόται = *Corinthians*. Nem. X. 77. Κορίνθου μυχοὶ = Corinth in the recesses of the Isthmus.

943. ὦ γέρον omitted in Ebner's as well as other MSS.

ΑΓ. εἰ μὴ λέγω τἀληθὲς, ἀξιῶ θανεῖν.
ΙΟ. ὦ πρόσπολ', οὐχὶ δεσπότῃ τάδ' ὡς τάχος
μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,
ἵν' ἐστέ· τοῦτον Οἰδίπους πάλαι τρέμων
τὸν ἄνδρ' ἔφευγε μὴ κτάνοι· καὶ νῦν ὅδε
πρὸς τῆς τύχης ὅλωλεν οὐδὲ τοῦδ' ὕπο.
ΟΙ. ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα,
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
ΙΟ. ἄκουε τἀνδρὸς τοῦδε, καὶ σκόπει κλύων
τὰ σέμν' ἵν' ἥκει τοῦ θεοῦ μαντεύματα.
ΟΙ. οὗτος δὲ τίς ποτ' ἐστὶ, καὶ τί μοι λέγει;
ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν
ὡς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.
ΟΙ. τί φῂς, ξέν'; αὐτός μοι σὺ σημήνας γενοῦ.

945. ὦ πρόσπολε. Jocasta, I presume, addresses one of her train, and not, as the Scholiast intimates, calls to a maid-servant within. The joy which she manifests at a second opportunity of vilifying oracular responses is noticed by the Scholiast.

Ib. ὡς τάχος (i. e. οὕτως ὥστε γίγνεσθαι ἐν τάχει. EL.) Aj. 578. 593. Phil. 924 &c.

946. μάντευμα. The word bears two meanings in Sophocles, an *oracular response*, as here and infr. 953. 992. Œd. Col. 388. and *divination*, Antig. 1013. The word first occurs in a fragment of Hesiod (Gaisf. XXXIX. 8.): ἔνθεν (Dodona, or the oracular beech) ἐπιχθόνιοι μαντεύματα πάντα φέρονται. Cf. Pind. Pyth. IV. 130. V. 82. VIII. 86. Isth. VII. 21. Eurip. Suppl. 7.

947. ἵν' ἔστε. Brunck and Erf. improperly put a note of interrogation here. "Est autem σχετλιαστικὸν, non ἐρωτηματικόν." EL. cf. Matth. §. 620.

949. πρὸς τῆς τύχης, *in the course of nature*. (Œdipus returns to the stage, bearing all the marks of a man in deep despair.)

950. Ἰοκάστης κάρα. cf. Ell. in voc. and Matth. §. 430. In the Hercules F. of Euripides v. 1046. the hero is termed τὸ καλλίνικον κάρα. Pind. Ol. VI. 101. VII. 124. ἰᾷ κεφαλᾷ =*sibi*. Translate in general terms: *my beloved Jocasta*. (The despondent tone of Œdipus contrasts strongly with the exuberant one of Jocasta. The changes which gradually take place in the former from stupor to something like hope and cheerfulness, need not be traced in all their phases throughout this agitating scene.)

952. σκόπει, i. e. δοκίμαζε. SCHOL.

953. τὰ σεμνά. (speaks with a tone of bitter irony.)

Ib. ἵν' ἥκει, *quo deveniant*, i. e. *quo loco censenda sint*, abjicienda quippe et nihili pendenda. EL.

957. σημήνας γενοῦ. Elmsley com-

ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα.
ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ;
ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
ΟΙ. νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
ΟΙ. φεῦ φεῦ, τί δῆτ' ἂν, ὦ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἑστίαν, ἢ τοὺς ἄνω
κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ

pares Aj. 588. *μὴ προδοὺς ἡμᾶς γένῃ.* Philoct. 772. *μὴ σαυτόν θ' ἅμα κἄμ', ὄντα σαυτοῦ πρόστροπον, κτείνας γενῇ.* Dindorf refers the reader to other examples given by himself ad H. Steph. Thes. II. 623, c.

958. *τοῦτο πρῶτον*, viz. the intelligence respecting the death of Polybus, in preference to the intelligence of the election of Œdipus to the vacant throne.

959. *θανάσιμον βεβηκότα*. gl. *νέκρον*. Aj. 517. *Ἄιδου θανασίμους οἰκήτορας*. 1032. *ὅλωλε θανασιμῷ πεσήματι*. Wunder compares the *mit Tode abgehen* of his own language.

960. *ἢ νόσου ξυναλλαγῇ* (*casu, interventu*), sc. *ἔθανε*.

961. *εὐνάζει*. Erfurdt compares Senec. Œd. 787. *Animam senilem mollis exsolvit sopor.*

Ib. *ῥοπὴ*, *turn of the scale*. Jacobs aptly compares Plat. de Rep. VIII. 556, e. *ὥσπερ σῶμα νοσῶδες μικρᾶς ῥοπῆς ἔξωθεν δεῖται προσλαβέσθαι πρὸς τὸ κάμνειν.*

962. *ὁ τλήμων*. The Greeks in this word and the French in their *le malheureux*, *le pauvre*, cf. infr. 1175. have an advantage over us.

963. *συμμετρούμενος* (*in agreement with, suitably to*) *τῷ μακρῷ χρόνῳ* (*his advanced period of life*. Cf. Œd. Col. 7.). And so Passow: *er starb der langen Lebenzeit entsprechend*, d. e. von *Alter*. Herm.: *mortuus est æquando tam longum tempus*, i. e. senio. For similar modes of expression among the Byzantine writers, see Dindorf's notes. The *tact* of the messenger's language here has not escaped the Scholiast.

964. *φεῦ φεῦ*. That this cannot be an exclamation altogether of grief, is pretty evident. Is it one of joy and exultation (cf. Ell. in voc.)? I should rather term it that of a meditating and wondering mind, conscious that the oracle has been mistaken on one point, and that it *may* be mistaken on another, but still too fearfully troubled to indulge in exultation, and still less in such levity of language as Jocasta displays. How would the tones of Sophocles' actor have saved us from all doubts on this and many other points!

965. *τὴν Πυθόμαντιν ἑστίαν*, i. e. *τὴν μαντικὴν Πυθοῦς ἑστίαν*. Wund. *the Delphic fane with its oracle, the soothsayer's seat at Pytho*. Pass. Cf. Œd. Col. 414. *ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας*. Pind. Prosod. fr. 3. *χρυσέα κλυτόμαντι Πυθοῖ*. Plut. in Lysandr. *λόγια πυθόχρηστα*.

966. *κλάζοντας ὄρνις*. Antig. 1001. *ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων, κακῷ | κλάζοντας οἴστρῳ*. 1021. *οὐδ' ὄρνις εὐσήμους ἀκραιβδεῖ βοάς*. On omens taken by the notes, or flight of birds,

κτανεῖν ἔμελλον πατέρα τὸν ἐμόν ; ὁ δὲ θανὼν
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
ἄψαυστος ἔγχους, εἴ τι μὴ τώμῷ πόθῳ
κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ.
τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα
κεῖται παρ' Ἅιδῃ Πόλυβος ἄξι' οὐδενός.
IO. οὔκουν ἐγώ σοι ταῦτα προὔλεγον πάλαι ;
OI. ηὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.
IO. μὴ νῦν ἔτ' αὐτῶν μηδὲν εἰς θυμὸν βάλῃς.
OI. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ ;
IO. τί δ' ἂν φοβοῖτ' ἄνθρωπος ᾧ τὰ τῆς τύχης

consult Van Dale de Idol. P. III. cc. 1, 2. Wachsmuth IV. 278. Thudichum's notes to Œd. T. Nessel de augur. Græc. Upsala 1719.

Ib. ὧν ὑφηγητῶν, sc. ὄντων.

967. κτανεῖν ἔμελλον, *was to kill.*

968. κεύθει pro κεύθεται. So κεύθων Aj. 634. κέκευθεν El. 868. κεκευθότων Ant. 902. Musgr.

969. ἄψαυστος ἔγχους, *without touching a weapon.* Matth. §. 344.

Ib. τώμῷ πόθῳ, *regret for me.* Œd. Col. 419. παρὸς τοὐμοῦ πόθου προὔθεντο τὴν τυραννίδα. For other examples of the possessive pronoun as used by Sophocles, cf. sup. 16. 337. 572. Œd. Col. 333. El. 343. 1037. Antig. 573. Phil. 1251. &c. &c. For illustrations of the word πόθος, Ellendt refers to Ilgen. Opusc. Philol. I. 29.

970. οὕτω, emphatic.

971. συλλαβὼν, *having taken with him.* Œd. Col. 1384. συλλαβὼν δράς. Tr. 1153. παίδων τοὺς μὲν ξυλλαβοῦσ'.

Ib. παρόντα (*quæ data erant* El.) emphatic: the dread of *future* oracles, more particularly that which predicted his marriage with his mother, still hanging over the mind of Œdipus.

Ib. θέσπισμα (θεσπίζω cf. Herodot. VIII. 135.) Eurip. Suppl. 152.

972. ἄξι' οὐδενός. This is not said I think contemptuously, but in the sense of Hermann's translation, *sic ea* (Polybus) *secum abstulit, ut irrita fierent.* Though Œdipus is content to take somewhat of his tone on these matters from his wife, he does not borrow it entirely.

973. ἐγὼ, emphatic.

974. παρηγόμην. Schol. ἠπατώμην. For the step by which the primary meaning passes into the secondary, see Ellendt.

975. εἰς θυμὸν βάλλειν, a well-known form of expression among the epic poets; *take to heart.*

976. καὶ πῶς; cf. Œd. Col. 606.

977. τὰ τῆς τύχης, i. e. ἡ τύχη, *fortune.* As specimens of this circumlocution, whether implying things themselves, or the qualities of things, cf. Œd. Col. 268. τὰ μητρὸς καὶ πατρὸς = τὴν μητέρα καὶ τὸν πατέρα. 351. τὰ τῆς οἴκοι διαίτης = τὴν οἴκοι δίαιταν. Antig. 162. τὰ πόλεος = τὴν πόλιν. El. 92. τὰ παννυχίδων (*noctes a me actas*). 261. τὰ μητρὸς (i. e. μητὴρ) ἥ μ' ἐγείνατο. Trach. 439. οὐδ' ἥτις οὐ κάτοιδε τἀνθρώπων, ὅτι | χαίρειν πέφυ-

κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής;
εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις.
σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα.
πολλοὶ γὰρ ἤδη κἀν ὀνείρασιν βροτῶν
μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
παρ' οὐδέν ἐστι, ῥᾷστα τὸν βίον φέρει.

ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
εἰ μὴ 'κύρει ζῶσ' ἡ τεκοῦσα· νῦν δ' ἐπεὶ
ζῇ, πᾶσ' ἀνάγκη, κεἰ καλῶς λέγεις, ὀκνεῖν.

ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.

ΟΙ. μέγας, ξυνίημ'· ἀλλὰ τῆς ζώσης φόβος.

ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ;

ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἧς ᾤκει μέτα.

ΑΓ. τί δ' ἔστ' ἐκείνης ὑμὶν ἐς φόβον φέρον;

ΟΙ. θεήλατον μάντευμα δεινὸν, ὦ ξένε.

ιεν οὐχὶ τοῖς αὐτοῖς ἀεί. Phil. 300. τὸ τῆς νόσου. Eurip. Phœn. 414. τὰ φίλων = οἱ φίλοι. 1217. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει. Herc. F. 503. μικρὰ μὲν τὰ τοῦ βίου.

977–8. φ̓.. κρατεῖ. Od. XI. 484. κρατέεις νεκύεσσιν. XVI. 265. ἀνδράσι .. κρατέουσι, καὶ ἀθανάτοισι θεοῖσι. Erfurdt compares for sentiment Thucyd. IV. 62. τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλεῖστον κρατεῖ. A more apt comparison may be found in Soph. Antig. 1158.

978. πρόνοια *rerum futurarum scientia* (Schol. πρόγνωσις) δ' *i. e.* οὐ. σ. Brunck compares Pind. Olymp. XII. 10. σύμβολον δ' οὔπω τις ἐπιχθονίων | πιστὸν ἀμφὶ πράξιος ἐσ- | σομένας εὗρεν θίοθεν. He might have added Nem. XI. 55. 60.

979. εἰκῇ. gl. *at pleasure, carelessly, and without any regard to oracles.*

981. On this subject Thudichum refers to Plato 9. Rep. p. 572. Cic. de Divin. I. 29. §. 60. Plut. de Profect. virt. I. 234. Xyland. Interp. Herod. VI. 107. Suet. Jul. Cæs. 7.

982. ταῦθ' emphatically, *if* said of oracles.

983. παρ' οὐδὲν, *nihili.* El. 1329. παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι. Antig. 35. τὸ πρᾶγμ' ἄγειν οὐχ ὡς παρ' οὐδέν.

987. ὀφθαλμὸς, *lux,* i. e. *solatium, levamen,* ut Eurip. Androm. 407. Erf. Cf. Boeckh's Explic. ad Pind. p. 123–4. Dissen's Comm. 63. 257. Donn. *ein helles Licht.*

988. τῆς ζώσης φόβος. My father's death is a great relief—but—he adds emphatically—*the living mother*—it is *she* that terrifies me. For construction, cf. infr. 991.

991. ἐς φόβον φέρον. 'a *via* aliquo versum *ferente* duci videtur Œd. R. 517. πεπονθέναι λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον. 520. οὐ γὰρ εἰς

ΑΓ. ἦ ῥητόν; ἢ οὐχὶ θεμιτὸν ἄλλον εἰδέναι;
ΟΙ. μάλιστά γ'· εἶπε γάρ με Λοξίας ποτὲ
χρῆναι μιγῆναι μητρὶ τἠμαυτοῦ, τό τε
πατρῷον αἷμα χερσὶ ταῖς ἐμαῖς ἑλεῖν.
ὧν οὕνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι
μακρὰν ἀπῳκεῖτ'· εὐτυχῶς μέν, ἀλλ' ὅμως
τὰ τῶν τεκόντων ὄμμαθ' ἥδιστον βλέπειν.
ΑΓ. ἦ γὰρ τάδ' ὀκνῶν κεῖθεν ἦσθ' ἀπόπτολις;
ΟΙ. πατρός τε χρήζων μὴ φονεὺς εἶναι, γέρον.
ΑΓ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἄναξ,
ἐπείπερ εὔνους ἦλθον, ἐξελυσάμην;
ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως
σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.

ἁπλοῦν ἡ ζημία μοι τοῦ λόγου τούτου φέρει. 991.' EL.

993. *θεμιτὸν, quod per fas licitum.* EL. Pind. Pyth. IX. 75. *καὶ γὰρ σὲ,* (i. e. Apollinem) *τὸν οὐ θεμιτὸν ψεύδει θιγεῖν* (*mentiri* sc. cf. Diss. ad Pyth. IV. 296). h. Hom. Cer. 203. Herodot. V. 72. Plato Apol. 30, d. On the different readings *θεμιτὸν* and *θεμιστὸν*, cf. Ellendt.

994. *μάλιστά γε*, sc. *θεμιτόν*.

996. *πατρῷον αἷμα. . ἑλεῖν=patrem occidere.* Cf. Œd. Col. 407. 1671–2.

997. *ἐξ ἐμοῦ = ὑπ' ἐμοῦ.*

998. *μακρὰν ἀπῳκεῖτ'.* Wunder, after remarking on the pregnancy of sense in the word *ἀποικεῖσθαι*, signifying at once to remove from one place of habitation, and to go to another, translates: *propterea Corintho a me olim relicta in remotum locum habitatum concessi.*

Ib. *εὐτυχῶς, to my good fortune,* (in reference to his marriage, and attainment of the Theban throne.)

999. Œdipus speaks the language of all ages from Homer to Goethe[b]. *Ὡς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκήων*
γίνεται, εἴπερ καί τις ἀπόπροθι πίονα οἶκον
γαίῃ ἐν ἀλλοδάπῃ ναίει ἀπάνευθε τοκήων. Od. IX. 34.
Who was it that said, that every thing is best in our native land, even the smell of its soil, and that that soil may be so recognised even with the eyes shut?

1000. *ἀπόπτολις, an exile.* Œd. Col. 208. *ὦ ξένοι, ἀπόπτολις* (sc. *εἰμί*).

Ib. *τάδ'*, emphatic.

1003. *ἐξελυσάμην, aorist* for *present*, often used after *τί* and *τί οὖν*. Cf. Heindorf ad Plat. Protag. p. 460. ENR.

1005. *τοῦτο*, i. e. *διὰ τοῦτο*. Reisig. (Enar. p. 157.) compares Œd. Col. 1291. *ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι.* Arist. Plut. 966. *ὅ τι—ελήλυθας.*

1006. *πρὸς δόμους*, sc. *Corinth.*

[b] See opening speech and elsewhere in his truly classic performance, the "Iphigenie auf Tauris."

ΟΙ. ἀλλ' οὔποτ' εἶμι τοῖς φυτεύσασίν γ' ὁμοῦ.
ΑΓ. ὦ παῖ, καλῶς εἶ δῆλος οὐκ εἰδὼς τί δρᾷς.
ΟΙ. πῶς, ὦ γεραιέ; πρὸς θεῶν δίδασκέ με.
ΑΓ. εἰ τῶνδε φεύγεις οὕνεκ' εἰς οἴκους μολεῖν.
ΟΙ. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
ΑΓ. ἦ μὴ μίασμα τῶν φυτευσάντων λάβῃς;
ΟΙ. τοῦτ' αὐτό, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
ΑΓ. ἆρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν;
ΑΓ. ὀθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
ΟΙ. πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;
ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τἀνδρὸς, ἀλλ' ἴσον.
ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;

Ib. *εὖ πράξαιμί τι, beneficii aliquid consequerer.* Trach. 191. *ὅπως τοι πρῶτος ἀγγείλας τάδε πρὸς σοῦ τι περδάναιμι καὶ κτήμην χάριν.*

1007. *εἶμι ὁμοῦ*, i. q. *ὁμόσε, I will never encounter*, (shudders as he speaks.) Cf. C. F. Hermann ad Luc. de Hist. Conscr. p. 197.

Ib. *τοῖς φυτεύσασιν.* The term is plural, but the sense—Œdipus dared not say "my mother;" and yet he looks at her as he speaks.

1008. *καλῶς, valde, prorsus.* Schæf. who compares Theoc. Id. III. 3. Diodor. Sic. XIII. c. 108. XVIII. c. 9. Chariton, p. 156, 224 &c. *περιφανῶς.* Schol.

1010. *τῶνδε οὕνεκ'*, on *their* account of whom we were speaking.

1011. *ταρβῶν γε.* Erf. Dind. Wund. *ταρβῶ γε.* Codd. Br. 'Ac fortasse indicativus stare potest. Num enim Erfurdtii præceptum, ex quo particula *γε* in responsionibus post verbum rectum ponere non licet, verum sit, dubito. Cf. Eur. Sup. 769.' Elm. (*shudders again.*)

Ib. *ἐξέλθῃ σαφής.* Schol. *μὴ οἱ χρησμοὶ τοῦ Φοίβου τελεσθῶσι.* Cf. sup. 88.

Ib. *σαφής.* Cf. sup. 286. 390. 439. Œd. Col. 623. *εἰ Ζεὺς ἔτι Ζεύς, χὠ Διὸς Φοῖβος σαφής.* 792. *ὅσῳπερ καὶ σαφεστέρων κλύω Φοιβοῦ τε καὐτοῦ Ζηνός.*

1012. *μὴ* is also found interrogatively with a final conjunction in El. 1503. *ἦ μὴ φύγω σε;* Aj. 77. *τί μὴ γένηται;*

1014. *οἶσθα. . τρέμων.* Antig. 1057. *οἶσθα τάγουν ὅντας, ἂν λέγῃς, λέγων;* Œd. Col. 1210. *σῶς ἴσθι.*

Ib. *πρὸς δίκης* (*with reason, justly*). Soph. El. 1211. *πρὸς δίκης γὰρ οὐ στένεις.*

Ib. *οὐδὲν* = *οὐ* vel *μηδαμῶς.* Cf. Ell. II. 428.

1016. *ἐν γένει.* Ellendt compares infr. 1383. *φανέντ' ἄναγνον καὶ γένους τοῦ Λαΐου.* "Non enim *gens* dicitur, sed *stirps* a patre Polybo vel Laio repetenda." Donner: Nein, Polybos war deinem Blute nie verwandt.

1018. "Not more than myself (*τοῦδε τἀνδρὸς*), but just in the same degree as myself."

1019. I understand: *what then? had I no father?* literally: *was my*

ΑΓ. ἀλλ' οὔ σ' ἐγείνατ' οὔτ' ἐκεῖνος οὔτ' ἐγώ.
ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο;
ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.
ΟΙ. κἄθ' ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;
ΑΓ. ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.
ΟΙ. σὺ δ' ἐμπολήσας, ἢ τεκών μ' αὐτῷ δίδως;
ΑΓ. εὑρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.
ΟΙ. ὠδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;
ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.
ΟΙ. ποιμὴν γὰρ ἦσθα κἀπὶ θητείᾳ πλάνης;

father equal to nobody? It does not comport with the general character of Œdipus, that this should be said contemptuously to the herdsman on account of his mean condition, though a passage in the Œdipus Coloneus (v. 918.) might be produced to that effect. Camerarius explains: "but how can it be, that my father can be so a father, as to be no father, i. e. to have no existence? Œdipus thus speaking, as supposing Polybus to be his father." So Donner: "Wie ist der Vater einem gleich, der keiner ist?"

1021. *ἀντὶ τοῦ* (*wherefore?*). cf. infr. 1055.

Ib. *παῖδά μ' ὠνομάζετο, vocari sivit.* Herm. *Suum filium me nominabat.* Sic formæ mediæ vim recte declaravit Brunck. Dind.

1023. *ἀπ' ἄλλης χειρὸς, given by a stranger's hand.*

1025. *ἐμπολήσας.* Schol. *ἀγοράσας.* Gave you me to him as a purchaser or as a parent?

Ib. *τεκών.* As the person to whom this question is put had previously denied himself to be the father of Œdipus, it is probable that a false reading has here crept into the text. The substitution of *τυχὼν* for *τεκὼν* (cf. infr. 1039.) will put all right. (On turning to Dindorf's Annotations, and the Acta Semin., I find that I had been preceded by Bothe and Foertsch in this obvious emendation.)

1026. *ναπαῖος*, abounding in *thickets.* infr. 1398. *κεκρυμμένη νάπη.*

Ib. *Κιθαιρῶνος πτυχαί.* Eurip. Suppl. 767. *τάφῳ δίδονται πρὸς Κιθαιρῶνος πτυχαῖς.* Bacch. 62. *εἰς Κιθαιρῶνος πτυχὰς | ἐλθών.* also 796. 943. 1217. Herodot. VII. 141. *κευθμών τε Κιθαιρῶνος ζαθεοῖο.* Cf. Pind. Pyth. VI. 18. IX. 28. Nem. II. 33.

1027. *πρὸς τί, for what purpose?* Cf. infr. 1144. 1174. sup. 766.

1029. *ἐπὶ θητείᾳ πλάνης*, i. q. *θητεύων ἐπλανῶ.* El.

Ib. *θητεία* (*θητεύω, θής*), wages for services, which a man earns as a *θής*, (Il. XXI. 444. Od. XI. 488. XVIII. 356. Hesiod. Op. 600.) understanding that word more particularly of a herdsman or hind.

Ib. *πλάνης, a wanderer.* It will be remembered that the person here addressed is a Corinthian by birth, but who carries his flock for pasture as far as the Bœotian Cithæron. Schol.: *μίσθιος καὶ ἐπὶ μισθῷ πλάνης.* That this mode of entrusting large

ΑΓ. σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ.
ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις;
ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
ΟΙ. οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν;
ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.
ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀνειλόμην.
ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὃς εἶ.
ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρὸς, ἢ πατρὸς, φράσον.
ΑΓ. οὐκ οἶδ'· ὁ δοὺς δὲ ταῦτ' ἐμοῦ λῷον φρονεῖ.
ΟΙ. ἦ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχών;

flocks of cattle to a single person, who stays abroad with them from spring to autumn, is still continued by Grecian proprietors, see Thudichum's Soph. I. 263.

1030. A courteous bow of the head implies, "my occupation was of the kind to which you allude; but humble as it was, it gave me the means of being the saviour of such a man as *you*."

Ib. *σοῦ γε*, Libri. Ebn. MS. *σοῦ δε* Dind. *σοῦ τε*. Herm. Wund.

1032. *ποδῶν ἄρθρα τὰ σὰ, the joints of your feet.*

1034. *διατόρος* (*perforating*. Æsch. Prom. 76. Eum. 536), *διάτορος, perforated.* Cf. Eurip. Phœn. 26. sq.

Ib. *ποδοῖν ἀκμάς.* Translate: *both feet.* infr. 1243. *ἀμφιδεξίοις ἀκμαῖς, with both hands.* *ἀκμαὶ*, properly, *extremities.* (Jocasta starts, and then listens with the most painful interest.)

1035. *δεινόν γ' ὄνειδος σπαργάνων* (=*σπάργανα ὀνείδους πλέα*. Et.) Ein schmählich graunvoll Zeichen trug ich hier davon. Donn.

Ib. *σπάργανον* (*σπάργω*), *swaddling-cloth.* (Pind. Pyth. IV. 204. Nem. I. 58. Fgmm. Sel. ap. Diss. 102. Eurip. Herc. F. 1267. h. Hom. Merc. 151. 237.) "*Inde quidquid de illa infantiæ ætate admonet, monumenta, crepundia.*" Et. By these toys or playthings, children exposed or stolen by robbers were often, as Wunder observes, recognized again. On a different reading of this verse in Eustathius, cf. Erf. and Herm. (The bitter tone in which Œdipus utters this will be easily conceived by the reader.)

Ib. *ἀναιρεῖσθαι* med. *secum auferre, nancisci.* Trach. 555. (δῶρον) δ— παρὰ Νέσσου φθίνοντος ἐκ φόνων ἀνειλόμην. El. 1193. πυρὸς ἀνειλόμην— ἄθλιον βάρος.

1036. Eur. Phœn. 27. *ὅθεν νιν Ἑλλὰς ὠνόμαζεν Οἰδίπουν.*

1037. *πρὸς μητρὸς ἢ πατρός.* The Roman Scholiast applies the expression to a vehement desire on the part of Œdipus to ascertain who were his parents, and in this interpretation he is defended with much acuteness by Hermann. The glossarist in Brunck understands, "was it by my *father* or my *mother* that my ancles were thus pierced?"

1038. *φρονεῖ, knows*, as the context evidently requires. Antig. 996.

ΑΓ. οὔκ· ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι.
ΟΙ. τίς οὗτος; ἢ κάτοισθα δηλῶσαι λόγῳ;
ΑΓ. τῶν Λαΐου δήπου τις ὠνομάζετο.
ΟΙ. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;
ΑΓ. μάλιστα. τούτου τἀνδρὸς οὗτος ἦν βοτήρ.
ΟΙ. ἦ κἄστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ;
ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.
ΟΙ. ἔστιν τὶς ὑμῶν τῶν παρεστώτων πέλας,
ὅστις κάτοιδε τὸν βοτῆρ', ὃν ἐννέπει,
εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδών;
σημήναθ', ὡς ὁ καιρὸς εὑρῆσθαι τάδε.
ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
ἥδ' ἂν τάδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.
ΟΙ. γύναι, νοεῖς ἐκεῖνον, ὄντιν' ἀρτίως
μολεῖν ἐφιέμεσθα, τόν θ' οὗτος λέγει;
ΙΟ. τίς δ' ὄντιν' εἶπε; μηδὲν ἐντραπῇς. τὰ δὲ

φρόνει βεβὼς αὖ νῦν ἐπὶ ξυροῦ τύχης. Phil. 810. σαφῶς φρόνει.

husband-son! alas! his tale of woe, utter irremediable woe, has yet to come!

1041. δηλῶσαι. ὥστε sub. cf. sup. 894.

1042. τῶν Λαΐου τις. one of the servants of Laius. Cf. infr. 1117.

1048. ἐννέπει, *mentions.* sup. 1033. infr. 1150.

1050. εὑρῆσθαι, *should be investigated.*

1053. Ἰοκάστη λέγοι. *She* speak! what, that figure, which has been so long gazing on vacancy, and in which the very functions of life seem destroyed! But animation is suspended, not extinct. An agitated response—a few brief entreaties—a shriek of piercing horror are yet to be extracted, and then with *her* all is over:—but he, the

1054. ὄντιν' = ὄν. Cf. infr. 1526. Aj. 1300. Eurip. Hippol. 924.

1055. τόν. Cf. El. II. 202.

1056. τίς δ' ὄντιν' εἶπε; This response of Jocasta, awaking out of a profound stupefaction, has been explained with a deep sense of its poetic beauty by Hermann. Matthiæ and Wunder give it the colder, but perhaps more correct interpretations of grammarians. Hermann had been preceded in his sense of the construction by Moses Mendelides. Script. Phil. II. 190. Cf. Æschyl. S. c. T. 806. Donner: *Wen, sagst du, nannt' er? Whom, say'st thou, named he?*

ῥηθέντα βούλου μηδὲ μεμνῆσθαι μάτην.

ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
σημεῖα τοιαῦτ' οὐ φανῶ τὰμὸν γένος.

ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου
κήδει, ματεύσῃς τοῦθ'· ἄλις νοσοῦσ' ἐγώ.

ΟΙ. θάρσει. σὺ μὲν γὰρ οὐδ' ἂν ἐκ τρίτης ἐγὼ
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.

ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶ τάδε.

ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς.

ΙΟ. καὶ μὴν φρονοῦσά γ' εὖ τὰ λῷστά σοι λέγω.

ΟΙ. τὰ λῷστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.

ΙΟ. ὦ δύσποτμ', εἴθε μήποτε γνοίης ὃς εἶ.

ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει.

ΙΟ. ἰοὺ ἰού, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὔποθ' ὕστερον.

ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας

1057. *μάτην, for it can answer no purpose.*

1059. *φανῶ, bring into light, τὰμὸν γένος, my birth and descent.*

1060. (Imploring with agony.)

1061. *ἄλις νοσοῦσ' ἐγώ.* Antig. 547. *ἀρκέσω θνήσκουσ' ἐγώ.* Br.

1062. *οὐδ' ἂν ἐκ τρίτης.* As *ἂν* = *ἐὰν* is a long syllable, and not admissible in tragic Greek (El. I. 129.), Hermann proposes: *οὐδ' ἂν εἰ 'κ τρίτης*, comparing for the aphæresis Eurip. Suppl. 521. *ἄνω γὰρ ἂν ῥέοι | τὰ πράγματ' οὕτως, εἰ 'πιταξόμεσθα δή.* Ellendt (I. 110.) prefers *οὐδ' ἐὰν τρίτης*, or *οὐδέ γ' εἰ τρίτης.* "De *οὐδ' ἄν* cf. Schæf. ad h. l. et de ambigua particulæ *ἄν*, ubi pro *ἐὰν* ponitur, mensura eundem Schæfer. ind. Odyss. Porson. p. 157. Franck. Callin. p. 186." Ern.

1063. *τρίδουλος, a slave through three generations.* Elmsley refers to *τρὶς νόθος*, Eurip. Androm. 637. where see Musgr. The words *σὺ* and *ἐγὼ*, in preceding verse, slightly emphatic.

Ib. *κακὴ, dishonoured.*

1067. *τὰ λῷστα ταῦτα.* Œdipus, after a manner not unusual to him, retorts the expression used by Jocasta in the verse preceding.

1069. *ἐλθὼν.* gl. *ἀπελθών.*

1070. *ταύτην*, emphatic.

Ib. *πλουσίῳ—γένει.* The allusion has been already explained, sup. 380. 487.

Ib. *χαίρειν.* Schol.: *τρυφᾶν καὶ ἐναβρύνεσθαι.*

1072. (Jocasta rushes in desperation from the stage: a pause of some length, before the choral troop

ΑΓ. εἰ μὴ λέγω τάληθὲς, ἀξιῶ θανεῖν.
ΙΟ. ὦ πρόσπολ', οὐχὶ δεσπότῃ τάδ' ὡς τάχος
μολοῦσα λέξεις; ὦ θεῶν μαντεύματα,
ἵν' ἐστέ· τοῦτον Οἰδίπους πάλαι τρέμων
τὸν ἄνδρ' ἔφευγε μὴ κτάνοι· καὶ νῦν ὅδε
πρὸς τῆς τύχης ὅλωλεν οὐδὲ τοῦδ' ὕπο.
ΟΙ. ὦ φίλτατον γυναικὸς Ἰοκάστης κάρα,
τί μ' ἐξεπέμψω δεῦρο τῶνδε δωμάτων;
ΙΟ. ἄκουε τἀνδρὸς τοῦδε, καὶ σκόπει κλύων
τὰ σέμν' ἵν' ἥκει τοῦ θεοῦ μαντεύματα.
ΟΙ. οὗτος δὲ τίς ποτ' ἐστὶ, καὶ τί μοι λέγει;
ΙΟ. ἐκ τῆς Κορίνθου, πατέρα τὸν σὸν ἀγγελῶν
ὡς οὐκ ἔτ' ὄντα Πόλυβον, ἀλλ' ὀλωλότα.
ΟΙ. τί φῂς, ξέν'; αὐτός μοι σὺ σημήνας γενοῦ.

945. ὦ πρόσπολε. Jocasta, I presume, addresses one of her train, and not, as the Scholiast intimates, calls to a maid-servant within. The joy which she manifests at a second opportunity of vilifying oracular responses is noticed by the Scholiast.

Ib. ὡς τάχος (i. e. οὕτως ὥστε γίγνεσθαι ἐν τάχει. El.) Aj. 578. 593. Phil. 924 &c.

946. μάντευμα. The word bears two meanings in Sophocles, an *oracular response*, as here and infr. 953. 992. Œd. Col. 388. and *divination*, Antig. 1013. The word first occurs in a fragment of Hesiod (Gaisf. XXXIX. 8.): ἔνθεν (Dodona, or the oracular beech) ἐπιχθόνιοι μαντεύματα πάντα φέρονται. Cf. Pind. Pyth. IV. 130. V. 82. VIII. 86. Isth. VII. 21. Eurip. Suppl. 7.

947. ἵν' ἔστε. Brunck and Erf. improperly put a note of interrogation here. "Est autem σχετλιαστικὸν, non ἐρωτηματικόν." El. cf. Matth. §. 620.

949. πρὸς τῆς τύχης, *in the course of nature*. (Œdipus returns to the stage, bearing all the marks of a man in deep despair.)

950. Ἰοκάστης κάρα. cf. Ell. in voc. and Matth. §. 430. In the Hercules F. of Euripides v. 1046. the hero is termed τὸ καλλίνικον κάρα. Pind. Ol. VI. 101. VII. 124. ἐᾷ κεφαλᾷ =*sibi*. Translate in general terms: *my beloved Jocasta*. (The despondent tone of Œdipus contrasts strongly with the exuberant one of Jocasta. The changes which gradually take place in the former from stupor to something like hope and cheerfulness, need not be traced in all their phases throughout this agitating scene.)

952. σκόπει, i. e. δοκίμαζε. Schol.

953. τὰ σεμνά. (speaks with a tone of bitter irony.)

Ib. ἵν' ἥκει, *quo deveniant*, i. e. *quo loco censenda sint*, abjicienda quippe et nihili pendenda. El.

957. σημήνας γενοῦ. Elmsley com-

ΑΓ. εἰ τοῦτο πρῶτον δεῖ μ' ἀπαγγεῖλαι σαφῶς,
εὖ ἴσθ' ἐκεῖνον θανάσιμον βεβηκότα.
ΟΙ. πότερα δόλοισιν, ἢ νόσου ξυναλλαγῇ; 960
ΑΓ. σμικρὰ παλαιὰ σώματ' εὐνάζει ῥοπή.
ΟΙ. νόσοις ὁ τλήμων, ὡς ἔοικεν, ἔφθιτο.
ΑΓ. καὶ τῷ μακρῷ γε συμμετρούμενος χρόνῳ.
ΟΙ. φεῦ φεῦ, τί δῆτ' ἂν, ὦ γύναι, σκοποῖτό τις
τὴν Πυθόμαντιν ἑστίαν, ἢ τοὺς ἄνω 965
κλάζοντας ὄρνις, ὧν ὑφηγητῶν ἐγὼ

pares Aj. 588. μὴ προδοὺς ἡμᾶς γένῃ. Philoct. 772. μὴ σαυτόν θ' ἅμα κἄμ', ὅσα σαυτοῦ πρόστροπον, κτείνας γενῇ. Dindorf refers the reader to other examples given by himself ad H. Steph. Thes. II. 623, c.

958. τοῦτο πρῶτον, viz. the intelligence respecting the death of Polybus, in preference to the intelligence of the election of Œdipus to the vacant throne.

959. θανάσιμον βεβηκότα. gl. νέκρον. Aj. 517. Ἅιδου θανασίμους οἰκήτορας. 1032. ὄλωλε θανασιμῷ πεσήματι. Wunder compares the *mit Tode abgehen* of his own language.

960. ἢ νόσου ξυναλλαγῇ (*casu, interventu*), sc. ἔθανε.

961. εὐνάζει. Erfurdt compares Senec. Œd. 787. *Animam senilem mollis exsolvit sopor.*

Ib. ῥοπὴ, *turn of the scale.* Jacobs aptly compares Plat. de Rep. VIII. 556, e. ὥσπερ σῶμα νοσῶδες μικρᾶς ῥοπῆς ἔξωθεν δεῖται προσλαβέσθαι πρὸς τὸ κάμνειν.

962. ὁ τλήμων. The Greeks in this word and the French in their *le malheureux, le pauvre,* cf. infr. 1175. have an advantage over us.

963. συμμετρούμενος (*in agreement with, suitably to*) τῷ μακρῷ χρόνῳ (*his advanced period of life.* Cf. Œd. Col. 7.). And so Passow: *er starb der langen Lebenzeit entsprechend,* d. e. von *Alter.* Herm.: *mortuus est æquando tam longum tempus,* i. e. senio. For similar modes of expression among the Byzantine writers, see Dindorf's notes. The *tact* of the messenger's language here has not escaped the Scholiast.

964. φεῦ φεῦ. That this cannot be an exclamation altogether of grief, is pretty evident. Is it one of joy and exultation (cf. Ell. in voc.)? I should rather term it that of a meditating and wondering mind, conscious that the oracle has been mistaken on one point, and that it *may* be mistaken on another, but still too fearfully troubled to indulge in exultation, and still less in such levity of language as Jocasta displays. How would the tones of Sophocles' actor have saved us from all doubts on this and many other points!

965. τὴν Πυθόμαντιν ἑστίαν, i. e. τὴν μαντικὴν Πυθοῦς ἑστίαν. Wund. *the Delphic fane with its oracle, the soothsayer's seat at Pytho.* Pass. Cf. Œd. Col. 414. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας. Pind. Prosod. fr. 3. χρυσέα κλυτόμαντι Πυθοῖ. Plut. in Lysandr. λόγια πυθόχρηστα.

966. κλάζοντας ὄρνις. Antig. 1001. ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων, κακῷ | κλάζοντας οἴστρῳ. 1021. οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς. On omens taken by the notes, or flight of birds,

κτανεῖν ἔμελλον πατέρα τὸν ἐμόν ; ὁ δὲ θανὼν
κεύθει κάτω δὴ γῆς· ἐγὼ δ' ὅδ' ἐνθάδε
ἄψαυστος ἔγχους, εἴ τι μὴ τώμῳ πόθῳ
κατέφθιθ'· οὕτω δ' ἂν θανὼν εἴη 'ξ ἐμοῦ.
τὰ δ' οὖν παρόντα συλλαβὼν θεσπίσματα
κεῖται παρ' Ἅιδῃ Πόλυβος ἄξι' οὐδενός.

IO. οὔκουν ἐγώ σοι ταῦτα προὔλεγον πάλαι ;

OI. ηὔδας· ἐγὼ δὲ τῷ φόβῳ παρηγόμην.

IO. μὴ νῦν ἔτ' αὐτῶν μηδὲν εἰς θυμὸν βάλῃς.

OI. καὶ πῶς τὸ μητρὸς λέκτρον οὐκ ὀκνεῖν με δεῖ ;

IO. τί δ' ἂν φοβοῖτ' ἄνθρωπος ᾧ τὰ τῆς τύχης

consult Van Dale de Idol. P. III. cc. 1, 2. Wachsmuth IV. 278. Thudichum's notes to Œd. T. Nessel de augur. Græc. Upsala 1719.

Ib. ὧν ὑφηγητῶν, sc. ὄντων.

967. κτανεῖν ἔμελλον, *was to kill.*

968. κεύθει pro κεύθεται. So κεύθων Aj. 634. κέκευθεν El. 868. κεκευθότοιν Ant. 902. Musgr.

969. ἄψαυστος ἔγχους, *without touching a weapon.* Matth. §. 344.

Ib. τώμῳ πόθῳ, *regret for me.* Œd. Col. 419. παρὸς τοὐμοῦ πόθου προὔθεντο τὴν τυραννίδα. For other examples of the possessive pronoun as used by Sophocles, cf. sup. 16. 337. 572. Œd. Col. 333. El. 343. 1037. Antig. 573. Phil. 1251. &c. &c. For illustrations of the word πόθος, Ellendt refers to Ilgen. Opusc. Philol. I. 29.

970. οὕτω, emphatic.

971. συλλαβὼν, *having taken with him.* Œd. Col. 1384. συλλαβὼν ἀράς. Tr. 1153. παίδων τοὺς μὲν ξυλλαβοῦσ'.

Ib. παρόντα (*quæ data erant* El.) emphatic: the dread of *future* oracles, more particularly that which predicted his marriage with his mother, still hanging over the mind of Œdipus.

Ib. θέσπισμα (θεσπίζω cf. Herodot. VIII. 135.) Eurip. Suppl. 152.

972. ἄξι' οὐδενός. This is not said I think contemptuously, but in the sense of Hermann's translation, *sic ea* (Polybus) *secum abstulit, ut irrita fierent.* Though Œdipus is content to take somewhat of his tone on these matters from his wife, he does not borrow it entirely.

973. ἐγὼ, emphatic.

974. παρηγόμην. Schol. ἠπατώμην. For the step by which the primary meaning passes into the secondary, see Ellendt.

975. εἰς θυμὸν βάλλειν, a well-known form of expression among the epic poets; *take to heart.*

976. καὶ πῶς; cf. Œd. Col. 606.

977. τὰ τῆς τύχης, i. e. ἡ τύχη, *fortune.* As specimens of this circumlocution, whether implying things themselves, or the qualities of things, cf. Œd. Col. 268. τὰ μητρὸς καὶ πατρὸς = τὴν μητέρα καὶ τὸν πατέρα. 351. τὰ τῆς οἴκοι διαίτης = τὴν οἴκοι δίαιταν. Antig. 162. τὰ πόλεος = τὴν πόλιν. El. 92. τὰ παννυχίδων (*noctes a me actas*). 261. τὰ μητρὸς (i. e. μητὴρ) ἥ μ' ἐγείνατο. Trach. 439. οὐδ' ἥτις οὐ κάτοιδε τἀνθρώπων, ὅτι | χαίρειν πέφυ-

κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφής ;
εἰκῇ κράτιστον ζῆν, ὅπως δύναιτό τις.
σὺ δ' εἰς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα.
πολλοὶ γὰρ ἤδη κἀν ὀνείρασιν βροτῶν
μητρὶ ξυνευνάσθησαν. ἀλλὰ ταῦθ' ὅτῳ
παρ' οὐδέν ἐστι, ῥᾷστα τὸν βίον φέρει.

ΟΙ. καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό σοι,
εἰ μὴ 'κύρει ζῶσ' ἡ τεκοῦσα· νῦν δ' ἐπεὶ
ζῇ, πᾶσ' ἀνάγκη, κεἰ καλῶς λέγεις, ὀκνεῖν.

ΙΟ. καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι.

ΟΙ. μέγας, ξυνίημ'· ἀλλὰ τῆς ζώσης φόβος.

ΑΓ. ποίας δὲ καὶ γυναικὸς ἐκφοβεῖσθ' ὕπερ ;

ΟΙ. Μερόπης, γεραιέ, Πόλυβος ἧς ᾤκει μέτα.

ΑΓ. τί δ' ἔστ' ἐκείνης ὑμὶν ἐς φόβον φέρον ;

ΟΙ. θεήλατον μάντευμα δεινὸν, ὦ ξένε.

κεν οὐχὶ τοῖς αὐτοῖς ἀεί. Phil. 300. τὸ τῆς νόσου. Eurip. Phœn. 414. τὰ φίλων = οἱ φίλοι. 1217. καλῶς τὰ τῶν θεῶν καὶ τὰ τῆς τύχης ἔχει. Herc. F. 503. μικρὰ μὲν τὰ τοῦ βίου.

977–8. φ̃.. κρατεῖ. Od. XI. 484. κρατέεις νεκύεσσιν. XVI. 265. ἀνδράσι .. κρατέουσι, καὶ ἀθανάτοισι θεοῖσι. Erfurdt compares for sentiment Thucyd. IV. 62. τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλεῖστον κρατεῖ. A more apt comparison may be found in Soph. Antig. 1158.

978. πρόνοια *rerum futurarum scientia* (Schol. πρόγνωσις) δ' ἐ. οὐ. σ. ᵃ Brunck compares Pind. Olymp. XII. 10. σύμβολον δ' οὔπω τις ἐπιχθονίων | πιστὸν ἀμφὶ πράξιος ἐσ- | σομένας εὗρεν θέοθεν. He might have added Nem. XI. 55. 60.

979. εἰκῇ. gl. *at pleasure, carelessly, and without any regard to oracles.*

981. On this subject Thudichum refers to Plato 9. Rep. p. 572. Cic. de Divin. I. 29. §. 60. Plut. de Profect. virt. I. 234. Xyland. Interp. Herod. VI. 107. Suet. Jul. Cæs. 7.

982. ταῦθ' emphatically, *if* said of oracles.

983. παρ' οὐδέν, *nihili*. El. 1329. παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι. Antig. 35. τὸ πρᾶγμ' ἄγειν οὐχ ὡς παρ' οὐδέν.

987. ὀφθαλμὸς, *lux*, i. e. *solatium, levamen*, ut Eurip. Androm. 407. Erf. Cf. Boeckh's Explic. ad Pind. p. 123–4. Dissen's Comm. 63. 257. Donn. *ein helles Licht.*

988. τῆς ζώσης φόβος. My father's death is a great relief—but—he adds emphatically—*the living mother*—it is *she* that terrifies me. For construction, cf. infr. 991.

991. ἐς φόβον φέρον. ' a *via* aliquo versum *ferente* duci videtur Œd. R. 517. πεπονθέναι λόγοισιν εἴτ' ἔργοισιν εἰς βλάβην φέρον. 520. οὐ γὰρ εἰς

ΑΓ. ἦ ῥητόν; ἢ οὐχὶ θεμιτὸν ἄλλον εἰδέναι;
ΟΙ. μάλιστά γ'· εἶπε γάρ με Λοξίας ποτὲ
χρῆναι μιγῆναι μητρὶ τἠμαυτοῦ, τό τε
πατρῷον αἷμα χερσὶ ταῖς ἐμαῖς ἑλεῖν.
ὧν οὕνεχ' ἡ Κόρινθος ἐξ ἐμοῦ πάλαι
μακρὰν ἀπῳκεῖτ'· εὐτυχῶς μέν, ἀλλ' ὅμως
τὰ τῶν τεκόντων ὄμμαθ' ἥδιστον βλέπειν.
ΑΓ. ἦ γὰρ τάδ' ὀκνῶν κεῖθεν ἦσθ' ἀπόπτολις;
ΟΙ. πατρός τε χρήζων μὴ φονεὺς εἶναι, γέρον.
ΑΓ. τί δῆτ' ἐγὼ οὐχὶ τοῦδε τοῦ φόβου σ', ἄναξ,
ἐπείπερ εὔνους ἦλθον, ἐξελυσάμην;
ΟΙ. καὶ μὴν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ.
ΑΓ. καὶ μὴν μάλιστα τοῦτ' ἀφικόμην, ὅπως
σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.

ἁπλοῦν ἡ ζημία μοι τοῦ λόγου τούτου φέρει. 991.' EL.

993. *θεμιτὸν, quod per fas licitum.* EL. Pind. Pyth. IX. 75. *καὶ γὰρ σὲ,* (i. e. Apollinem) *τὸν οὐ θεμιτὸν ψεύδει θιγεῖν* (*mentiri* sc. cf. Diss. ad Pyth. IV. 296). h. Hom. Cer. 203. Herodot. V. 72. Plato Apol. 30, d. On the different readings *θεμιτὸν* and *θεμιστὸν*, cf. Ellendt.

994. *μάλιστά γε*, sc. *θεμιτόν*.

996. *πατρῷον αἷμα.*, *ἑλεῖν=patrem occidere.* Cf. Œd. Col. 407. 1671–2.

997. *ἐξ ἐμοῦ = ὑπ' ἐμοῦ.*

998. *μακρὰν ἀπῳκεῖτ'.* Wunder, after remarking on the pregnancy of sense in the word *ἀποικεῖσθαι*, signifying at once to remove from one place of habitation, and to go to another, translates: *propterea Corintho a me olim relicta in remotum locum habitatum concessi.*

Ib. *εὐτυχῶς, to my good fortune,* (in reference to his marriage, and attainment of the Theban throne.)

999. Œdipus speaks the language of all ages from Homer to Goethe[b]. *Ὡς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκήων*
γίνεται, εἴπερ καί τις ἀπόπροθι πίονα οἶκον
γαίῃ ἐν ἀλλοδάπῃ ναίει ἀπάνευθε τοκήων. Od. IX. 34.
Who was it that said, that every thing is best in our native land, even the smell of its soil, and that that soil may be so recognised even with the eyes shut?

1000. *ἀπόπτολις, an exile.* Œd. Col. 208. *ὦ ξένοι, ἀπόπτολις* (sc. *εἰμί*).

Ib. *τάδ'*, emphatic.

1003. *ἐξελυσάμην, aorist for present,* often used after *τί* and *τί οὖν.* Cf. Heindorf ad Plat. Protag. p. 460. ERF.

1005. *τοῦτο*, i. e. *διὰ τοῦτο.* Reisig. (Enar. p. 157.) compares Œd. Col. 1291. *ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι.* Arist. Plut. 966. *ὅ τε—ελήλυθας.*

1006. *πρὸς δόμους*, sc. *Corinth.*

[b] See opening speech and elsewhere in his truly classic performance, the "Iphigenie auf Tauris."

ΟΙ. ἀλλ' οὔποτ' εἶμι τοῖς φυτεύσασίν γ' ὁμοῦ.
ΑΓ. ὦ παῖ, καλῶς εἶ δῆλος οὐκ εἰδὼς τί δρᾷς.
ΟΙ. πῶς, ὦ γεραιέ; πρὸς θεῶν δίδασκέ με.
ΑΓ. εἰ τῶνδε φεύγεις οὕνεκ' εἰς οἴκους μολεῖν.
ΟΙ. ταρβῶν γε μή μοι Φοῖβος ἐξέλθῃ σαφής.
ΑΓ. ἦ μὴ μίασμα τῶν φυτευσάντων λάβῃς;
ΟΙ. τοῦτ' αὐτό, πρέσβυ, τοῦτό μ' εἰσαεὶ φοβεῖ.
ΑΓ. ἆρ' οἶσθα δῆτα πρὸς δίκης οὐδὲν τρέμων;
ΟΙ. πῶς δ' οὐχί, παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν;
ΑΓ. ὀθούνεκ' ἦν σοι Πόλυβος οὐδὲν ἐν γένει.
ΟΙ. πῶς εἶπας; οὐ γὰρ Πόλυβος ἐξέφυσέ με;
ΑΓ. οὐ μᾶλλον οὐδὲν τοῦδε τἀνδρὸς, ἀλλ' ἴσον.
ΟΙ. καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;

Ib. *εὖ πράξαιμί τι, beneficii aliquid consequerer.* Trach. 191. *ὅπως τοι πρῶτος ἀγγείλας τάδε πρὸς σοῦ τι κερδάναιμι καὶ κτήσμην χάριν.*

1007. *εἶμι ὁμοῦ*, i. q. *ὁμόσε, I will never encounter*, (shudders as he speaks.) Cf. C. F. Hermann ad Luc. de Hist. Conscr. p. 197.

Ib. *τοῖς φυτεύσασιν.* The term is plural, but the sense—Œdipus dared not say "my mother;" and yet he looks at her as he speaks.

1008. *καλῶς, valde, prorsus.* Schæf. who compares Theoc. Id. III. 3. Diodor. Sic. XIII. c. 108. XVIII. c. 9. Chariton, p. 156, 224 &c. *περιφανῶς.* Schol.

1010. *τῶνδε οὕνεκ'*, on *their* account of whom we were speaking.

1011. *ταρβῶν γε.* Erf. Dind. Wund. *ταρβῶ γε.* Codd. Br. 'Ac fortasse indicativus stare potest. Num enim Erfurdtii præceptum, ex quo particula *γε* in responsionibus post verbum rectum ponere non licet, verum sit, dubito. Cf. Eur. Sup. 769.' Elm. (*shudders again.*)

Ib. *ἐξέλθῃ σαφής.* Schol. *μὴ οἱ χρησμοὶ τοῦ Φοίβου τελεσθῶσι.* Cf. sup. 88.

Ib. *σαφής.* Cf. sup. 286. 390. 439. Œd. Col. 623. *εἰ Ζεὺς ἔτι Ζεύς, χὠ Διὸς Φοῖβος σαφής.* 792. *ὅσφπερ καὶ σαφεστέρων κλύω Φοιβοῦ τε καὐτοῦ Ζηνός.*

1012. *μὴ* is also found interrogatively with a final conjunction in El. 1503. *ἦ μὴ φύγω σε;* Aj. 77. *τί μὴ γένηται;*

1014. *οἶσθα.. τρέμων.* Antig. 1057. *οἶσθα τάγους ὄντας, ἂν λέγῃς, λέγων;* Œd. Col. 1210. *σῶς ἴσθι.*

Ib. *πρὸς δίκης* (*with reason, justly*). Soph. El. 1211. *πρὸς δίκης γὰρ οὐ στένεις.*

Ib. *οὐδὲν* = *οὐ* vel *μηδαμῶς.* Cf. Ell. II. 428.

1016. *ἐν γένει.* Ellendt compares infr. 1383. *φανέντ' ἄναγνον καὶ γένους τοῦ Λαΐου.* "Non enim *gens* dicitur, sed *stirps* a patre Polybo vel Laio repetenda." Donner: Nein, Polybos war deinem Blute nie verwandt.

1018. "Not more than myself (*τοῦδε τἀνδρὸς*), but just in the same degree as myself."

1019. I understand: *what then? had I no father?* literally: *was my*

ΑΓ. ἀλλ' οὔ σ' ἐγείνατ' οὔτ' ἐκεῖνος οὔτ' ἐγώ.
ΟΙ. ἀλλ' ἀντὶ τοῦ δὴ παῖδά μ' ὠνομάζετο;
ΑΓ. δῶρόν ποτ', ἴσθι, τῶν ἐμῶν χειρῶν λαβών.
ΟΙ. κἄθ' ὧδ' ἀπ' ἄλλης χειρὸς ἔστερξεν μέγα;
ΑΓ. ἡ γὰρ πρὶν αὐτὸν ἐξέπεισ' ἀπαιδία.
ΟΙ. σὺ δ' ἐμπολήσας, ἢ τεκών μ' αὐτῷ δίδως;
ΑΓ. εὑρὼν ναπαίαις ἐν Κιθαιρῶνος πτυχαῖς.
ΟΙ. ὡδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους;
ΑΓ. ἐνταῦθ' ὀρείοις ποιμνίοις ἐπεστάτουν.
ΟΙ. ποιμὴν γὰρ ἦσθα κἀπὶ θητείᾳ πλάνης;

father equal to nobody? It does not comport with the general character of Œdipus, that this should be said contemptuously to the herdsman on account of his mean condition, though a passage in the Œdipus Coloneus (v. 918.) might be produced to that effect. Camerarius explains: "but how can it be, that my father can be so a father, as to be no father, i. e. to have no existence? Œdipus thus speaking, as supposing Polybus to be his father." So Donner: "Wie ist der Vater einem gleich, der keiner ist?"

1021. *ἀντὶ τοῦ* (*wherefore?*). cf. infr. 1055.

Ib. *παῖδά μ' ὠνομάζετο, vocari sivit.* Herm. *Suum filium me nominabat.* Sic formæ mediæ vim recte declaravit Brunck. Dind.

1023. *ἀπ' ἄλλης χειρὸς, given by a stranger's hand.*

1025. *ἐμπολήσας.* Schol. *ἀγοράσας.* Gave you me to him as a purchaser or as a parent?

Ib. *τεκών.* As the person to whom this question is put had previously denied himself to be the father of Œdipus, it is probable that a false reading has here crept into the text. The substitution of *τυχὼν* for *τεκὼν* (cf. infr. 1039.) will put all right. (On turning to Dindorf's Annotations, and the Acta Semin., I find that I had been preceded by Bothe and Foertsch in this obvious emendation.)

1026. *ναπαῖος*, abounding in *thickets.* infr. 1398. *κεκρυμμένη νάπη.*

Ib. *Κιθαιρῶνος πτυχαί.* Eurip. Suppl. 767. *τάφῳ δίδονται πρὸς Κιθαιρῶνος πτυχαῖς.* Bacch. 62. *εἰς Κιθαιρῶνος πτυχὰς | ἐλθών.* also 796. 943. 1217. Herodot. VII. 141. *κευθμῶν τε Κιθαιρῶνος ζαθεοῖο.* Cf. Pind. Pyth. VI. 18. IX. 28. Nem. II. 33.

1027. *πρὸς τί, for what purpose?* Cf. infr. 1144. 1174. sup. 766.

1029. *ἐπὶ θητείᾳ πλάνης*, i. q. *θητεύων ἐπλανῶ.* El.

Ib. *θητεία* (*θητεύω, θής*), wages for services, which a man earns as a *θής*, (Il. XXI. 444. Od. XI. 488. XVIII. 356. Hesiod. Op. 600.) understanding that word more particularly of a herdsman or hind.

Ib. *πλάνης, a wanderer.* It will be remembered that the person here addressed is a Corinthian by birth, but who carries his flock for pasture as far as the Bœotian Cithæron. Schol.: *μίσθιος καὶ ἐπὶ μισθῷ πλάνης.* That this mode of entrusting large

ΑΓ. σοῦ δ', ὦ τέκνον, σωτήρ γε τῷ τότ' ἐν χρόνῳ.
ΟΙ. τί δ' ἄλγος ἴσχοντ' ἐν κακοῖς με λαμβάνεις;
ΑΓ. ποδῶν ἂν ἄρθρα μαρτυρήσειεν τὰ σά.
ΟΙ. οἴμοι, τί τοῦτ' ἀρχαῖον ἐννέπεις κακόν;
ΑΓ. λύω σ' ἔχοντα διατόρους ποδοῖν ἀκμάς.
ΟΙ. δεινόν γ' ὄνειδος σπαργάνων ἀνειλόμην.
ΑΓ. ὥστ' ὠνομάσθης ἐκ τύχης ταύτης ὃς εἶ.
ΟΙ. ὦ πρὸς θεῶν, πρὸς μητρὸς, ἢ πατρὸς, φράσον.
ΑΓ. οὐκ οἶδ'· ὁ δοὺς δὲ ταῦτ' ἐμοῦ λῷον φρονεῖ.
ΟΙ. ἦ γὰρ παρ' ἄλλου μ' ἔλαβες, οὐδ' αὐτὸς τυχών;

flocks of cattle to a single person, who stays abroad with them from spring to autumn, is still continued by Grecian proprietors, see Thudichum's Soph. I. 263.

1030. A courteous bow of the head implies, "my occupation was of the kind to which you allude; but humble as it was, it gave me the means of being the saviour of such a man as *you*."

Ib. *σοῦ γε*, Libri. Ebn. MS. *σοῦ δε* Dind. *σοῦ τε*. Herm. Wund.

1032. *ποδῶν ἄρθρα τὰ σὰ, the joints of your feet.*

1034. *διατόρος* (*perforating*. Æsch. Prom. 76. Eum. 536), *διάτορος, perforated.* Cf. Eurip. Phœn. 26. sq.

Ib. *ποδοῖν ἀκμάς.* Translate: *both feet.* infr. 1243. *ἀμφιδεξίοις ἀκμαῖς, with both hands.* *ἀκμαὶ*, properly, *extremities.* (Jocasta starts, and then listens with the most painful interest.)

1035. *δεινόν γ' ὄνειδος σπαργάνων* (=*σπάργανα ὀνείδους πλέα*. El.) Ein schmählich graunvoll Zeichen trug ich hier davon. Donn.

Ib. *σπάργανον* (*σπάργω*), *swaddling-cloth.* (Find. Pyth. IV. 204. Nem. I. 58. Fgmm. Sel. ap. Diss. 102. Eurip. Herc. F. 1267. h. Hom. Merc. 151. 237.) "*Inde quidquid de illa infantiæ ætate admonet, monumenta, crepundia.*" El. By these toys or playthings, children exposed or stolen by robbers were often, as Wunder observes, recognized again. On a different reading of this verse in Eustathius, cf. Erf. and Herm. (The bitter tone in which Œdipus utters this will be easily conceived by the reader.)

Ib. *ἀναιρεῖσθαι* med. *secum auferre, nancisci.* Trach. 555. (*δῶρον*) *δ— παρὰ Νέσσου φθίνοντος ἐκ φόνων ἀνειλόμην.* El. 1193. *πυρὸς ἀνειλόμην— ἄθλιον βάρος.*

1036. Eur. Phœn. 27. *ὅθεν νιν Ἕλλὰς ὠνόμαζεν Οἰδίπουν.*

1037. *πρὸς μητρὸς ἢ πατρός.* The Roman Scholiast applies the expression to a vehement desire on the part of Œdipus to ascertain who were his parents, and in this interpretation he is defended with much acuteness by Hermann. The glossarist in Brunck understands, "was it by my *father* or my *mother* that my ancles were thus pierced?"

1038. *φρονεῖ, knows*, as the context evidently requires. Antig. 996.

ΑΓ. οὔκ· ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι. 1040
ΟΙ. τίς οὗτος; ἦ κάτοισθα δηλῶσαι λόγῳ;
ΑΓ. τῶν Λαΐου δήπου τις ὠνομάζετο.
ΟΙ. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;
ΑΓ. μάλιστα. τούτου τἀνδρὸς οὗτος ἦν βοτήρ.
ΟΙ. ἦ κἄστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ; 1045
ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.
ΟΙ. ἔστιν τὶς ὑμῶν τῶν παρεστώτων πέλας,
ὅστις κάτοιδε τὸν βοτῆρ', ὃν ἐννέπει,
εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδών;
σημήναθ', ὡς ὁ καιρὸς εὑρῆσθαι τάδε. 1050
ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
ἥδ' ἂν τάδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.
ΟΙ. γύναι, νοεῖς ἐκεῖνον, ὄντιν' ἀρτίως
μολεῖν ἐφιέμεσθα, τόν θ' οὗτος λέγει; 1055
ΙΟ. τίς δ' ὄντιν' εἶπε; μηδὲν ἐντραπῇς. τὰ δὲ

φρόνει βεβὼς αὖ νῦν ἐπὶ ξυροῦ τύχης. husband-son! alas! *his* tale of woe, utter irremediable woe, has yet to come!

Phil. 810. σαφῶς φρόνει.

1041. δηλῶσαι. ὥστε sub. cf. sup. 894.

1042. τῶν Λαΐου τις. one of the servants of Laius. Cf. infr. 1117.

1048. ἐννέπει, *mentions*. sup. 1033. infr. 1150.

1050. εὑρῆσθαι, *should be investigated*.

1053. Ἰοκάστη λέγοι. *She* speak! what, that figure, which has been so long gazing on vacancy, and in which the very functions of life seem destroyed! But animation is suspended, not extinct. An agitated response—a few brief entreaties—a shriek of piercing horror are yet to be extracted, and then with *her* all is over:—but he, the

1054. ὄντιν' = ὅν. Cf. infr. 1526. Aj. 1300. Eurip. Hippol. 924.

1055. τόν. Cf. El. II. 202.

1056. τίς δ' ὄντιν' εἶπε; This response of Jocasta, awaking out of a profound stupefaction, has been explained with a deep sense of its poetic beauty by Hermann. Matthiæ and Wunder give it the colder, but perhaps more correct interpretations of grammarians. Hermann had been preceded in his sense of the construction by Moses Mendelides. Script. Phil. II. 190. Cf. Æschyl. S. c. T. 806. Donner: *Wen, sagst du, nannt' er? Whom, say'st thou, named he?*

ῥηθέντα βούλου μηδὲ μεμνῆσθαι μάτην.
ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
σημεῖα τοιαῦτ' οὐ φανῶ τοὐμὸν γένος.
ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου
κήδει, ματεύσῃς τοῦθ'· ἄλις νοσοῦσ' ἐγώ.
ΟΙ. θάρσει. σὺ μὲν γὰρ οὐδ' ἂν ἐκ τρίτης ἐγὼ
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.
ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶ τάδε.
ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς.
ΙΟ. καὶ μὴν φρονοῦσά γ' εὖ τὰ λῷστά σοι λέγω.
ΟΙ. τὰ λῷστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
ΙΟ. ὦ δύσποτμ', εἴθε μήποτε γνοίης ὃς εἶ.
ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει.
ΙΟ. ἰοὺ ἰού, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὔποθ' ὕστερον.
ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας

1057. *μάτην, for it can answer no purpose.*

1059. *φανῶ, bring into light, τοὐμὸν γένος, my birth and descent.*

1060. (Imploring with agony.)

1061. *ἄλις νοσοῦσ' ἐγώ.* Antig. 547. *ἀρκέσω θνήσκουσ' ἐγώ.* Br.

1062. *οὐδ' ἂν ἐκ τρίτης.* As ἂν = ἐὰν is a long syllable, and not admissible in tragic Greek (El. I. 129.), Hermann proposes: *οὐδ' ἂν εἰ 'κ τρίτης*, comparing for the aphæresis Eurip. Suppl. 521. *ἄνω γὰρ ἂν ῥέοι | τὰ πράγματ' οὕτως, εἰ 'πιταξόμεσθα δή.* Ellendt (I. 110.) prefers *οὐδ' ἰὰν τρίτης*, or *οὐδέ γ' εἰ τρίτης.* "De *οὐδ' ἄν* cf. Schæf. ad h. l. et de ambigua particulæ *ἄν*, ubi pro *ἐὰν* ponitur, mensura eundem Schæfer. ind. Odyss. Porson. p. 157. Franck. Callin. p. 186." Ean.

1063. *τρίδουλος, a slave through three generations.* Elmsley refers to *τρὶς νόθος*, Eurip. Androm. 637. where see Musgr. The words *σὺ* and *ἐγὼ*, in preceding verse, slightly emphatic.

Ib. *κακὴ, dishonoured.*

1067. *τὰ λῷστα ταῦτα.* Œdipus, after a manner not unusual to him, retorts the expression used by Jocasta in the verse preceding.

1069. *ἐλθών.* gl. *ἀπελθών.*

1070. *ταύτην*, emphatic.

Ib. *πλουσίῳ—γένει.* The allusion has been already explained, sup. 380. 487.

Ib. *χαίρειν.* Schol.: *τρυφᾶν καὶ ἐναβρύνεσθαι.*

1072. (Jocasta rushes in desperation from the stage: a pause of some length, before the choral troop

ἆξασα λύπης ἡ γυνή; δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά.
ΟΙ. ὁποῖα χρῄζει ῥηγνύτω· τοὐμὸν δ' ἐγὼ,
κεἰ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
την δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων
τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.
τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς

can recover from the effects of this trying exhibition. For dramatic departures, not unlike the present one of Jocasta, see Antig. 1244. Trach. 814.)

1074. ἆξασα, gl. ὁρμήσασα. *præceps abiens.* Et. whom see on the different writings ἀΐσσω, ᾄσσω.

Ib. δέδοιχ' ὅπως μὴ . . . ἀναρρήξει (*erumpent*). Elmsley compares Eurip. Hippol. 518. δέδοιχ' ὅπως μοι μὴ λίαν φανεῖ σοφή. Plat. Sympos. 193, a. φόβος οὖν ἔνεστιν, ἐὰν μὴ κόσμιοι ὦμεν πρὸς τοὺς θεοὺς, ὅπως μὴ καὶ αὖθις διασχισθησόμεθα. Dem. 130, 12. ἔπειτα δέδοικα ὅπως μὴ πάνθ' ὅσα οὐ βουλόμεθα ποιεῖν ἡμῖν ἀνάγκη γενήσεται. Hermann, though himself reading ἀναρρήξει, observes that ἀναρρήξῃ, the reading of several books, is not a solecism.

1076. ῥηγνύτω, in reference to the word ἀναρρήξει in preceding verse. infr. 1280. τάδ' ἐκ δυοῖν ἔρρωγεν (κακά). *break forth what will.*

1077. σπέρμ' ἰδεῖν, gl. γένος γνῶναι.

Ib. βουλήσομαι pro βούλομαι. Œd. Col. 1289. Eur. Med. 261.

1078. Scribendum αὕτη, ut recte olim scripsit Herm. Cf. Antig. 484. Dind.

Ib. μέγα φρονεῖν. Aj. 1087. 1120. Ant. 479.

1080. παῖδα τῆς Τύχης. Erfurdt compares Eurip. ap. Plut. de solert. animat. p. 965. ὁ τῆς Τύχης παῖς κλῆρος. Horat. Sat. II. 6. Luserat in campo Fortunæ filius. Elmsley adds Plut. de Romanorum Fortuna, p. 318, C. ἀντικρὺς οὗτος (L. Corn. Sylla) τῇ τύχῃ μετὰ τῶν πράξεων ἑαυτὸν εἰσεποίει, βοῶν κατὰ τὸν Οἰδιπόδα τὸν Σοφοκλέους· ἐγὼ δ' ἐμαυτὸν κ. τ. ἑ. For the Pindaric Tychĕ, see Ol. XII. 2. Hymn. fr. 12. (where see Boeckh). Fr. Incert. XXXI. XXXII. LXXV. LXXXII. (Heyne's Ed.) As proof that this goddess was much worshipped at Thebes, cf. Pausan. IX. 16, 1.

Ib. νέμων, *considering, regarding.* Aj. 1330. φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω. El. 147. ἰὼ—Νιόβα, σὲ δ' ἔγωγε νέμω θεόν. Œd. Col. 878. τάνδ' ἄρ' οὐκ ἔτι νέμω πόλιν.

1081. τῆς εὖ διδούσης. See on this formula Pflugk ad Eur. Androm. 751. cf. Œd. Col. 642.

1082. τῆς (emphatic), gl. ταύτης. So τῷ infr. 1102. On the article thus used pronominally, see Matth. §. 286.

1082–3. συγγενεῖς μῆνες. *qui mecum fuerunt*, i. e. *vitæ meæ menses, vitæ meæ cursus ac perpetuitas.* Herm. *una nati et conjuncti.* El. Dindorf compares Œd. Col. 7. ὁ χρόνος ξυνὼν μακρός.

μῆνές με μικρὸν καὶ μέγαν διώρισαν.
τοιόσδε δ' ἐκφὺς οὐκ ἂν ἐξέλθοιμ' ἔτι
ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοὐμὸν γένος. 1085

ΧΟ. εἴπερ ἐγὼ μάντις εἰμὶ στρ.

1083. *με μικρὸν καὶ μέγαν διώρισαν.* gl. *ἔταξαν.* I understand: determined my transitions from smallness to greatness, as well in person as in fortune. Ellendt, objecting to the gloss, says, "*διώρισαν*, gl. *ἔταξαν*. Melius *ἐνοίησαν*; in *διὰ* inest discriminis significatio inter pristinum et præsentem statum rerum suarum intercedentis."

1084–5. *ἐξέλθοιμ'* — *ἄλλος.* The commentators, with the exception of Ellendt and Wunder, rather shrink from this difficult passage. Ellendt, in his fifth sense of the verb *ἐξέρχεσθαι*, contents himself with saying, "ab *eventu* suspenditur *mutationis* in aliam formam ratio." Wunder, supposing a grammatical pregnancy in the words *οὐκ ἄν*—*ἄλλος*, translates: "*ejusmodi autem matre quum natus sim, nunquam alius ego evadam, quam qualis fui*, i. e. nunquam non magnus ero, *nec is evadam*, i. e. *nec committam, ut non investigarem genus meum.*" It need not be observed, that the words in Roman letter are at variance with previous observations of Œdipus, who evidently suspects that his birth will prove but mean. What then is the language of this resolute man? Whether we consider *ἄλλος* as a word of itself implying *meanness*, (cf. Diss. ad Pind. Nem. IV. 64.) or, as here, equivalent to *ἄλλος μου*, *ἄλλος ἀντ' ἐμοῦ*, his general reasoning appears to be as follows. "I shall not come out of this investigation with my origin so mean, so utterly changed from my former self, as that I should shrink from it. Mine has been a chequered life. I have been in adversity and in prosperity: I have been small and great: let this investigation end as it may, I shall but be what I have been before; and therefore I am resolved to go through with it." In some such sense both Solger and Donner, I think, understand the passage, the former translating *ἄλλος* by 'entartet,' *degenerate*; the latter rendering *ἐξέλθοιμ' ἄλλος* by *werd' abarten*, i. e. *will degenerate.* On the word *ἐξέρχεσθαι*, cf. El. 687. 1509. and observe the Scholiast on the last passage.

Ib. On *ποτὲ* as the commencement of a verse, see Hermann ad Aj. 965.

1086. If that wild shriek of horror (sup. 1071.) is ringing in the reader's ears, as it doubtless did in those of the poet's audience, he will not wonder at the relief furnished, however slender the occasion for it, by the following little chorus:—joyous, jubilant—telling of early and festive loves—bringing before us all the younger divinities of heaven—the pasture-wandering Loxias, the frolicksome Hermes,—he to whom on mountain-tops was known "each lane, and every alley green," and he "that first from out the purple grape, Crush'd the sweet poison of mis-used wine." In diction, in allusion, in myths and lore, in the glowing warmth with which it proposes to celebrate the birth-place of Œdipus, and it may be even in the saltatory movements, it is a truly Pindaric ode. As such we shall be more than usually profuse in drawing illustrations from that noble source. The most conspicuous me-

καὶ κατὰ γνώμην ἴδρις,
οὐ τὸν Ὄλυμπον ἀπείρων,
ὦ Κιθαιρὼν, οὐκ ἔσει
τὰν αὔριον πανσέληνον,

trical feature in the ode is the use of epitrites, with a cretic added (v. 1087. 1089.), or an iambic dipodia preceding (1090.); the relief being in dactylic movements (1088. 1091.)

Ib. *εἴπερ ἐ. μ. ϵ.* It has been before observed, that Sophocles is apt to impart a sort of prophetic lore to his Chorus. Hence in the Electra we find language precisely similar to the present: (472.) *εἰ μὴ 'γὼ παράφρων μάντις ἔφυν | καὶ γνώμας λειπομένα σοφᾶς κ. τ. ἐ.* Cf. Œd. Col. 1080. 1097. &c. &c. (coll. Reisig's Comm. Crit. in Œd. Col. p. 315.) Milton, to whose lofty mind all the language of the Greek stage was familiar, speaks the very language of Sophocles: "If there be aught of presage in the mind, | This day will be remarkable," &c. Sams. Ag. 1387. See also Æsch. S. c. T. 808.

1089. *Κιθαιρών.* Whatever the hand of genius has touched becomes invested with the deepest interest to minds of "better clay." To those of this class who may wish to know more of this wild wood, "its dingles and its dusky dells, And every bosky bourn from side to side," the following references, for to such our limits confine us, may be of use. Pind. Pyth. I. 150. Æsch. Ag. 289. Eurip. Phœn. 24. 815. 1621. Bacch. 661. 750. Herodot. VII. 141. Pausan. I. 38, 8. IX. 2, 4. Apollod. III. 4, 4. Pliny IV. 12.

1090. *πανσέληνον.* Whatever religious or joyous festivities "a full moon" might bring before the minds of others, the one here predominant in the mind of Sophocles was doubtless that full moon which Hercules, when instituting Olympic rites and games, had fixed upon as the one which should regulate their future celebration; the Μοῖρα and Τιμὴ standing by, the first to ratify their fate by an immutable decree, the second to preserve and hand down to posterity undoubted records of whatever concerned those illustrious festivals. (Pind. Ol. III. 35 sq. X. 65 sq.) Leaving the combatants to practise under a solstitial sun, and amid countless spectators, their various exercises of skill and strength, the placid beams of the full moon saw the mighty host gathered into the bosom of the plain adjoining the Altis, some to lead the processional pomp to Zeus for the day's triumph (Diss. ad Ol. 9.), some to celebrate with dance and [i] song, and amid magnificent [k] banquets, their national victor (Ol. X. 90 sq.); others to carouse, and hope that the next day's labours would be more propitious to their favourite candidate than those of the present had been. (Wunder: *αὔριον ἐς πανσέληνον*).

1091. *πατριώτης* (*πάτριος*), *fellow-*

[i] If Pindar or some other lyric bard could not furnish a short one on the spur of the moment (a more elaborate one being reserved for the victor's return home, or for future anniversaries of the event), the hymn of Archilochus to the Hercules Callinicus seems to have been sung. (Ol. IX. in init.)

[k] Ol. X. 93. *δεῖδεται δὲ πᾶν τέμενος τερπναῖσι θαλίαις | τὸν ἐγκώμιον ἀμφὶ τρόπον.* Also v. 56.

μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου
καὶ τροφὸν καὶ μητέρ' αὔξειν,
καὶ χορεύεσθαι πρὸς ἡμῶν, ὡς ἐπίηρα φέροντα τοῖς
ἐμοῖς τυράννοις.

countryman, one who lives in the same country, compatriot. Passow observes, that the word was originally used only of slaves, animals, as for instance, *ἵπποι πατριῶται*; hence metaphorically used of things without life, as in its present application to Mount Cithæron. I do not remember to have met with the word more than once, Plat. VI. Leg. 777, c. *πατριώτας ἀλλήλων εἶναι.* Plutarch, according to Passow, speaks of the Theban Bacchus as *πατριώτης θεός.*

1091–2. Elmsley proposes the following order and meaning: *μὴ οὐ καὶ τροφὸν καὶ μητέρα* (Corinthum sc. et Thebas) *αὔξειν σε* (*ὡς ὄντα*) *πατριώταν Οἰδίπου.* How much better the Scholiast! *οὐκ ἔσῃ εἰς τὴν αὔριον ἀπείρατος τοῦ ἡμᾶς αὔξειν σε, ὡς τροφὸν καὶ μητέρα τοῦ Οἰδιπόδος, you shall have complete experience of our celebrating you as the compatriot, nurse and mother of Œdipus.*

Ib. *μὴ οὐ, quin.* (metre: dact. et cret.)

1092. *τροφόν.* Pind. Pyth. II. 5. *ἀνδρῶν ἵππων τε . . τροφοί.* (Syracusæ, sc.) Ol. V. 7. *πόλιν λαοτρόφον.*

Ib. *μητέρα.* Pind. Ol. IX. 31. *Λοκρῶν ματέρ' ἀγλαόδενδρον* (Opuntium sc.) Isth. I. 1. *Μᾶτερ ἐμὰ χρύσασπι Θήβα.* Add Pyth. VIII. 140. Nem. III. 1. Soph. Phil. 326. Æsch. Sept. c. T. 581.

Ib. *αὔξειν.* Schol.: *μεγαλύνειν, λέγειν, to extol, to magnify.* This is a favourite word of the Theban bard, from the noble ode which in-born genius first dictated to him at the age of twenty (Pyth. X.), and where it is twice found, down no doubt to that hymn to Proserpine, with which he closed his glorious career. I select two or three examples where the use of this word by his great master comes nearest to the sense in which his illustrious pupil employs it. Ol. V. 7. *τὰν σὰν πόλιν αὔξων, Καμάρινα, λαοτρόφον.* Pyth. VIII. 52. *αὔξων πάτραν Μιδυλιδᾶν.* Isth. VII. 40–2. *ἵστω — ἀστῶν γενεᾷ μέγιστον κλέος αὔξων.* Pyth. IV. 496. *αὔξεται καὶ Μοῖσα δ' ἀγγελίας ὀρθᾶς.* Cf. Nem. II. 22. Isth. IV. 107. Hesiod Op. 6. Eurip. Iph. Aul. 562. Markl. ad Eur. Suppl. 323. and Tafel. (To those acquainted with the Pindaric writings it is needless to observe, that next to the celebration of the triumphant victor himself, the extolling of the city or town which gave him birth or nutriment) was the poet's second object. See, for instance, the transition made (Ol. XIII. 67–72.) from praises of the Corinthian Xenophon and his family, to the praises of Corinth itself; and cf. Dissen's Comment. pp. 93. 109. 125–6–7. 142. 357. 561. &c. &c.) The Electra of Sophocles will furnish an opportunity of returning to this subject.)

1093. *χορεύεσθαι* (*to be celebrated, viz. by a dance*) *πρὸς ἡμῶν* (Cf. Pind. Isthm. I. 8.). On this sense of the verb *χορεύειν* cf. nos. ad Ran. p. 77. where various examples are given. Schol. *ὑμνεῖσθαι, τιμᾶσθαι.*

Ib. *ἐπίηρα, agreeable;* an Homeric word. Il. I. 572. 578. Buttmann (Lexil. 337 sq.) proposes to discard the word, and substitute *ἐπὶ ἦρα*, "but," says Passow, "his reasons for this are not convincing."

ἰήιε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.
τίς σε, τέκνον, τίς σ' ἔτικτε ἀντ. 1098
τῶν μακραιώνων ἄρα,
Πανὸς ὀρεσσιβάταο 1100
προσπελασθεῖσ', ἢ σέ γέ
τις θυγάτηρ, Λοξίου; τῷ
γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·

Ib. τυράννοις, plur. for sing. Œdipus being exclusively meant. Pindar uses the word τύραννος, I believe, but once (Pyth. III. 151.), and there as here, in reference to political, not moral qualification. (Metre: dim. epitr. penth. dact. dim. iamb. cat.)

1097. ἀρεστὸς (*pleasing*) ἀντὶ τοῦ ἀρέσκων Gr. Bekk. An. p. 80, 20. Antig. 499. ἐμοὶ τῶν σῶν λόγων | ἀρεστὸν οὐδέν.

Ib. ταῦτ', i. e. the discovery of the parentage of Œdipus. (Metre: logaœd. with anac. and trochees.)

1098 sq. The construction has been excellently explained by Hermann. τίς θυγάτηρ τῶν μακραιώνων (*what daughter of the gods*), προσπελασθεῖσα Πανὸς ἢ Λοξίου (*approached for purposes of love by Pan or by Apollo*) ἔτικτέν σε (*became your mother*).

1099. μακραίων (μακρὸς, αἰών), *long-lived*. Applied to gods. Antig. 987. Μοῖραι μακραίωνες. Cf. Creuz. Symb. II. 267. Æsch. S. c. T. 520. δαροβίοισι θεοῖσιν.

1100. For the Pindaric *Pan*, see Pyth. III. 139. Parthen. Fg. 2. (Dissen p. 229.) Fgmm. Incert. Heyne's edit. p. 50. 159. See also Thudichum, p. 261.

Ib. ὀρεσσιβάτης = ὀρεσιβάτης poet. for ὀρειβάτης (ὄρος, βαίνω). "Scribendum ὀρεσσιβάταο cum Bothio, ejecto quod Brunckius intulit που." Dind.

1101. προσπελάζω (πελάζω.) The simple verb is more frequently found in this sense than the compound. Æsch. Prom. 927. μηδὲ πλαθείην γαμετῇ τινὶ τῶν ἐξ οὐρανοῦ. (where see Blomf.) Pind. Nem. X. 150. τόνδε δ' ἔπειτα πόσις | σπέρμα θνατὸν ματρὶ τεᾷ πελάσαις | στάξεν ἥρως. Soph. Phil. 677. τὸν πελάταν λέκτρων ποτὲ τοῦ Διὸς Ἰξίονα. Trach. 17.

1101–2. Dindorf, adverting to the remarkable collocation of the words in these two verses, observes, that the arrangement ought to have been, τίς σ' ἔτικτε τῶν μακραιώνων ἄρα θυγάτηρ, Πανὸς ὀρεσσιβάταο προσπελασθεῖσ' ἢ Λοξίου; This however being prevented by the metre, the pronoun τις, he says, is added to the noun θυγάτηρ, being placed low in the sentence, in order to prevent ambiguity. The repetition of the pronoun σε hei illustrates by a passage in the Odyssey, VIII. 488. Δημόδοκ', ἔξοχα δή σε βροτῶν αἰνίζομ' ἀπάντων· | ἢ σέ γε Μοῦσ' ἐδίδαξε, Διὸς παῖς, ἢ σέ γ' Ἀπόλλων, and by a passage in the Philoctetes of Soph. 1118. πότμος πότμος σε δαιμόνων τάδ', οὐδὲ σέ γε δόλος | ἔσχ' ὑπὸ χειρὸς ἐμᾶς.

1102. θυγάτηρ. Cf. Diss. Comment. in Pind. 377. Thudichum's Soph. I. 260–1.

Ib. Λοξίου. The reader of Pindar need not be reminded how the great family of the Iamidæ had their origin (Ol. VI.), and the health-god Æsculapius his birth. (Pyth. III.) See also the 9th Pythian

εἴθ' ὁ Κυλλάνας ἀνάσσων,
εἴθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὀρέων, εὕρημα
δέξατ' ἔκ του
Νυμφᾶν Ἑλικωνίδων, αἷς πλεῖστα συμπαίζει.
ΟΙ. εἰ χρή τι κἀμὲ, μὴ ξυναλλάξαντά πω, 1110
πρέσβυ, σταθμᾶσθαι, τὸν βοτῆρ' ὁρᾶν δοκῶ,

Ode, where the loves of Cyrenë and Apollo are detailed with such exquisite beauty and tact.

1102–3. τῷ γὰρ, Apollini sc. On the Apollo Nomius, see Dissen's Comment. 314–15. H. h. in Apoll. Del. 44.

1103. πλὰξ, *locus planus*. EL. *αἱ ἀναπάσεις τῶν ὀρῶν*. SCHOL. Pind. Pyth. I. 45. *βαθεῖαν πόντου πλάκα*.

Ib. ἀγρόνομοι. Dissen ad Pind. Nem. IX. 31. "Ut ἀγρόνομον significat *quod in agris est, agreste*, v. c. *πλάκες ἀγρόνομοι, αὐλαὶ ἀγρόνομοι*, sic ἀστύνομα *quæ in urbe sunt, urbica*."

1105. ὁ Κυλλάνας ἀνάσσων, i. e. *Hermes*. For the Pindaric Hermes of Cyllenë, consult Ol. VI. 130 sq. As a *θεὸς νόμιος*, see Aj. 695. Thudichum I. 262. Kuinoel compares Virg. Æn. VIII. 138. A more important view, as connected with our present subject, is to find in what estimation Hermes was held in the island of Thera (Dissen's Comment. 220. 236.), that island having originally been a Cadmean settlement.

1106. Βακχεῖος θεὸς (*Bacchus ipse* EL.) h. Hom. XVIII. 46. Βακχεῖος Διόνυσος. Arist. Thes. 988. Βάκχειε δέσποτ'. Herodot. IV. 79. ἐπεθύμησε Διονύσῳ Βακχείῳ τελεσθῆναι. Elmsley (Œd. Col. 1494) compares Ποσειδανίῳ θεῷ.

1107. δέξατο, expression applicable to a child, abandoned by the mother. EL.

1109. Νυμφᾶν. On the subject of Nymphs generally, see Hesiod Theogon. 130 sq. Thudichum I. 260.

Ib. Ἑλικωνίδων. Pind. Isthm. VIII. 125. Ἑλικώνιαι παρθένοι. Isth. II. 49. οὐ γὰρ πάγος, οὐδὲ προσάντης ἁ κέλευθος γίγνεται, | εἴ τις εὐδόξων ἐς ἀνδρῶν ἄγοι τιμὰς Ἑλικωνιάδων (h. e. verses are easily composed, when illustrious men are their subject, when the poet has to lead the praises of the Muses into the houses of distinguished men). Cf. Hes. Op. 656. Theog. 1. &c. Eurip. Herc. F. 791. On Helicon cf. Pausan. IX. 12. 28. 29. Sickler p. 50, 1. Creuzer II. 386. (a myth of some importance when considering how a band of Muses came to be established in Helicon.)

Ib. συμπαίζει. Dindorf quotes Anacreon ap. Dion. Chrys. I. 94. ὦναξ (Δεύνυσε), ᾧ δαμάλης Ἔρως | καὶ νύμφαι κυανώπιδες | πορφυρέη τ' Ἀφροδίτη | συμπαίζουσιν, ἐπιστρέφεαι δ' | ὑψηλῶν κορυφὰς ὀρέων. and the same poet in Athen. XIII. 599. c. σφαίρῃ δ' ηὖτέ με πορφυρῇ | βάλλων χρυσοκόμης Ἔρως | ἠνὶ ποικιλοσαμβάλῳ | συμπαίζειν προκαλεῖται.

1110. (The herdsman, accompanied by some of Œdipus's servants, here comes upon the stage.)

Ib. μὴ ξυναλλάξαντα, having never met with him, come into intercourse with him. Cf. infr. 1130 and Æsch. S. c. Th. 594. (deep sensation).

1111. Whether πρέσβυ or πρέσβεις is the right reading, it is obvious that the Chorus are addressed by

ὅνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ
γήρᾳ ξυνᾴδει τῷδε τἀνδρὶ σύμμετρος·
ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
ἔγνωκ' ἐμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου
προὔχοις τάχ' ἄν που, τὸν βοτῆρ' ἰδὼν πάρος.

ΧΟ. ἔγνωκα γὰρ, σάφ' ἴσθι, Λαΐου γὰρ ἦν
εἴπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνήρ.

ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
ἦ τόνδε φράζεις; ΑΓ. τοῦτον, ὃν περ εἰσορᾷς.

ΟΙ. οὗτος σὺ, πρέσβυ, δεῦρό μοι φώνει βλέπων
ὅσ' ἄν σ' ἐρωτῶ. Λαΐου ποτ' ἦσθα σύ;

ΘΕΡΑΠΩΝ.

ἦ δοῦλος, οὐκ ὠνητὸς, ἀλλ' οἴκοι τραφείς.

ΟΙ. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;

Œdipus. Dindorf and Ellendt prefer the latter term: Brunck referring to the pronoun σὺ (v. 1115), seems more correct in adopting the former. Hermann remarks that it is usual to address the Chorus at the beginning of a new scene. πρέσβυ Ebn. cum MSS.

1112–13. "Ordo est: τῷ μακρῷ γήρᾳ ξυνᾴδει καὶ ξύμμετρός ἐστιν ἀνδρὶ τῷδε, i. e. *the messenger from Corinth.*" Bn. Why not rather: *the man of whom we were talking?*

Ib. ἐν superfluous. Cf. sup. 821. Antig. 962. 1003. Phil. 1160.

1113. ξυνᾴδει σύμμετρος, *corresponds exactly.* Cf. sup. 192.

1114. ἄλλως τε, *moreover.* Matth. §. 597.

1115. ἐπιστήμη, *actual knowledge,* seems here opposed to σταθμᾶσθαι, or *conjectural* knowledge: sup. v. 1111.

1116. που; *forte.* See examples in Ellendt II. 623.

1117. ἔγνωκα γάρ. Wunder observes that γὰρ has reference to the supposed words προὔχοιμ' ἄν σου τῇ ἐπιστήμῃ.

1118. ὡς νομεὺς ἀνὴρ (πιστὸς), *as trust-worthy, as a man in his condition of life can be trust-worthy.* Cf. sup. 763. For construction, cf. Pind. Pyth. I. 134. ἀγητὴρ ἀνήρ. 176. κυβερνάτας ἀνήρ. Ol. VI. 30. ἀνδρὶ δεσπότᾳ. Isth. VI. 105. ἀνδράσιν ἀθληταῖσιν, &c.

1121. δεῦρο βλέπων. Trach. 402. οὗτος, βλέφ' ὧδε.

1123. ἦ for ἦν. See an ample dissertation on this subject in Hermann's pref. to his Œd. Tyr.

1124. μεριμνᾶν, *betreiben, to carry on.* Donn. strictly, *to carry on anxiously.* The sense and construction are best illustrated from the Sacred Writings. 1 Cor. VII. 32. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου. 33. ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου. Matthew VI. 34. ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. cf. vv. 25. 27. 28. 31. cf. infr. 1460.

ΘΕ. ποίμναις τὰ πλεῖστα τοῦ βίου ξυνεπόμην.
ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὤν;
ΘΕ. ἦν μὲν Κιθαιρὼν, ἦν δὲ πρόσχωρος τόπος.
ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
ΟΙ. τόνδ' ὃς πάρεστιν. ἢ ξυναλλάξας τί πω;
ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.
ΑΓ. κοὐδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
ἀγνῶτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
κάτοιδεν, ἦμος τὸν Κιθαιρῶνος τόπον
ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἑνὶ
ἐπλησίαζον τῷδε τἀνδρὶ τρεῖς ὅλους
ἐξ ἦρος εἰς ἀρκτοῦρον ἑκμήνους χρόνους·

Ib. ἔργον, more commonly, *rustic occupation*. In Pindar not unfrequently applied to the exertions used in the sacred games. Ol. XIII. 54.

1125. τὰ πλεῖστα τοῦ βίου, *die meiste Zeit, for the most time*. Donn.

1126. ξύναυλος (αὐλὴ) de pastore certa loca pascendi causa insidente. El. 1427. πρόσχωρος, *neighbouring, adjoining*.

1128. τῇδέ που μαθών. Schol. ἀντὶ τοῦ, ἐκεῖ μαθὼν, having made acquaintance with him *there*.

1130. ξυναλλάξας. Ebner's MS. Lc. ξυναλλάξας τί πω; to which the learned writer adds: "the participle, and not so harshly as Böthe imagines, refers to μαθών; the indicative, however, does not want for recommendations."

1131. οὐχ (οἶδα).

Ib. μνήμης ὕπο, *from recollection*.

1133. ἀγνῶτα gl. ἐπιλαθόμενον.

1135. διπλοῖσι ποιμνίοις. Schol. δύο ἀγέλαις. It is observable that in Hesiod (Op. 162.) the great wealth of the son of Laius is signified by the word μήλων.

1136. ἐπλησίαζον (*versabar una* El.) τῷδε τἀνδρί. On the construction consult Wunder in loc. and in his Œd. Col. p. 144. See also Bernhardy p. 460.

1136–7. τρεῖς ὅλους ἑκμήνους χρόνους, *three entire periods of six months each*. Thudichum accordingly translates: *drei völlige Sechsmondenzeiten*. Donner: sechs volle Mondesfristen.

Ib. ἐξ ἦρος εἰς ἀρκτοῦρον. "A veris initio, quo tempore greges in illis terris τὰ σταθμὰ relinquebant, ad ortum Arcturi sex menses erant." Schæf. On the subject of the constellation of Arcturus, see some interesting accounts by Goettling Hes. p. 167. Thudichum I. 264. Pliny fixes the rising of Arcturus at eleven days before the autumnal equinox.

Ib. ἕκμηνος, (ἕξ, μήν). Polyb. IV. 367. Στρατοκλέους πρυτανεύοντος τὴν δευτέραν ἕκμηνον.

ΑΓ. οὔκ· ἀλλὰ ποιμὴν ἄλλος ἐκδίδωσί μοι.
ΟΙ. τίς οὗτος; ἦ κάτοισθα δηλῶσαι λόγῳ;
ΑΓ. τῶν Λαΐου δήπου τις ὠνομάζετο.
ΟΙ. ἦ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;
ΑΓ. μάλιστα. τούτου τἀνδρὸς οὗτος ἦν βοτήρ.
ΟΙ. ἦ κἄστ' ἔτι ζῶν οὗτος, ὥστ' ἰδεῖν ἐμέ;
ΑΓ. ὑμεῖς γ' ἄριστ' εἰδεῖτ' ἂν οὐπιχώριοι.
ΟΙ. ἔστιν τὶς ὑμῶν τῶν παρεστώτων πέλας,
ὅστις κάτοιδε τὸν βοτῆρ', ὃν ἐννέπει,
εἴτ' οὖν ἐπ' ἀγρῶν εἴτε κἀνθάδ' εἰσιδών;
σημήναθ', ὡς ὁ καιρὸς εὑρῆσθαι τάδε.
ΧΟ. οἶμαι μὲν οὐδέν' ἄλλον ἢ τὸν ἐξ ἀγρῶν,
ὃν κἀμάτευες πρόσθεν εἰσιδεῖν· ἀτὰρ
ἥδ' ἂν τάδ' οὐχ ἥκιστ' ἂν Ἰοκάστη λέγοι.
ΟΙ. γύναι, νοεῖς ἐκεῖνον, ὄντιν' ἀρτίως
μολεῖν ἐφιέμεσθα, τόν θ' οὗτος λέγει;
ΙΟ. τίς δ' ὄντιν' εἶπε; μηδὲν ἐντραπῇς. τὰ δὲ

φρόνει βεβὼς αὖ νῦν ἐπὶ ξυροῦ τύχης. Phil. 810. σαφῶς φρόνει.

1041. δηλῶσαι. ὥστε sub. cf. sup. 894.

1042. τῶν Λαΐου τις. one of the servants of Laius. Cf. infr. 1117.

1048. ἐννέπει, *mentions*. sup. 1033. infr. 1150.

1050. εὑρῆσθαι, *should be investigated*.

1053. Ἰοκάστη λέγοι. *She* speak! what, that figure, which has been so long gazing on vacancy, and in which the very functions of life seem destroyed! But animation is suspended, not extinct. An agitated response—a few brief entreaties—a shriek of piercing horror are yet to be extracted, and then with *her* all is over:—but he, the husband-son! alas! *his* tale of woe, utter irremediable woe, has yet to come!

1054. ὄντιν' = ὄν. Cf. infr. 1526. Aj. 1300. Eurip. Hippol. 924.

1055. τόν. Cf. El. II. 202.

1056. τίς δ' ὄντιν' εἶπε; This response of Jocasta, awaking out of a profound stupefaction, has been explained with a deep sense of its poetic beauty by Hermann. Matthiæ and Wunder give it the colder, but perhaps more correct interpretations of grammarians. Hermann had been preceded in his sense of the construction by Moses Mendelides. Script. Phil. II. 190. Cf. Æschyl. S. c. T. 806. Donner: *Wen, sagst du, nannt' er? Whom, say'st thou, named he?*

ῥηθέντα βούλου μηδὲ μεμνῆσθαι μάτην.
ΟΙ. οὐκ ἂν γένοιτο τοῦθ', ὅπως ἐγὼ λαβὼν
σημεῖα τοιαῦτ' οὐ φανῶ τὰμὸν γένος.
ΙΟ. μὴ πρὸς θεῶν, εἴπερ τι τοῦ σαυτοῦ βίου
κήδει, ματεύσῃς τοῦθ'· ἄλις νοσοῦσ' ἐγώ.
ΟΙ. θάρσει. σὺ μὲν γὰρ οὐδ' ἂν ἐκ τρίτης ἐγὼ
μητρὸς φανῶ τρίδουλος, ἐκφανεῖ κακή.
ΙΟ. ὅμως πιθοῦ μοι, λίσσομαι· μὴ δρᾶ τάδε.
ΟΙ. οὐκ ἂν πιθοίμην μὴ οὐ τάδ' ἐκμαθεῖν σαφῶς.
ΙΟ. καὶ μὴν φρονοῦσά γ' εὖ τὰ λῷστά σοι λέγω.
ΟΙ. τὰ λῷστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι.
ΙΟ. ὦ δύσποτμ', εἴθε μήποτε γνοίης ὃς εἶ.
ΟΙ. ἄξει τις ἐλθὼν δεῦρο τὸν βοτῆρά μοι;
ταύτην δ' ἐᾶτε πλουσίῳ χαίρειν γένει.
ΙΟ. ἰοὺ ἰού, δύστηνε· τοῦτο γάρ σ' ἔχω
μόνον προσειπεῖν, ἄλλο δ' οὔποθ' ὕστερον.
ΧΟ. τί ποτε βέβηκεν, Οἰδίπους, ὑπ' ἀγρίας

1057. *μάτην, for it can answer no purpose.*

1059. *φανῶ, bring into light, τὰμὸν γένος, my birth and descent.*

1060. (Imploring with agony.)

1061. *ἄλις νοσοῦσ' ἐγώ.* Antig. 547. *ἀρκέσω θνήσκουσ' ἐγώ.* Br.

1062. *οὐδ' ἂν ἐκ τρίτης.* As *ἂν* = *ἐὰν* is a long syllable, and not admissible in tragic Greek (El. I. 129.), Hermann proposes: *οὐδ' ἂν εἰ 'κ τρίτης*, comparing for the aphæresis Eurip. Suppl. 521. *ἄνω γὰρ ἂν ῥέοι | τὰ πράγματ' οὕτως, εἰ 'πιταξόμεσθα δή.* Ellendt (I. 110.) prefers *οὐδ' ἐὰν τρίτης*, or *οὐδέ γ' εἰ τρίτης.* "De *οὐδ' ἄν* cf. Schæf. ad h. l. et de ambigua particulæ *ἄν*, ubi pro *ἐὰν* ponitur, mensura eundem Schæfer. ind. Odyss. Porson. p. 157. Franck. Callin. p. 186." Ern.

1063. *τρίδουλος, a slave through three generations.* Elmsley refers to *τρὶς νόθος*, Eurip. Androm. 637. where see Musgr. The words *σὺ* and *ἐγὼ*, in preceding verse, slightly emphatic.

Ib. *κακὴ, dishonoured.*

1067. *τὰ λῷστα ταῦτα.* Œdipus, after a manner not unusual to him, retorts the expression used by Jocasta in the verse preceding.

1069. *ἐλθών.* gl. *ἀπελθών.*

1070. *ταύτην*, emphatic.

Ib. *πλουσίῳ—γένει.* The allusion has been already explained, sup. 380. 487.

Ib. *χαίρειν.* Schol.: *τρυφᾶν καὶ ἐναβρύνεσθαι.*

1072. (Jocasta rushes in desperation from the stage: a pause of some length, before the choral troop

ἄξασα λύπης ἡ γυνή; δέδοιχ' ὅπως
μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξει κακά.
ΟΙ. ὁποῖα χρῄζει ῥηγνύτω· τοὐμὸν δ' ἐγὼ,
κεἰ σμικρόν ἐστι, σπέρμ' ἰδεῖν βουλήσομαι.
αὕτη δ' ἴσως, φρονεῖ γὰρ ὡς γυνὴ μέγα,
την δυσγένειαν τὴν ἐμὴν αἰσχύνεται.
ἐγὼ δ' ἐμαυτὸν παῖδα τῆς Τύχης νέμων
τῆς εὖ διδούσης οὐκ ἀτιμασθήσομαι.
τῆς γὰρ πέφυκα μητρός· οἱ δὲ συγγενεῖς

can recover from the effects of this trying exhibition. For dramatic departures, not unlike the present one of Jocasta, see Antig. 1244. Trach. 814.)

1074. ἄξασα, gl. ὁρμήσασα. *præceps abiens.* Et. whom see on the different writings ἄϊσσω, ᾶσσω.

Ib. δέδοιχ' ὅπως μὴ . . . ἀναρρήξει (*erumpent*). Elmsley compares Eurip. Hippol. 518. δέδοιχ' ὅπως μοι μὴ λίαν φανεῖ σοφή. Plat. Sympos. 193, a. φόβος οὖν ἔνεστιν, ἐὰν μὴ κόσμιοι ὦμεν πρὸς τοὺς θεοὺς, ὅπως μὴ καὶ αὖθις διασχισθησόμεθα. Dem. 130, 12. ἔπειτα δέδοικα ὅπως μὴ πάνθ' ὅσα οὐ βουλόμεθα ποιεῖν ἡμῖν ἀνάγκη γενήσεται. Hermann, though himself reading ἀναρρήξει, observes that ἀναρρήξῃ, the reading of several books, is not a solecism.

1076. ῥηγνύτω, in reference to the word ἀναρρήξει in preceding verse. infr. 1280. τάδ' ἐκ δυοῖν ἔρρωγεν (κακά). *break forth what will.*

1077. σπέρμ' ἰδεῖν, gl. γένος γνῶναι.

Ib. βουλήσομαι pro βούλομαι. Œd. Col. 1289. Eur. Med. 261.

1078. Scribendum αὕτη, ut recte olim scripsit Herm. Cf. Antig. 484. Dind.

Ib. μέγα φρονεῖν. Aj. 1087. 1120. Ant. 479.

1080. παῖδα τῆς Τύχης. Erfurdt compares Eurip. ap. Plut. de solert. animat. p. 965. ὁ τῆς Τύχης παῖς κλῆρος. Horat. Sat. II. 6. Luserat in campo Fortunæ filius. Elmsley adds Plut. de Romanorum Fortuna, p. 318, C. ἀντικρὺς οὗτος (L. Corn. Sylla) τῇ τύχῃ μετὰ τῶν πράξεων ἑαυτὸν εἰσεποίει, βοῶν κατὰ τὸν Οἰδιπόδα τὸν Σοφοκλέους· ἐγὼ δ' ἐμαυτὸν κ. τ. ἑ. For the Pindaric Tychë, see Ol. XII. 2. Hymn. fr. 12. (where see Boeckh). Fr. Incert. XXXI. XXXII. LXXV. LXXXII. (Heyne's Ed.) As proof that this goddess was much worshipped at Thebes, cf. Pausan. IX. 16, 1.

Ib. νέμων, *considering, regarding.* Aj. 1330. φίλον σ' ἐγὼ μέγιστον Ἀργείων νέμω. El. 147. ἰὼ—Νιόβα, σὲ δ' ἔγωγε νέμω θεόν. Œd. Col. 878. τάνδ' ἄρ' οὐκ ἔτι νέμω πόλιν.

1081. τῆς εὖ διδούσης. See on this formula Pflugk ad Eur. Androm. 751. cf. Œd. Col. 642.

1082. τῆς (emphatic), gl. ταύτης. So τῷ infr. 1102. On the article thus used pronominally, see Matth. §. 286.

1082–3. συγγενεῖς μῆνες. *qui mecum fuerunt*, i. e. *vitæ meæ menses, vitæ meæ cursus ac perpetuitas.* Herm. *una nati et conjuncti.* El. Dindorf compares Œd. Col. 7. ὁ χρόνος ξυνὼν μακρός.

μῆνές με μικρὸν καὶ μέγαν διώρισαν.
τοιόσδε δ' ἐκφὺς οὐκ ἂν ἐξέλθοιμ' ἔτι
ποτ' ἄλλος, ὥστε μὴ 'κμαθεῖν τοὐμὸν γένος. 1085
ΧΟ. εἴπερ ἐγὼ μάντις εἰμὶ στρ.

1083. *με μικρὸν καὶ μέγαν διώρισαν.* gl. *ἔταξαν.* I understand: determined my transitions from smallness to greatness, as well in person as in fortune. Ellendt, objecting to the gloss, says, "*διώρισαν*, gl. *ἔταξαν*. Melius *ἐποίησαν*; in *διὰ* inest discriminis significatio inter pristinum et præsentem statum rerum suarum intercedentis."

1084–5. *ἐξέλθοιμ'* — *ἄλλος.* The commentators, with the exception of Ellendt and Wunder, rather shrink from this difficult passage. Ellendt, in his fifth sense of the verb *ἐξέρχεσθαι*, contents himself with saying, "ab *eventu* suspenditur *mutationis* in aliam formam ratio." Wunder, supposing a grammatical pregnancy in the words *οὐκ ἂν*—*ἄλλος*, translates: "*ejusmodi autem matre quum natus sim, nunquam alius ego evadam, quam qualis fui*, i. e. nunquam non magnus ero, *nec is evadam*, i. e. *nec committam, ut non investigarem genus meum.*" It need not be observed, that the words in Roman letter are at variance with previous observations of Œdipus, who evidently suspects that his birth will prove but mean. What then is the language of this resolute man? Whether we consider *ἄλλος* as a word of itself implying *meanness*, (cf. Diss. ad Pind. Nem. IV. 64.) or, as here, equivalent to *ἄλλος μου*, *ἄλλος ἀντ' ἐμοῦ*, his general reasoning appears to be as follows. "I shall not come out of this investigation with my origin so mean, so utterly changed from my former self, as that I should shrink from it. Mine has been a chequered life. I have been in adversity and in prosperity: I have been small and great: let this investigation end as it may, I shall but be what I have been before; and therefore I am resolved to go through with it." In some such sense both Solger and Donner, I think, understand the passage, the former translating *ἄλλος* by 'entartet,' *degenerate*; the latter rendering *ἐξέλθοιμ' ἄλλος* by *werd' abarten*, i. e. *will degenerate.* On the word *ἐξέρχεσθαι*, cf. El. 687. 1509. and observe the Scholiast on the last passage.

Ib. On *ποτὲ* as the commencement of a verse, see Hermann ad Aj. 965.

1086. If that wild shriek of horror (sup. 1071.) is ringing in the reader's ears, as it doubtless did in those of the poet's audience, he will not wonder at the relief furnished, however slender the occasion for it, by the following little chorus:—joyous, jubilant—telling of early and festive loves—bringing before us all the younger divinities of heaven—the pasture-wandering Loxias, the frolicksome Hermes,—he to whom on mountain-tops was known "each lane, and every alley green," and he "that first from out the purple grape, Crush'd the sweet poison of mis-used wine." In diction, in allusion, in myths and lore, in the glowing warmth with which it proposes to celebrate the birth-place of Œdipus, and it may be even in the saltatory movements, it is a truly Pindaric ode. As such we shall be more than usually profuse in drawing illustrations from that noble source. The most conspicuous me-

καὶ κατὰ γνώμην ἴδρις,
οὐ τὸν Ὄλυμπον ἀπείρων,
ὦ Κιθαιρὼν, οὐκ ἔσει
τὰν αὔριον πανσέληνον, 1090

trical feature in the ode is the use of epitrites, with a cretic added (v. 1087. 1089.), or an iambic dipodia preceding (1090.); the relief being in dactylic movements (1088. 1091.)

Ib. *εἴπερ ἐ. μ. ε.* It has been before observed, that Sophocles is apt to impart a sort of prophetic lore to his Chorus. Hence in the Electra we find language precisely similar to the present: (472.) *εἰ μὴ 'γὼ παράφρων μάντις ἔφυν | καὶ γνώμας λειπομένα σοφᾶς κ. τ. ἑ.* Cf. Œd. Col. 1080. 1097. &c. &c. (coll. Reisig's Comm. Crit. in Œd. Col. p. 315.) Milton, to whose lofty mind all the language of the Greek stage was familiar, speaks the very language of Sophocles: "If there be aught of presage in the mind, | This day will be remarkable," &c. Sams. Ag. 1387. See also Æsch. S. c. T. 808.

1089. Κιθαιρών. Whatever the hand of genius has touched becomes invested with the deepest interest to minds of "better clay." To those of this class who may wish to know more of this wild wood, "its dingles and its dusky dells, And every bosky bourn from side to side," the following references, for to such our limits confine us, may be of use. Pind. Pyth. I. 150. Æsch. Ag. 289. Eurip. Phœn. 24. 815. 1621. Bacch. 661. 750. Herodot. VII. 141. Pausan. I. 38, 8. IX. 2, 4. Apollod. III. 4, 4. Pliny IV. 12.

1090. πανσέληνον. Whatever religious or joyous festivities "a full moon" might bring before the minds of others, the one here predominant in the mind of Sophocles was doubtless that full moon which Hercules, when instituting Olympic rites and games, had fixed upon as the one which should regulate their future celebration; the Μοῖρα and Τιμὴ standing by, the first to ratify their fate by an immutable decree, the second to preserve and hand down to posterity undoubted records of whatever concerned those illustrious festivals. (Pind. Ol. III. 35 sq. X. 65 sq.) Leaving the combatants to practise under a solstitial sun, and amid countless spectators, their various exercises of skill and strength, the placid beams of the full moon saw the mighty host gathered into the bosom of the plain adjoining the Altis, some to lead the processional pomp to Zeus for the day's triumph (Diss. ad Ol. 9.), some to celebrate with dance and [i] song, and amid magnificent [k] banquets, their national victor (Ol. X. 90 sq.); others to carouse, and hope that the next day's labours would be more propitious to their favourite candidate than those of the present had been. (Wunder: *αὔριον ἐς πανσέληνον*).

1091. πατριώτης (πάτριος), *fellow-*

[i] If Pindar or some other lyric bard could not furnish a short one on the spur of the moment (a more elaborate one being reserved for the victor's return home, or for future anniversaries of the event), the hymn of Archilochus to the Hercules Callinicus seems to have been sung. (Ol. IX. in init.)

[k] Ol. X. 93. *δεῖδεν δὲ πᾶν τέμενος τερπναῖσι θαλίαις | τὸν ἀγώνιον ἀμφὶ τρόπον.* Also v. 56.

μὴ οὐ σέ γε καὶ πατριώταν Οἰδίπου
καὶ τροφὸν καὶ μητέρ' αὔξειν,
καὶ χορεύεσθαι πρὸς ἡμῶν, ὡς ἐπίηρα φέροντα τοῖς
ἐμοῖς τυράννοις.

countryman, one who lives in the same country, compatriot. Passow observes, that the word was originally used only of slaves, animals, as for instance, *ἵπποι πατριῶται*; hence metaphorically used of things without life, as in its present application to Mount Cithæron. I do not remember to have met with the word more than once, Plat. VI. Leg. 777, c. *πατριώτας ἀλλήλων εἶναι*. Plutarch, according to Passow, speaks of the Theban Bacchus as *πατριώτης θεός*.

1091–2. Elmsley proposes the following order and meaning: *μὴ οὐ καὶ τροφὸν καὶ μητέρα* (Corinthum sc. et Thebas) *αὔξειν σε* (*ὡς ὄντα*) *πατριώταν Οἰδίπου*. How much better the Scholiast! *οὐκ ἔσῃ εἰς τὴν αὔριον ἀπείρατος τοῦ ἡμᾶς αὔξειν σε, ὡς τροφὸν καὶ μητέρα τοῦ Οἰδίποδος, you shall have complete experience of our celebrating you as the compatriot, nurse and mother of Œdipus.*

Ib. *μὴ οὐ, quin.* (metre: dact. et cret.)

1092. *τροφόν*. Pind. Pyth. II. 5. *ἀνδρῶν ἵππων τε . . τροφοί*. (Syracusæ, sc.) Ol. V. 7. *πόλιν λαοτρόφον*.

Ib. *μητέρα*. Pind. Ol. IX. 31. *Λοκρῶν ματέρ' ἀγλαόδενδρον* (Opuntium sc.) Isth. I. 1. *Μᾶτερ ἐμὰ χρύσασπι Θήβα*. Add Pyth. VIII. 140. Nem. III. 1. Soph. Phil. 326. Æsch. Sept. c. T. 581.

Ib. *αὔξειν*. Schol.: *μεγαλύνειν, λέγειν, to extol, to magnify.* This is a favourite word of the Theban bard, from the noble ode which in-born genius first dictated to him at the age of twenty (Pyth. X.), and where it is twice found, down no doubt to that hymn to Proserpine, with which he closed his glorious career. I select two or three examples where the use of this word by his great master comes nearest to the sense in which his illustrious pupil employs it. Ol. V. 7. *τὰν σὰν πόλιν αὔξων, Καμάρινα, λαοτρόφον*. Pyth. VIII. 52. *αὔξων πάτραν Μιδυλιδᾶν*. Isth. VII. 40–2. *ἵστω — ἀστῶν γενεᾷ μέγιστον κλέος αὔξων*. Pyth. IV. 496. *αὔξεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς*. Cf. Nem. II. 22. Isth. IV. 107. Hesiod Op. 6. Eurip. Iph. Aul. 562. Markl. ad Eur. Suppl. 323. and Tafel. (To those acquainted with the Pindaric writings it is needless to observe, that next to the celebration of the triumphant victor himself, the extolling of the city or town which gave him birth or nutriment) was the poet's second object. See, for instance, the transition made (Ol. XIII. 67–72.) from praises of the Corinthian Xenophon and his family, to the praises of Corinth itself; and cf. Dissen's Comment. pp. 93. 109. 125–6–7. 142. 357. 561. &c. &c.) The Electra of Sophocles will furnish an opportunity of returning to this subject.)

1093. *χορεύεσθαι* (*to be celebrated, viz. by a dance*) *πρὸς ἡμῶν* (Cf. Pind. Isthm. I. 8.). On this sense of the verb *χορεύειν* cf. nos. ad Ran. p. 77. where various examples are given. Schol. *ὑμνεῖσθαι, τιμᾶσθαι*.

Ib. *ἐπίηρα, agreeable;* an Homeric word. Il. I. 572. 578. Buttmann (Lexil. 337 sq.) proposes to discard the word, and substitute *ἀνὶ ἦρα*, "but," says Passow, "his reasons for this are not convincing."

ἰήιε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.
τίς σε, τέκνον, τίς σ' ἔτικτε ἀντ. 1098
τῶν μακραιώνων ἄρα,
Πανὸς ὀρεσσιβάταο 1100
προσπελασθεῖσ', ἢ σέ γέ
τις θυγάτηρ, Λοξίου; τῷ
γὰρ πλάκες ἀγρόνομοι πᾶσαι φίλαι·

Ib. *τυράννοις*, plur. for sing. Œdipus being exclusively meant. Pindar uses the word *τύραννος*, I believe, but once (Pyth. III. 151.), and there as here, in reference to political, not moral qualification. (Metre: dim. epitr. penth. dact. dim. iamb. cat.)

1097. *ἀρεστὸς* (*pleasing*) *ἀντὶ τοῦ ἀρίσκων* Gr. Bekk. An. p. 80, 20. Antig. 499. *ἐμοὶ τῶν σῶν λόγων | ἀρεστὸν οὐδέν.*

Ib. *ταῦτ'*, i. e. the discovery of the parentage of Œdipus. (Metre: logaœd. with anac. and trochees.)

1098 sq. The construction has been excellently explained by Hermann. *τίς θυγάτηρ τῶν μακραιώνων* (*what daughter of the gods*), *προσπελασθεῖσα Πανὸς ἢ Λοξίου* (*approached for purposes of love by Pan or by Apollo*) *ἔτικτέν σε* (*became your mother*).

1099. *μακραίων* (*μακρὸς, αἰὼν*), *long-lived.* Applied to gods. Antig. 987. *Μοῖραι μακραίωνες.* Cf. Creuz. Symb. II. 267. Æsch. S. c. T. 520. *δαροβίοισι θεοῖσιν.*

1100. For the Pindaric *Pan*, see Pyth. III. 139. Parthen. Fg. 2. (Dissen p. 229.) Fgmm. Incert. Heyne's edit. p. 50. 159. See also Thudichum, p. 261.

Ib. *ὀρεσσιβάτης* = *ὀρεσιβάτης* poet. for *ὀρειβάτης* (*ὄρος, βαίνω*). "Scribendum *ὀρεσσιβάτᾳ* cum Bothio, ejecto quod Brunckius intulit *που*." Dind.

1101. *προσπελάζω* (*πελάζω.*) The simple verb is more frequently found in this sense than the compound. Æsch. Prom. 927. *μηδὲ πλαθείην γαμετῇ τινὶ τῶν ἐξ οὐρανοῦ.* (where see Blomf.) Pind. Nem. X. 150. *τόνδε δ' ἔπειτα πόσις | σπέρμα θνατὸν ματρὶ τεᾷ πελάσαις | στάξεν ἥρως.* Soph. Phil. 677. *τὸν πελάταν λέκτρων ποτὲ τοῦ Διὸς Ἰξίονα.* Trach. 17.

1101–2. Dindorf, adverting to the remarkable collocation of the words in these two verses, observes, that the arrangement ought to have been, *τίς σ' ἔτικτε τῶν μακραιώνων ἄρα θυγάτηρ, Πανὸς ὀρεσσιβάταο προσπελασθεῖσ' ἢ Λοξίου*; This however being prevented by the metre, the pronoun *τις*, he says, is added to the noun *θυγάτηρ*, being placed low in the sentence, in order to prevent ambiguity. The repetition of the pronoun *σε* hei illustrates by a passage in the Odyssey, VIII. 488. *Δημόδοκ', ἔξοχα δή σε βροτῶν αἰνίζομ' ἀπάντων· | ἢ σέ γε Μοῦσ' ἐδίδαξε, Διὸς παῖς, ἢ σέ γ' Ἀπόλλων*, and by a passage in the Philoctetes of Soph. 1118. *πότμος πότμος σε δαιμόνων τάδ', οὐδὲ σέ γε δόλος | ἔσχ' ὑπὸ χειρὸς ἐμᾶς.*

1102. *θυγάτηρ.* Cf. Diss. Comment. in Pind. 377. Thudichum's Soph. I. 260–1.

Ib. *Λοξίου.* The reader of Pindar need not be reminded how the great family of the Iamidæ had their origin (Ol. VI.), and the health-god Æsculapius his birth. (Pyth. III.) See also the 9th Pythian

εἴθ' ὁ Κυλλάνας ἀνάσσων,
εἴθ' ὁ Βακχεῖος θεὸς ναίων ἐπ' ἄκρων ὀρέων, εὕρημα
δέξατ' ἔκ του
Νυμφᾶν Ἑλικωνίδων, αἷς πλεῖστα συμπαίζει.
ΟΙ. εἰ χρή τι κἀμέ, μὴ ξυναλλάξαντά πω, 1110
πρέσβυ, σταθμᾶσθαι, τὸν βοτῆρ' ὁρᾶν δοκῶ,

Ode, where the loves of Cyrenë and Apollo are detailed with such exquisite beauty and tact.

1102–3. τῷ γὰρ, Apollini sc. On the Apollo Nomius, see Dissen's Comment. 314–15. H. h. in Apoll. Del. 44.

1103. πλὰξ, *locus planus*. El. αἱ ἀνατάσεις τῶν ὀρῶν. Schol. Pind. Pyth. I. 45. βαθεῖαν πόντου πλάκα.

Ib. ἀγρόνομοι. Dissen ad Pind. Nem. IX. 31. "Ut ἀγρόνομον significat *quod in agris est, agreste*, v. c. πλάκες ἀγρόνομοι, αὐλαὶ ἀγρόνομοι, sic ἀστύνομα *quæ in urbe sunt, urbica*."

1105. ὁ Κυλλάνας ἀνάσσων, i. e. *Hermes*. For the Pindaric Hermes of Cyllenë, consult Ol. VI. 130 sq. As a θεὸς νόμιος, see Aj. 695. Thudichum I. 262. Kuinoel compares Virg. Æn. VIII. 138. A more important view, as connected with our present subject, is to find in what estimation Hermes was held in the island of Thera (Dissen's Comment. 220. 236.), that island having originally been a Cadmean settlement.

1106. Βακχεῖος θεὸς (*Bacchus ipse* El.) h. Hom. XVIII. 46. Βακχεῖος Διόνυσος. Arist. Thes. 988. Βάκχευε δέσποτ'. Herodot. IV. 79. ἐνθύμησε Διονύσῳ Βακχείῳ τελεσθῆναι. Elmsley (Œd. Col. 1494) compares Ποσειδανίῳ θεῷ.

1107. δέξατο, expression applicable to a child, abandoned by the mother. El.

1109. Νυμφᾶν. On the subject of Nymphs generally, see Hesiod Theogon. 130 sq. Thudichum I. 260.

Ib. Ἑλικωνίδων. Pind. Isthm. VIII. 125. Ἑλικώνιαι παρθένοι. Isth. II. 49. οὐ γὰρ πάγος, οὐδὲ προσάντης ἁ κέλευθος γίγνεται, | εἴ τις εὐδόξων ἐς ἀνδρῶν ἄγοι τιμὰς Ἑλικωνιάδων (h. e. verses are easily composed, when illustrious men are their subject, when the poet has to lead the praises of the Muses into the houses of distinguished men). Cf. Hes. Op. 656. Theog. 1. &c. Eurip. Herc. F. 791. On Helicon cf. Pausan. IX. 12. 28. 29. Sickler p. 50, 1. Creuzer II. 386. (a myth of some importance when considering how a band of Muses came to be established in Helicon.)

Ib. συμπαίζει. Dindorf quotes Anacreon ap. Dion. Chrys. I. 94. ὦναξ (Δεύνυσε), ᾧ δαμάλης Ἔρως | καὶ νύμφαι κυανώπιδες | πορφυρέῃ τ' Ἀφροδίτη | συμπαίζουσιν, ἐπιστρέφεαι δ' | ὑψηλῶν κορυφὰς ὀρέων. and the same poet in Athen. XIII. 599, c. σφαίρῃ δ' ηὖτέ με πορφυρῇ | βάλλων χρυσοκόμης Ἔρως | σὺν ποικιλοσαμβάλῳ | συμπαίζειν προκαλεῖται.

1110. (The herdsman, accompanied by some of Œdipus's servants, here comes upon the stage.)

Ib. μὴ ξυναλλάξαντα, having never met with him, come into intercourse with him. Cf. infr. 1130 and Æsch. S. c. Th. 594. (deep sensation).

1111. Whether πρέσβυ or πρέσβεις is the right reading, it is obvious that the Chorus are addressed by

ὅνπερ πάλαι ζητοῦμεν. ἔν τε γὰρ μακρῷ
γήρᾳ ξυνᾴδει τῷδε τἀνδρὶ σύμμετρος·
ἄλλως τε τοὺς ἄγοντας ὥσπερ οἰκέτας
ἔγνωκ' ἐμαυτοῦ· τῇ δ' ἐπιστήμῃ σύ μου
προὔχοις τάχ' ἄν που, τὸν βοτῆρ' ἰδὼν πάρος.

ΧΟ. ἔγνωκα γὰρ, σάφ' ἴσθι, Λαΐου γὰρ ἦν
εἴπερ τις ἄλλος πιστὸς ὡς νομεὺς ἀνήρ.

ΟΙ. σὲ πρῶτ' ἐρωτῶ, τὸν Κορίνθιον ξένον,
ἦ τόνδε φράζεις; ΑΓ. τοῦτον, ὅνπερ εἰσορᾷς.

ΟΙ. οὗτος σὺ, πρέσβυ, δεῦρό μοι φώνει βλέπων
ὅσ' ἄν σ' ἐρωτῶ. Λαΐου ποτ' ἦσθα σύ;

ΘΕΡΑΠΩΝ.

ἦ δοῦλος, οὐκ ὠνητὸς, ἀλλ' οἴκοι τραφείς.

ΟΙ. ἔργον μεριμνῶν ποῖον ἢ βίον τίνα;

Œdipus. Dindorf and Ellendt prefer the latter term: Brunck referring to the pronoun σὺ (v. 1115), seems more correct in adopting the former. Hermann remarks that it is usual to address the Chorus at the beginning of a new scene. πρέσβυ Ebn. cum MSS.

1112–13. "Ordo est: τῷ μακρῷ γήρᾳ ξυνᾴδει καὶ ξύμμετρός ἐστιν ἀνδρὶ τῷδε, i. e. *the messenger from Corinth.*" Br. Why not rather: *the man of whom we were talking?*

Ib. ἐν superfluous. Cf. sup. 821. Antig. 962. 1003. Phil. 1160.

1113. ξυνᾴδει σύμμετρος, *corresponds exactly.* Cf. sup. 192.

1114. ἄλλως τε, *moreover.* Matth. §. 597.

1115. ἐπιστήμη, *actual knowledge,* seems here opposed to σταθμᾶσθαι, or *conjectural* knowledge: sup. v. 1111.

1116. που, *forte.* See examples in Ellendt II. 623.

1117. ἔγνωκα γάρ. Wunder observes that γὰρ has reference to the supposed words προὔχοιμ' ἄν σου τῇ ἐπιστήμῃ.

1118. ὡς νομεὺς ἀνὴρ (πιστὸς), *as trust-worthy, as a man in his condition of life can be trust-worthy.* Cf. sup. 763. For construction, cf. Pind. Pyth. I. 134. ἀγητὴρ ἀνήρ. 176. κυβερνάτας ἀνήρ. Ol. VI. 30. ἀνδρὶ δεσπότᾳ. Isth. VI. 105. ἀνδράσιν ἀθληταῖσιν, &c.

1121. δεῦρο βλέπων. Trach. 402. οὗτος, βλέφ' ὧδε.

1123. ἦ for ἦν. See an ample dissertation on this subject in Hermann's pref. to his Œd. Tyr.

1124. μεριμνᾶν, *betreiben, to carry on.* Donn. strictly, *to carry on anxiously.* The sense and construction are best illustrated from the Sacred Writings. 1 Cor. VII. 32. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου. 33. ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου. Matthew VI. 34. ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. cf. vv. 25. 27. 28. 31. cf. infr. 1460.

ΘΕ. ποίμναις τὰ πλεῖστα τοῦ βίου ξυνειπόμην.
ΟΙ. χώροις μάλιστα πρὸς τίσι ξύναυλος ὤν;
ΘΕ. ἦν μὲν Κιθαιρὼν, ἦν δὲ πρόσχωρος τόπος.
ΟΙ. τὸν ἄνδρα τόνδ' οὖν οἶσθα τῇδέ που μαθών;
ΘΕ. τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
ΟΙ. τόνδ' ὃς πάρεστιν. ἢ ξυναλλάξας τί πω;
ΘΕ. οὐχ ὥστε γ' εἰπεῖν ἐν τάχει μνήμης ὕπο.
ΑΓ. κοὐδέν γε θαῦμα, δέσποτ'. ἀλλ' ἐγὼ σαφῶς
ἀγνῶτ' ἀναμνήσω νιν. εὖ γὰρ οἶδ' ὅτι
κάτοιδεν, ἦμος τὸν Κιθαιρῶνος τόπον
ὁ μὲν διπλοῖσι ποιμνίοις, ἐγὼ δ' ἑνὶ
ἐπλησίαζον τῷδε τἀνδρὶ τρεῖς ὅλους
ἐξ ἦρος εἰς ἀρκτοῦρον ἑκμήνους χρόνους·

Ib. *ἔργον*, more commonly, *rustic occupation*. In Pindar not unfrequently applied to the exertions used in the sacred games. Ol. XIII. 54.

1125. *τὰ πλεῖστα τοῦ βίου*, *die meiste Zeit, for the most time*. Donn.

1126. *ξύναυλος* (*αὐλὴ*) de pastore certa loca pascendi causa insidente. El. 1427. *πρόσχωρος*, *neighbouring, adjoining*.

1128. *τῇδέ που μαθών*. Schol. *ἀντὶ τοῦ, ἐκεῖ μαθὼν*, having made acquaintance with him *there*.

1130. *ξυναλλάξας*. Ebner's MS. Lc. *ξυναλλάξας τί πω*; to which the learned writer adds: "the participle, and not so harshly as Böthe imagines, refers to *μαθών*; the indicative, however, does not want for recommendations."

1131. *οὐχ* (*οἶδα*).

Ib. *μνήμης ὕπο*, *from recollection*.

1133. *ἀγρῶντα* gl. *ἐπιλαβόμενον*.

1135. *διπλοῖσι ποιμνίοις*. Schol. *δύο ἀγέλαις*. It is observable that in Hesiod (Op. 162.) the great wealth of the son of Laius is signified by the word *μήλων*.

1136. *ἐπλησίαζον* (*versabar una* El.) *τῷδε τἀνδρί*. On the construction consult Wunder in loc. and in his Œd. Col. p. 144. See also Bernhardy p. 460.

1136–7. *τρεῖς ὅλους ἑκμήνους χρόνους*, *three entire periods of six months each*. Thudichum accordingly translates: *drei völlige Sechsmondenzeiten*. Donner: sechs volle Mondesfristen.

Ib. *ἐξ ἦρος εἰς ἀρκτοῦρον*. "A veris initio, quo tempore greges in illis terris *τὰ σταθμὰ* relinquebant, ad ortum Arcturi sex menses erant." Schæf. On the subject of the constellation of Arcturus, see some interesting accounts by Goettling Hes. p. 167. Thudichum I. 264. Pliny fixes the rising of Arcturus at eleven days before the autumnal equinox.

Ib. *ἑκμήνους*, (*ἕξ, μήν*). Polyb. IV. 367. *Στρατοκλέους πρυτανεύοντος τὴν δευτέραν ἑκμηνον.*

χειμῶνι δ' ἤδη τἀμά τ' εἰς ἔπαυλ' ἐγὼ
ἤλαυνον οὗτός τ' εἰς τὰ Λαΐου σταθμά.
λέγω τι τούτων, ἢ οὐ λέγω πεπραγμένον;
ΘΕ. λέγεις ἀληθῆ, καίπερ ἐκ μακροῦ χρόνου.
ΑΓ. φέρ' εἰπὲ νῦν, τότ' οἶσθα παῖδά μοί τινα
δοὺς, ὡς ἐμαυτῷ θρέμμα θρεψαίμην ἐγώ;
ΘΕ. τί δ' ἐστὶ πρὸς τί τοῦτο τοὔπος ἱστορεῖς;
ΑΓ. ὅδ' ἐστὶν, ὦ τᾶν, κεῖνος ὃς τότ' ἦν νέος.
ΘΕ. οὐκ εἰς ὄλεθρον; οὐ σιωπήσας ἔσει;
ΟΙ. ἆ, μὴ κόλαζε, πρέσβυ, τόνδ', ἐπεὶ τὰ σὰ
δεῖται κολαστοῦ μᾶλλον ἢ τὰ τοῦδ' ἔπη.
ΘΕ. τί δ', ὦ φέριστε δεσποτῶν, ἁμαρτάνω;
ΟΙ. οὐκ ἐννέπων τὸν παῖδ' ὃν οὗτος ἱστορεῖ.
ΘΕ. λέγει γὰρ εἰδὼς οὐδὲν, ἀλλ' ἄλλως πονεῖ.
ΟΙ. σὺ πρὸς χάριν μὲν οὐκ ἐρεῖς, κλαίων δ' ἐρεῖς.
ΘΕ. μὴ δῆτα πρὸς θεῶν τὸν γέροντά μ' αἰκίσῃ.
ΟΙ. οὐχ ὡς τάχος τις τοῦδ' ἀποστρέψει χέρας;

1138–9. ἔπαυλα and σταθμὰ differ little from each other: both may be translated *stalls* or *folds*.

1140. λέγω τι—πεπραγμένον, *estne aliquid horum, quæ dico, factum, an non factum?* Wund.

1143. θρέμμα. Phil. 243. τοῦ γέροντος θρέμμα Αυκομήδους. Cf. Valck. Diatr. p. 249.

1144. πρὸς τί=πρὸς ὅ τι. Dind. compares El. 316. ὡς νῦν ἀπόντος ἱστόρει τί σοι φίλον. 1176. τί δ' ἔσχες ἄλγος πρὸς τί τοῦτ' εἰπὼν κυρεῖς; Trach. 339. τί δ' ἐστὶ τοῦ με τήνδ' ἐφίστασαι βάσιν;

Ib. τοῦτο τοῦπος, *this thing*, (on which the conversation turns). Cf. Br. and Matth. ad Eur. Or. 1.

Ib. ἱστορεῖς. Schol. ἐρωτᾷς, ζητεῖς.

1146. οὐκ εἰς ὄλεθρον sc. ἀποφθαρεῖ vel ἄπει; cf. sup. 430. Brunck compares Arist. Nub. 789. Eq. 829. οὐκ εἰς κόρακας ἀποφθαρεῖ; (The herdsman speaks aside to the Corinthian.)

1147. κολάζειν, *to chastise* (with words). Aj. 1160. λόγοις κολάζειν. 1107. τὰ σέμν' ἔπη κόλαζ' ἐκείνους. (gl. κολάζων ἐκείνους λέγε τὰ σεμνὰ ἔπη).

1148. κολαστοῦ. Soph. Proc. fr. 478. (Dind.) κολασταὶ κἀπιτιμηταὶ κακῶν.

1150. "By not speaking of the infant of whom this man inquires."

1151. ἄλλως πονεῖ, *müht umsonst sich ab, fatigues himself to no purpose.* Donn.

1152. πρὸς χάριν, *leniter et amice* rogatus. El.

1153. Aj. 111. μὴ δῆτα τὸν δύστηνον ὧδέ γ' αἰκίσῃ.

1154. ἀποστρέψει χέρας, *tie his hands behind his back:* preparatory

ΘΕ. δύστηνος, ἀντὶ τοῦ; τί προσχρῄζων μαθεῖν;
ΟΙ. τὸν παῖδ' ἔδωκας τῷδ' ὃν οὗτος ἱστορεῖ;
ΘΕ. ἔδωκ'. ὀλέσθαι δ' ὤφελον τῇδ' ἡμέρᾳ.
ΟΙ. ἀλλ' εἰς τόδ' ἥξεις μὴ λέγων γε τοὔνδικον.
ΘΕ. πολλῷ γε μᾶλλον, ἢν φράσω, διόλλυμαι.
ΟΙ. ἀνὴρ ὅδ', ὡς ἔοικεν, εἰς τριβὰς ἐλᾷ.
ΘΕ. οὐ δῆτ' ἔγωγ'· ἀλλ' εἶπον ὡς δοίην πάλαι.
ΟΙ. πόθεν λαβών; οἰκεῖον, ἢ 'ξ ἄλλου τινός;
ΘΕ. ἐμὸν μὲν οὐκ ἔγωγ', ἐδεξάμην δέ του.
ΟΙ. τίνος πολιτῶν τῶνδε κἀκ ποίας στέγης;
ΘΕ. μὴ πρὸς θεῶν, μὴ, δέσποθ', ἱστόρει πλέον.
ΟΙ. ὅλωλας, εἴ σε ταῦτ' ἐρήσομαι πάλιν.
ΘΕ. τῶν Λαΐου τοίνυν τις ἦν γεννημάτων.
ΟΙ. ἢ δοῦλος, ἢ κείνου τις ἐγγενὴς γεγώς;
ΘΕ. οἴμοι, πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ λέγειν.

to a slave's punishment, viz. by the scourge.

1158. *εἰς τόδε* (sc. *εἰς τὸ ὀλέσθαι.*) *ἥξεις.* Eur. Herc. F. 1356. *οὐδ' ἂν φθάσειν | ἐς τοῦθ' ἱκέσθαι.*

Ib. *τοὔνδικον, the truth.* Eurip. Phœn. 479. *ἁπλοῦς ὁ μῦθος τῆς ἀληθείας ἔφυ | κοὐ ποικίλων δεῖ τἄνδιχ' ἁρμηνευμάτων.* also 506.

1160. *εἰς τριβάς.* Schol. *εἰς βραδύτητα καὶ διατριβὰς καὶ ἀναβολάς.* Brunck compares Arist. Acharn. 386. *πορίζεις τριβάς. Nach Zögerungen, seh' ich, jagt der Alte nun.* Donn.

1163. *ἐμὸν* sc. *filium.* El. 536. *τήν γ' ἐμὴν (filiam) κτανεῖν.*

1167. *τις γεννημάτων = τι γεννημάτων, a child.* Elmsley gives the following instances of this *σχῆμα πρὸς τὸ σημαινόμενον*, as the grammarians term it. Eur. Troad. 735. *ὦ φίλτατ', ὦ πεφυσὼς τιμηθεὶς τέκνον.* Bacch. 1305. *τῆς σῆς τόδ' ἔρνος, ὦ τάλαινα, παιδός | αἴσχιστα καὶ τάχιστα κατθάνουσ' ὁρᾷ.* Æsch. Choeph. 893. *οἳ 'γὼ. τέθνηκας, φίλτατ' Αἰγίσθου βία.* Arist. Ach. 872. *ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον.* Cf. Pors. et Schæf. ad Eurip. Phœn. 1730. Dissen ad Pind. Nem. V. p. 422. *τῶν Λαΐου, household of Laius.*

1168. *ἦ*—a pause, then the word *κείνου*, like the "Amen," which stuck in the throat of Shakespeare's ruffian. Donner, excellent in general in catching the admirable collocation of words in Sophocles, translates tamely, "*oder war's sein eigner Sohn?*" Modern language must have recourse to an artifice, and that comparatively poor: "or *he*, was it *his* son?"

1169. *εἰμὶ πρὸς*, not altogether unlike *πρόσειμι.* "I approach, I am *at* the dreadful thing to tell." (Speaks in a low tone, and almost aside. Œdipus replies in a tone still lower, hanging over the herdsman in an attitude, which the next reply seems likely to stiffen into everlasting rigidity.) Cf. Electr. 1329.

ΟΙ. κἄγωγ' ἀκούειν. ἀλλ' ὅμως ἀκουστέον.
ΘΕ. κείνου γέ τοι δὴ παῖς ἐκλήζεθ'· ἡ δ' ἔσω
κάλλιστ' ἂν εἴποι σὴ γυνὴ τάδ' ὡς ἔχει.
ΟΙ. ἦ γὰρ δίδωσιν ἥδε σοι; ΘΕ. μάλιστ', ἄναξ.
ΟΙ. ὡς πρὸς τί χρείας; ΘΕ. ὡς ἀναλώσαιμί νιν.
ΟΙ. τεκοῦσα τλήμων; ΘΕ. θεσφάτων γ' ὄκνῳ κακῶν.
ΟΙ. ποίων; ΘΕ. κτενεῖν νιν τοὺς τεκόντας ἦν λόγος.
ΟΙ. πῶς δῆτ' ἀφῆκας τῷ γέροντι τῷδε σύ;
ΘΕ. κατοικτίσας, ὦ δέσποθ', ὡς ἄλλην χθόνα
δοκῶν ἀποίσειν, αὐτὸς ἔνθεν ἦν· ὁ δὲ
κάκ' εἰς μέγιστ' ἔσωσεν. εἰ γὰρ οὗτος εἶ,
ὃν φησιν οὗτος, ἴσθι δύσποτμος γεγώς.
ΟΙ. ἰοὺ ἰού· τὰ πάντ' ἂν ἐξήκοι σαφῆ.

1171. *κείνου.* The beauty of the collocation baffles us more than before. (The whole conversation is in a stifled tone, barely audible to the spectators.)

Ib. *ἡ δ' ἔσω, she* within. This power of the demonstrative pronoun has been excellently explained by Ellendt, who compares Phil. 371. *ὁ δ' εἶπ' Ὀδυσσεύς,* ille vero, Ulixem dico, respondit. Aj. 767. *ὁ δ' εὐθὺς ἐξ ἕδρας πέμπει με σοὶ φέροντα τάσδ' ἐπιστολὰς Τεῦκρος.* Œd. 1171. where, says the learned lexicographer, those who join *ἡ ἔσω σὴ γυνὴ* elicit a sense, but a very languid one.

1173. *μάλιστα.* Translate: *she* and *none else.*

1174. *ὡς πρὸς τί χρείας.* (gl. *ὡς ἐπὶ ποίᾳ χρείᾳ,* cujus rei causa.) Trach. 1182. *ὡς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;* Œd. Col. 71. *ὡς πρὸς τί λέξων, ἢ καταρτύσων μολεῖν;* In what these and some similar expressions agree, and in what they differ, see Ellendt II. 1004.

Ib. *ὡς ἀναλώσαιμί* (Schol. *ἀπολέσαιμι*) *νιν.*

1175. *τλήμων, poor wretch!* The interjection of this word, under all the circumstances, seems to me one of peculiar beauty and pathos.

Ib. *θεσφάτων γ' ὄκνῳ κακῶν, sane: et quidem mala metuens vaticinia.* Erf. so also Dind. and Wund. But would not the herd rather avoid Œdipus's last question, and affecting not to hear it, continue his observation from v. 1174; the text here being as Brunck gives it, *θεσφάτων κακῶν ὄκνῳ*? The transposition of the words probably took place, as Ebner suggests, from a copyist who thought the first syllable in *ὄκνος* long.

1176. *τοὺς τέκοντας,* plural as usual for singular.

1177. *πῶς, how came it to pass then, that,* &c.

1178–9. Order: *ὡς δοκῶν ἀποίσειν (εἰς) ἄλλην χθόνα.* Elmsley compares Eur. Herc. F. 984. *ἄλλῳ δ' ἐπεῖχε τόξ', ὃς ἀμφιβώμιον | ἔπτηξε κρηπῖδ', ὡς λεληθέναι δοκῶν.*

1182. *ἰοὺ ἰού.* The stifled tone changes suddenly into a loud and

ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν,
ὅστις πέφασμαι φύς τ' ἀφ' ὧν οὐ χρῆν, ξὺν οἷς τ'
οὐ χρῆν μ' ὁμιλῶν, οὕς τέ μ' οὐκ ἔδει κτανών. 1185

ΧΟ. ἰὼ γενεαὶ βροτῶν, στρ. ά.
ὡς ὑμᾶς ἴσα καὶ τὸ μη-
δὲν ζώσας ἐναριθμῶ.
τίς γὰρ, τίς ἀνὴρ πλέον
τᾶς εὐδαιμονίας φέρει 1190
ἢ τοσοῦτον ὅσον δοκεῖν
καὶ δόξαντ' ἀποκλῖναι;
τὸ σόν τοι παράδειγμ' ἔχων,

piercing shriek of horror, which paralyses the theatre.

Ib. ἐξήκοι (Herm. Dind. Wund. El.) ἐξίκοι (Lib. MS. Pal. Ebn.) Herodot. VI. 80. συμβάλλομαι δ' ἐξήκειν μοι τὸ χρηστήριον.

1183. ὦ φῶς, addressed to the Sun, as the great origin of light; but how addressed, in what tone and manner? A tale of humbler life, recently published, and in which the suicide about to be points menacingly to a dark cloud above him, may help us in some degree to it: I know nothing else that can so powerfully.

1185. The smitten monarch rushes from the stage in a paroxysm of despair. A pause of some duration before the Chorus commence their solemn and dirge-like lament, so deeply contrasting with their preceding strain. Glyconic, (1186. 1189. 1196.) Pherecratean (1188. 1192), and Glyconean verses (1187. 1190–1. 1193–4–5.) are used as most suited to their present purpose.

1186. γενεαὶ βροτῶν. Pind. Nem. XI. 49. γενεαὶς ἀνδρῶν.

1187. ἴσα καὶ τὸ μηδὲν, *the same as nothing*. Cf. Matth. §. 620, b. Œd. Col. 810. 918. sup. v. 611.

1188. ζώσας, *im Leben*. Donn. rather, *in your most flourishing condition*. Cf. sup. 45. 482. &c. Pind. Pyth. VIII. 135. ἐπάμεροι· τί δέ τις; τί δ' οὔ τις; (i. e. what is the *somebody*, or *great man*? what is the *nobody*, or *mean man*?) σκιᾶς ὄναρ ἄνθρωπος.

1190. φέρει=ἔχει, *possesses* or *acquires*. Pind. Isth. I. 56. ὁ πονήσαις δὲ νόῳ καὶ προμάθειαν φέρει. VII. 28. φέρει γὰρ Ἰσθμοῖ νίκαν παγκρατίου. Nem. III. 29. καματωδέων πλαγᾶν ἄκος...φέρει. 51.

1191. δοκεῖν sc. εὐδαιμονίαν φέρειν. Erf. A far more *Pindaric* sense might be given to the ode by supplying ἀνὴρ εἶναι from v. 1189. and understanding that word in its highest sense of dignity. Cf. Arist. Eq. 1255.

1192. ἀποκλίνειν (metaph. πρὸς τὰ ἧσσω). Hermann understands with Erfurdt, that human happiness consists merely in appearance and imagination—and that just as a man begins to *think himself happy*, or to be so thought by others, his scale turns, and he verges to ruin.

1193. τὸ σὸν (παράδειγμα.) Camerarius prefers τὸν σὸν sc. δαίμονα,

τὸν σὸν δαίμονα, τὸν σὸν, ὦ
τλᾶμον Οἰδιπόδα, βροτῶν
οὐδένα μακαρίζω·
ὅστις καθ' ὑπερβολὰν ἀντ. α'.
τοξεύσας ἐκράτησε τοῦ
πάντ' εὐδαίμονος ὄλβου,
ὦ Ζεῦ, κατὰ μὲν φθίσας
τὰν γαμψώνυχα παρθένον
χρησμῳδὸν θανάτων δ' ἐμᾷ
χώρᾳ πύργος ἀνέστα·
ἐξ οὗ καὶ βασιλεὺς καλεῖ

" having your natal genius, yours and none else but yours, as an example." That Sophocles is not averse to reduplications of this kind cf. Philoct. 663 sq. &c.

1194. *δαίμονα.* Pind. Ol. XIII. 36. *Ζεῦ πάτερ,... Ξενοφῶντος εὔθυνε δαίμονος οὖρον.* 148. *εἰ δὲ δαίμων γενέθλιος ἔρποι.* See further on Pindaric notions of a natal genius in Dissen's Comment. pp. 143. 148. 155.

1195–6. *οὐδὲν βροτῶν, nihil rerum humanarum.* Herm. Dind. *οὐδένα.* Wund. Ebn. the latter observing, " Nam proceleusmaticus pro dactylo eodem jure stare potest, quo interdum pro anapæsto ponitur."

Ib. *μακαρίζω.* Pind. Nem. XI. 14. *ἄνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἀρκεσίλαν.*

1196. *ὅστις,* by some referred to Œdipus, by others to *δαίμων.* If to the latter, then we must read *ἐκράτησε, ἀνέστα;* if to the former, then *ἐκράτησας* and *ἀνέστας.* Ebner and Kayser finding the two last in their MSS. attack, and justly, I think, the metrical and other reasons which have caused Wunder and Dindorf to embrace the reading of Erfurdt and Hermann.

Ib. *καθ' ὑπερβολήν* (Hesych. *ὑπερβαλλόντως*) *τοξεύσας.* Schol. *ἐπιτυχὼν, εὐτυχήσας.* Ell. *nimium prospero jactu.* Cf. Valck. ad Hipp. 638. and see some interesting remarks by Dissen. Comment. in Pind. 459 sq.

1198. *ἐκράτησε τοῦ πάντ' εὐδαίμονος ὄλβου. summæ potita est felicitatis.* Herm. On the large and important meaning of the word *ὄλβος* in the Pindaric writings, we shall speak elsewhere.

1199. *κατὰ—φθίσας.* For instances of Pindaric tmesis, see Ol. I. 30. 77. III. 67. VII. 41. 76. VIII. 25. 42. X. 90. Pyth. I. 160. II. 21. III. 180. IV. 60. 120. 230. IX. 92. 219. XI. 22. XII. 51. Nem. I. 71. III. 43. 149. VII. 26. 44. 121. IX. 16. 76. X. 170. Isth. VI. 90. VII. 43. VIII. 129. &c. &c.

1200. *θανάτων,* i. e. the deaths caused by the Sphinx. On the construction *θανάτων πύργος* cf. Matth. 354, γ.

1201. *πύργος,* metaph. *a defence, a protection.* Pind. Pyth. V. 75. *πύργος ἄστεος ὅμμα τε φαεννότατον ξένοισι.*

1202. *καλεῖ.* Wunder cites supr. v. 1190. Antig. 119 &c. in proof

ἐμὸς, καὶ τὰ μέγιστ' ἐτι-
μάθης, ταῖς μεγάλαισιν ἐν
Θήβαισιν ἀνάσσων.
τανῦν δ' ἀκούειν τίς ἀθλιώτερος ; στρ. β'. 1204
τίς ἄταις ἀγρίαις, τίς ἐν πόνοις
ξύνοικος ἀλλαγᾷ βίου ;
ἰὼ κλεινὸν Οἰδίπου κάρα,
ᾧ μέγας λιμὴν 1208

that no offence is to be taken at the hiatus.

1203. Θήβαισιν. Having adverted in a former note (sup. 267.) to the direct descent of Laius from Cadmus, an opportunity here offers for detailing some intermediate events in the family, in consequence of which the name of their residence was changed from Cadmea into that of Thebes. Labdacus being a minor at the death of his father Polydorus, the guardianship of him and his crown had been put into the hands of Nycteus, king of Lesbos. The death of Nycteus transferred that trust to his brother Lycus. As soon as Labdacus had arrived at a proper age, the reins of government were put into his hands; but death in a few years carrying off this successor of Polydorus, Lycus saw himself now guardian of the infant Laius. It was during this second guardianship of Lycus, that Amphion and Zethus, two sons of Antiopē, invaded the country at the head of an army. "Laius," says Pausanias, "was stealthily removed from the danger, by those on whom it had been imposed as a duty to see that the name and race of the Cadmean family should not be obliterated;"—and well it was that they did so; for Amphion and Zethus giving battle to Lycus, the latter was defeated. The two sons of Antiopē having thus made themselves masters of the kingdom, "they added," says the same intelligent traveller, "the lower city to the Cadmea, giving it the name of Thebes in honour of that consanguinity which they had with Thebē," i. e. that daughter of the Asopus and sister of Ægina, of whom we had occasion to speak in a former note. See Pausan. IX. 5. 2. 6. 7. also c. 7. 6.

1204. ἀκούειν. Schol. εἰς τὸ ἀκούειν. Cf. Matth. §. 545. (metre: penth. iamb. and dim. iamb. brachyc.)

1205. the preposition ἐν, after the usual manner of Sophocles, belongs to both members of the sentence. (metre: iamb. chor. diiamb.)

1206. ξύνοικος, i. e. μᾶλλον ξύνοικος, *more at home.* μᾶλλον, as Dindorf observes, is to be supplied from the preceding comparative ἀθλιώτερος.

Ib. ἀλλαγᾷ βίου, *on account of your reverse of life.* Schol. τῇ τοῦ βίου μεταβολῇ.

1208. ᾧ μέγας—πεσεῖν. The imagery which Sophocles employs in describing the situation of Jocasta by her new relations with her own son, will not always bear a minute explanation. Wunder translates with great delicacy: *cui idem sinus sufficit, in quo infans et parens maritus*

αὐτὸς ἤρκεσεν
παιδὶ καὶ πατρὶ
θαλαμηπόλῳ πεσεῖν,
πῶς ποτε πῶς ποθ' αἱ πατρῷαί σ' ἄλοκες φέρειν, τάλας,
σῖγ' ἐδυνάθησαν ἐς τοσόνδε;
ἐφεῦρέ σ' ἄκονθ' ὁ πάνθ' ὁρῶν χρόνος, ἀντ. β'. 1213
δικάζει τ' ἄγαμον γάμον πάλαι
τεκνοῦντα καὶ τεκνούμενον. 1215
ἰὼ Λαΐῃον τέκνον,
εἴθε σ', εἴθε σε
μήποτ' εἰδόμαν.
δύρομαι γὰρ ὡς
περίαλλ' ἰαχέων

jaceret. Hermann: "μέγας λίμην dicitur, qui justo major fuerit, ut quem puerum sinu gestavisset mater, eundem etiam maritum amplexa sit." Donner translates more boldly.

1209. θαλαμηπόλῳ (πολέομαι) πατρὶ, *parenti marito*, nobis *ein ehelicher Erzeuger*. Wund. Passow, after referring to Od. VII. 8. XXIII. 293. and elsewhere, for two senses of the word, adds as a third, "seltner von der Ehegattinn, Soph. O. T. 1208."

1210. πατρῷαι ἄλοκες. Translate with Donner: *thy father's nuptial bed.* (Metre: choriamb. double iamb. and the same repeated.)

1211. Metre: choriamb. dim. troch. brachyc.

1213. *Time*, as an element of Pindaric, and consequently of Sophoclean poetry and philosophy, will be discussed more fully elsewhere.

1214. δικάζει, gl. καταδικάζει. *ulciscitur, poenas repetit.* Br. Pind. Ol. II. 106. τὰ δ' ἐν τῷδε Διὸς ἀρχᾷ | ἑλιτρὰ κατὰ γᾶς δικάζει τις ἐχθρᾷ | λόγον φράσαις ἀνάγκᾳ, (ἐχθρᾷ ἀνάγκᾳ, *infestâ necessitate*, ut de flectendo judice cogitari nequeat. Diss.)

Ib. γάμον ἄγαμον, a marriage which ought not to have been contracted, an inauspicious marriage.

1215. τεκνοῦντα (cf. Eurip. Phœn. 19. 882.) καὶ τεκνούμενον. Translate: *giving birth to children, where the sire himself was born.* Or, a marriage, which whether father or child is concerned, is equally unfortunate and guilty.

1216. Λαΐειον. "Scribendum Λαΐῃον cum Bothio." Dind. in Annot.

1217. εἴθε σ' εἴθε σε. On this repetition, introduced by Wunder into the text, see the learned writer himself.

1218. δύρομαι. Cf. Pors. ad Eurip. Hec. 728. Æsch. S. c. Th. 653.

1219. περίαλλα. Schol.: περιαλλως, ὑπερβολικῶς. Pind. Pyth. XI. 8. ὃν (θησαυρὸν) περίαλλ' ἐτίμασε Λοξίας.

Ib. ἰαχέων (gl. φωνῶν) part. of ἰαχέω=ἰάχω h. Hom. Cer. 20. otherwise seldom used by the epic poets,

ἐκ στομάτων. τὸ δ' ὀρθὸν εἰπεῖν, ἀνέπνευσά τ' ἐκ σέθεν 1220
καὶ κατεκοίμησα τοὐμὸν ὄμμα. 1222

ΕΞΑΓΓΕΛΟΣ.

ὦ γῆς μέγιστα τῆσδ' ἀεὶ τιμώμενοι,
οἵ' ἔργ' ἀκούσεσθ', οἷα δ' εἰσόψεσθ', ὅσον δ'
ἀρεῖσθε πένθος, εἴπερ ἐγγενῶς ἔτι 1225
τῶν Λαβδακείων ἐντρέπεσθε δωμάτων.
οἶμαι γὰρ οὔτ' ἂν Ἴστρον οὔτε Φᾶσιν ἂν
νίψαι καθαρμῷ τήνδε τὴν στέγην, ὅσα

and more used by the Attic. Herm. h. Hom. 19, 18. The present tense seems to have been wholly unknown to the epic writers. Ion. aor. *λᾶχον*. Pass. "Est autem *laχέων* non genitivus adjectivi *λάχεος*, quod fingit Elmaleius, sed participium verbi *laχεῖν*." Dind. See also Ellendt. "Extra dubitationem mihi videtur esse genuina lectio *laχαίων*." Ebn. *laκχίων* Erf. Herm. Cf. Eurip. Phœn. 1312.

1220. *τὸ δ' ὀρθὸν εἰπεῖν, ut verum dicam.* Cf. Matth. §. 545.

1222. *Senkete da schlummernd erst mein Auge.* Thud. *Gabest dem Aug' endlich Schlaferquickung.* Solg. It is the language of all ages: *my eye had sleep and rest*, after all its previous troubles. (A servant here comes out of the palace.)

1225. *ἀρεῖσθε.* Schol.: *λήψεσθε. ἐγγενῶς.* Schol.: *γησίως.* El. *more ingenito.* Erf. *more indigenarum, popularitatis causa.* The adverb seems to me rather to apply to the Chorus being of kindred birth, i. e. of the Cadmean race. Cf. Antig. 508.

1227. *Ἴστρον οὔτε Φᾶσιν.* The Ister (Danube), and the Phasis in Colchi are here selected as the greatest rivers then known. For various particulars relative to both, consult Thudichum. I. 265. On the double *ἄν*, see Ellendt I. 129.

Ib. *Ἴστρον.* Hes. Theog. 339. Pind. Ol. III. 25. 46. VIII. 63.

Ib. *Φᾶσιν.* Hes. Theog. 340. Pind. Pyth. IV. 375. Isth. II. 61.

1228. *νίψαι.* In strict language, *νίπτειν* is to wash the hands and feet, as *λούειν* is to wash the whole body. To the examples of fluvial ablution, given by Böthe and Erfurdt, add the case of Alcmæon purged from the murder of his mother by immersion in the Achelous. (Apollod. III. 7. 6.) For the Euripidean sea-bath, in Egypt,—whence his *θάλασσα* (ἁ) *κλύζει πάντα τἀνθρώπων κακὰ* (Iph. T. 1193),—see Diog. Laert. III. 6.

Ib. *καθαρμῷ.* For construction, see infr. 1526. When a public purification was to take place among the Hebrew people, it is observable that another species of washing or cleansing took place, viz. that fuller's process, by which the mantle usually worn was restored to its original whiteness. In the Greek language, the term is *πλύνειν* (Aristoph. passim), in the Hebrew, כבס Exod. XIX. 10. Lev. XIII. 6. For the water of lustration poured on the Levites at

κεύθει· τὰ δ' αὐτίκ' εἰς τὸ φῶς φανεῖ κακὰ
ἑκόντα κοὐκ ἄκοντα. τῶν δὲ πημονῶν
μάλιστα λυποῦσ' αἱ φανῶσ' αὐθαίρετοι.

ΧΟ. λείπει μὲν οὐδ' ἃ πρόσθεν ἤδεμεν τὸ μὴ οὐ
βαρύστον' εἶναι· πρὸς δ' ἐκείνοισιν τί φής;

ΕΞ. ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ
μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κάρα.

ΧΟ. ὦ δυστάλαινα, πρὸς τίνος ποτ' αἰτίας;

ΕΞ. αὐτὴ πρὸς αὑτῆς. τῶν δὲ πραχθέντων τὰ μὲν
ἄλγιστ' ἄπεστιν· ἡ γὰρ ὄψις οὐ πάρα.
ὅμως δ', ὅσον γε κἀν ἐμοὶ μνήμης ἔνι,
πεύσει τὰ κείνης ἀθλίας παθήματα.

their consecration, see Numbers VIII. 7. For the cleansing of a whole people or country, see Ezek. XXIV. 13. XXXVI. 33. XXXIX. 12, 14.

1228–9. ὅσα (κακὰ), κεύθει (*continet in se.* EL.) sc. ἥδε ἡ στέγη: alluding covertly to the death of Jocasta.

1229. τὰ δ' αὐτίκα κακὰ, *the miseries presently about to exhibit themselves:* referring to the self-inflicted blindness of Œdipus.

Ib. εἰς τὸ φῶς φανεῖ. pleonastic. Erfurdt compares Fr. Incert. πάντ' ἐκκαλύπτων ὁ χρόνος εἰς τὸ φῶς ἄγει.

1230. ἑκόντα κοὐκ ἄκοντα. This expression (cf. Antig. 276. Pind. Ol. X. 35. on the rare application of the word ἄκων to *things*, cf. Œd. Col. 240.) seems thrown in to relieve the household of Œdipus from the blame of allowing their lord to appear in public, as I presume he does, like Shakespeare's Gloucester, with eyes yet bleeding, and other marks of self-inflicted torture.

1231. φανῶσι. On the omission of the ἂν before φανῶσι, see Matth. §. 527. Ebner protests vehemently, as he well might, against Buttmann's suggestion of reading ἂν for αἱ ἄν.

Ib. αὐθαίρετοι, *self-chosen.*

1234. εἰπεῖν τε καὶ μαθεῖν, to be spoken by *me*, and to be heard by *you*. On the nature of Pindaric appositions, of which these two verses may be considered a specimen, some notice will be taken hereafter.

1236. ὦ δυστάλαινα. Wunder and Dindorf err here and elsewhere in writing ὦ for ὤ. See Ebner on this subject. Donner translates properly, *Ach Arme.*

1238. ὄψις *adspectus.* πάρα for πάρεστι. (I had not to encounter the worst part, viz. sight of the actual suicide).

1239. ἐν ἐμοὶ ἔνι. As instances of similar pleonasms, Erfurdt quotes Œd. Col. 1269. πρὸς σοὶ παρασταθήτω. Phil. 1056. ἐνεὶ πάρεστι μὲν Τεύκρος παρ' ἡμῖν. V. Bast. in Epist. crit. ad Boisson. p. 124 sq.

ὅπως γὰρ ὀργῇ χρωμένη παρῆλθ' ἔσω
θυρῶνος, ἵετ' εὐθὺ πρὸς τὰ νυμφικὰ
λέχη, κόμην σπῶσ' ἀμφιδεξίοις ἀκμαῖς·
πύλας δ', ὅπως εἰσῆλθ', ἐπιρρήξασ' ἔσω
κάλει τὸν ἤδη Λάϊον πάλαι νεκρὸν,
μνήμην παλαιῶν σπερμάτων ἔχουσ' ὑφ' ὧν
θάνοι μὲν αὐτὸς, τὴν δὲ τίκτουσαν λίποι
τοῖς οἷσιν αὐτοῦ δύστεκνον παιδουργίαν.

1241. ὀργῇ χρωμένη, *fury-smitten.* Ib. παρῆλθε, *entered.*

1242. θυρῶν. This word occurs but twice in the writings of Sophocles, here and at El. 328. and is not without its difficulties. Passow translates: *the hall, the forecourt.* Donner uses the first interpretation in the present place, and in the Electra, renders it the "door of the forecourt." In this latter sense, it seems equivalent to the αὐλεῖαι θύραι of Pindar (Nem. I. 29.), where the choral body are placed, who sing the hymn in honour of Chromius, the banquet which was to succeed being apparently placed in the forecourt itself. See also the exordium to Ol. VI. with Dissen's explanations. Sagittar. de Januis perhaps affords satisfactory information on this subject.

Ib. ἵετο...πρ. τ. ν. because that nuptial bed, as the Scholiast observes, had been the cause of her destruction.

1243. ἀμφιδεξίοις ἀκμαῖς. Schol. Min.: ἀμφοῖν χεροῖν. Œd. Col. 1112. πλευρὸν ἀμφιδέξιον (*utrumque latus*). Æsch. Tel. (ap. Hesych.) ἀμφιδεξίοις χερσί.

1244. ἐπιρρήξασα (Schol.: κλείσασα) ἔσω, *having closed the door violently from within.*

1245. "Read καλεῖ not κάλει. coll. Œd. Col. 1626. Trach. 796." Dind. in Annot. "Why some persons write καλεῖ here instead of κάλει, I do not understand. In the verses following we meet with an imperfect tense, and there is no reason why it should not be used here. On the omission of the augment see the very discreet and learned observations of Matthiæ. §. 160. note." Ebn. If the reader knows any thing of Greek criticism, he knows that in all such cases as the present much may be said on both sides, and that frequently the wisest course is to say as little as possible.

1246. σπερμάτων, i. e. Œdipus. Plural, as usual, for singular.

1247. θάνοι. Cf. Bernhardy, p. 409.

Ib. αὐτὸς sc. Laius.

Ib. τὴν τίκτουσαν, *parentem*, i. e. *herself.* On Wunder's doctrine of λίποι δὲ for λιπὼν, see his Œd. Col. 420.

1248. τοῖς οἷσιν αὐτοῦ, *to her own son*, i. e. Œdipus.

Ib. δύστεκνον παιδουργίαν (=παιδουργὸν) *the parent of a wretched offspring.* On the Pindaric and Sophoclean use of *things* for *persons*, or nouns abstract for nouns concrete, we shall speak largely in a future play.

γοᾶτο δ' εὐνὰς, ἔνθα δύστηνος διπλοῦς
ἐξ ἀνδρὸς ἄνδρας καὶ τέκν' ἐκ τέκνων τέκοι.
χὤπως μὲν ἐκ τῶνδ' οὐκ ἔτ' οἶδ' ἀπόλλυται.
βοῶν γὰρ εἰσέπαισεν Οἰδίπους, ὑφ' οὗ
οὐκ ἦν τὸ κείνης ἐκθεάσασθαι κακόν·
ἀλλ' εἰς ἐκεῖνον περιπολοῦντ' ἐλεύσσομεν,
φοιτᾷ γὰρ ἡμᾶς ἔγχος ἐξαιτῶν πορεῖν,
γυναῖκά τ' οὐ γυναῖκα, μητρῴαν δ' ὅπου
κίχοι διπλῆν ἄρουραν οὗ τε καὶ τέκνων.
λυσσῶντι δ' αὐτῷ δαιμόνων δείκνυσί τις·
οὐδεὶς γὰρ ἀνδρῶν, οἳ παρῆμεν ἐγγύθεν.
δεινὸν δ' ἀΰσας, ὡς ὑφηγητοῦ τινὸς,
πύλαις διπλαῖς ἐνήλατ'· ἐκ δὲ πυθμένων

1249. γοᾶτο. On the omission of the augment, particularly in narratives by dramatic ἄγγελοι, see Hermann de Metris, p. 120, 1. and also his preface to the Bacchæ of Euripides.

1250. ἀνδρὸς, *her husband* (*Laius*): ἄνδρας (plur. for sing.) *her husband* (Œdipus). So also τέκνα, Eteocles, Polynices, &c. τέκνων, Œdipus. The passage, which Elmsley and Dindorf quote from Eurip. Herc. fur. 950. διπλοῦς δ' ὀπαδοῖς ἦν γέλως φόβος θ' ὁμοῦ, to justify the reading of ἄνδρα, does not seem to apply to the case before us.

1251. ἐκ τῶνδε, *after this*. Cf. sup. 235. 282.

1253. ἐκθεάσασθαι, *to see out*. Elms.

1254. περιπολοῦντα. Schol.: περιερχόμενον ὥσπερ ἐμμανῆ. ἐκεῖνον, emphatic. ἐλεύσσομεν, *fixed our eyes upon, turned our whole attention to*.

1255. φοιτᾷ, i. e. μαίνεται ut Aj. 59. Erf. cur *furit*, nec proprie, *ruit*? Herm.

1256–7. γυναῖκά τ' οὐ γυναῖκα (sc. ἐξαιτῶν ὅπου κίχοι, Heath.), μητρῴαν δὲ διπλῆν ἄρουραν κ. τ. ἑ. demanding, where he might find his wife, who was no wife, but, &c. &c.

Ib. μητρῴαν ἄρουραν (Æsch. Sept. c. Th. 750. ὅστε (Œdipus sc.) μὴ πρὸς ἀγνὰν σπείρας ἄρουραν, ὦ' ἐτράφη, ῥίζαν αἱματόεσσαν ἔτλα,) = μητέρα, *the mother of himself and of his children*. (Novel situations of life require novelties of expression, which the sufferer seems to take a mournful pleasure in dwelling upon.)

1260. δεινὸν δ' ἀΰσας, *with a dreadful howl*.

Ib. ὡς ὑφηγητοῦ τινὸς, *as if there had been one, who led him to it*. Œd. Col. 1588. ὑφηγητῆρος οὐδενὸς φίλων, sc. παρόντος, vel ὑφηγουμένου. Musgrave gives the sense: *tanquam admonitus ab aliquo, Jocastam intus esse*.

1261. πύλαις διπλαῖς, *the folding-door*. For a learned exposition of what follows, derived from ancient works of art, see Thudichum's Sophocles.

ἔκλινε κοῖλα κλῆθρα, κἀμπίπτει στέγῃ.
οὗ δὴ κρεμαστὴν τὴν γυναῖκ' ἐσείδομεν,
πλεκταῖς ἑώραις ἐμπεπλεγμένην. ὁ δὲ
ὅπως ὁρᾷ νιν, δεινὰ βρυχηθεὶς τάλας,
χαλᾷ κρεμαστὴν ἀρτάνην. ἐπεὶ δὲ γῇ
ἔκειτο τλήμων, δεινὰ δ' ἦν τἀνθένδ' ὁρᾶν.
ἀποσπάσας γὰρ εἱμάτων χρυσηλάτους
περόνας ἀπ' αὐτῆς, αἷσιν ἐξεστέλλετο,
ἄρας ἔπαισεν ἄρθρα τῶν αὑτοῦ κύκλων,

Ib. *ἐνῆλατ'*. Schol.: λὰξ *ἐπέθετο, applied his foot to.*

1261–2. *ἐκ δὲ πυθμένων ἔκ. κοιλ. κ.* "And from the posts rent out the hollow locks." Donn. On the disputed readings *κλῆθρα* and *κλεῖθρα*, see Schneid.

1262. *στέγῃ*, used here for, *the nuptial chamber.*

1263. *κρεμαστήν*. For Homer's account of the death of Jocasta, see Od. XI. 276.

1264. *ἑώρα, a halter.* "Wyttenbachius, ut rei metricæ longe imperitissimus, solum *αἰώρα* probabat ad Plut. t. II. p. 130, c." El. See also Wunder ad Œd. Col. p. 152.

1265. *βρυχᾶσθαι*, properly said of the lion's *roar*. For Sophoclean uses of the word, see Aj. 321. Trach. 805. 904. 1071. Cf. Buttmann's Lexil. p. 204.

1266. *χαλᾶν, let loose.* Cf. Œd. Col. 840.

Ib. *ἀρτάνη* (*ἀρτάω*), *rope, halter.* Ant. 54. Æsch. Ag. 1059. Suppl. 151.

1266–7. Brunck: *ἐπεὶ δέ γ' ἦ τλήμων ἔκειτο, δεινὰ τἀνθένδ' ἦν ὁρᾶν.* With this conjectural reading of Brunck, Ebner, though unsupported by his MSS., expresses himself much pleased, Hermann's refutation of it not appearing to him quite satisfactory. "For why," says the learned writer, "since such prepositions as *ἐν* and *ἐξ* may be put at the end of a verse, may not an article be put at the end of a verse? Articles are so found Antig. 409. Philoct. 263. then why not here?"

1268. *χρυσηλάτους, ex auro ductas.* Ell. Eurip. Phœn. 60. *χρυσηλάτοις πόρπαισιν αἰμάξας κόρας.*

1269. *περόνη* (*πείρω, περάω*), originally, every *point* to stick or bore through with, a *prickle*, a *thorn*; particularly the point or tongue in the ring of the buckle or clasp, with which the robe was pierced to fasten it to the body over the shoulders. Cf. Il. V. 425. Od. XVIII. 293. XIX. 226. also a sort of *needle*, used for the same purpose, cf. Herodot. V. 87. Pass.

Ib. *ἐξεστέλλετο* (Trach. 612.), *ornamented, dressed herself.* Pindar employs a similar word to remind the rich, the beautiful, and the victorious in the public games, that he is clothed in mortal limbs, and that his last dress will be the earth. *θνατὰ μεμνάσθω περιστέλλων μέλη, καὶ τελευτὰν ἁπάντων γᾶν ἐπισσόμενος.* Nem. XI. 20.

1270. *ἄρας* (*having elevated*), the *golden pins*, as Solger and Donner translate. Cf. infr. 1275–6. where the determined character of Œdipus

αὐδῶν τοιαῦθ· ὀθούνεκ' οὐκ ὄψοιντό νιν
οὔθ' οἷ' ἔπασχεν οὔθ' ὁποῖ' ἔδρα κακὰ,
ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὓς μὲν οὐκ ἔδει
ὀψοίαθ', οὓς δ' ἔχρῃζεν οὐ γνωσοίατο.
τοιαῦτ' ἐφυμνῶν πολλάκις τε κοὐχ ἅπαξ
ἤρασσ' ἐπαίρων βλέφαρα. φοίνιαι δ' ὁμοῦ
γλῆναι γένει' ἔτεγγον, οὐδ' ἀνίεσαν.

is depictured by a still more terrible trait. See also Plato IV. Rep. 440, a.

Ib. *ἄρθρα, pupils.* Schol. *τὰ μέρη τῶν ἑαυτοῦ ὀφθαλμῶν, ἔνθα ἁρμόζεται τὰ βλέφαρα, τουτέστι τὰς κόρας.*

Ib. *κύκλων, eyes.* Antig. 974. *ὀμμάτων κύκλοις.* Œd. Col. 703. *ὁ γὰρ αἰὲν ὁρῶν κύκλος λείσσει νιν Μορίου Διός.*

1271–2. *ὀθούνεκ' οὐκ ὄψ. ν.* sc. = *οὐκ ὄψοιντο οἷα αὐτὸς ἔπασχεν*, that they shall not see, what he suffered in his infancy by exposition, in manhood by exile, nor what he did in the same manhood by the murder of his father. Herm. Wund. *ὄψαιντο.*

1273–4. *ἐν σκότῳ ὀψοίαθ'* (*should never see*) *οὓς μὲν οὐκ ἔδει, those children, whom it was now improper for him to see*), *οὓς δ' ἔχρῃζεν οὐ γνωσοίατο, nor recognize* (in another world) *those parents whom he had been so anxious to discover* (in this). This explanation, which I have adopted, partly from Hermann, partly from considerations of my own, seems justifiable on the following grounds. Theban, if not Greek, superstition believed that persons deceased took the liveliest interest in the affairs of near and dear relatives, when [1]living. (Dissen's Comment. pp. 93. 159. 252). Is it not a necessary consequence that both parties looked forward to meet again when dead? and is it not a second consequence, that Œdipus, in extinguishing his visual orbs, thought to escape the worst portion of death,—the facing of a father whom he had murdered, and of a wife-mother, who had murdered herself? Cf. infr. 1371 sq.

1275. *ἐφυμνῶν.* Schol.: *ἀνοιμώζων.* Eustath.: *δυσφημῶν.*

Ib. Hermann punctuates at the end of the verse, in order to get rid of what he considers unnecessary cruelty, by connecting *πολλάκις τε κοὐχ' ἅπαξ* with *ἤρασσε*, but the latter course seems more consistent with the fiery character of Œdipus, who not unfrequently reminds us of the Lear of Shakspeare, at least in his ebullitions of temper.

1276. *ἀράσσειν, to strike.* Antig. 52. *διπλᾶς | ὄψεις ἀράξας αὐτουργῷ χερί.*

Ib. *ἐπαίρων, lifting up.* El. 634. *ἔπαιρε δὴ σὺ θύματα.*

1277. *γλήνη, pupil of the eye.* Il. XIV. 494. Od. IX. 390.

Ib. *ἀνίεσαν, emitted*, viz. *the pupils of the eye.*

[1] See more particularly the beautiful conclusion of the 14th Olympic Ode, where Echo is directed to let Cleodamus know that his son has gained the chaplet of victory in the valley of Pisa, i. e. at the Olympic games.

φόνου μυδώσας σταγόνας, ἀλλ' ὁμοῦ μελας
ὄμβρος χαλάζης αἱματοῦς ἐτέγγετο.
[τάδ' ἐκ δυοῖν ἔρρωγεν, οὐ μόνου κακὰ,
ἀλλ' ἀνδρὶ καὶ γυναικὶ συμμιγῆ κακά.]
ὁ πρὶν παλαιὸς δ' ὄλβος ἦν πάροιθε μὲν
ὄλβος δικαίως· νῦν δὲ τῇδε θἠμέρᾳ
στεναγμὸς, ἄτη, θάνατος, αἰσχύνη, κακῶν
ὅσ' ἐστὶ πάντων ὀνόματ', οὐδέν ἐστ' ἀπόν.

ΧΟ. νῦν δ' ἔσθ' ὁ τλήμων ἐν τίνι σχολῇ κακοῦ;

ΕΞ. βοᾷ διοίγειν κλῆθρα καὶ δηλοῦν τινὰ
τοῖς πᾶσι Καδμείοισι τὸν πατροκτόνον,
τὸν μητρὸς, αὐδῶν ἀνόσι' οὐδὲ ῥητά μοι,
ὡς ἐκ χθονὸς ῥίψων ἑαυτὸν, οὐδ' ἔτι
μενῶν δόμοις ἀραῖος, ὡς ἠράσατο.
ῥώμης γε μέντοι καὶ προηγητοῦ τινὸς
δεῖται· τὸ γὰρ νόσημα μεῖζον ἢ φέρειν.

1278. φόνου μυδώσας σταγόνας, (merely) *wet drops of blood.*

Ib. ὁμοῦ, *statim.* EL.

1278–9. μέλας ὄμβρος χαλάζης αἱματοῦς, *a black hail-rain of blood.*

1279. αἱματοῦς. HEATH. DIND. WUND. χαλάζης αἵματός τ'. ELMS. χαλαζά θ' αἱματοῦσσ'. PORS. (ap. Kidd. p. 216.) χαλάζης αἱμάτων. HERM. (On this plural, see various examples by [1]Kayser.) χάλαζαν αἵματος occurs in Pind. Isth. VII. 39.

Ib. ἐτέγγετο, *diffluebat.* EL. Pind. Nem. X. 141. τέγγων δάκρυα.

1280–1. On the probable spuriousness of these two verses, see Dindorf.

1286. ἐν τίνι σχολῇ. SCHOL.: ἐν ποίᾳ διατριβῇ. EL. num quid *otii a malo habet*, i. e. *num in qua pausa mali est?* The Scholiast reads τίνι, but some MSS. read τωι, and Mudge and Elmsley seem rightly to prefer the enclitic.

1287. βοᾷ, *cum clamore jubet.* Schæf. Coll. Xen. Anab. 1. 8. 12. §. 19.

1291. δόμοις ἀραῖος. Elmsley compares Æsch. Ag. 245. φθόγγον ἀραῖον οἴκοις. Eurip. Med. 608. καὶ σοῖς ἀραία γ' οὖσα τυγχάνω δόμοις. Iph. Taur. 778. ἢ σοῖς ἀραία δώμασιν γενήσομαι.

Ib. ἀραῖος, ὡς ἠράσατο, i. e. ἀραῖς ὑποκείμενος, ἃς ἠράσατο. WUND.

1292. Antig. 989. τοῖς τυφλοῖσι γὰρ | αὕτη κέλευθος ἐκ προηγητοῦ πέλει.

Ib. ῥώμης, *a firm supporter.*

1293. νόσημα (i. e. πάθημα) μεῖζον ἢ φέρειν. Consult on this phrase Markl. ad Eur. Suppl. 844.

[1] As a Hebraism, *bloods* for *blood* is of continual occurrence. Cf. Ezek. VII. 23. IX. 9. XVI. 9. 36. XXII. 2. Nahum III. 1. Habak. II. 8. 12. 17. &c. &c.

δείξει δὲ καὶ σοί. κλῇθρα γὰρ πυλῶν τάδε
διοίγεται· θέαμα δ' εἰσόψει τάχα
τοιοῦτον οἷον καὶ στυγοῦντ' ἐποικτίσαι.

ΧΟ. ὦ δεινὸν ἰδεῖν πάθος ἀνθρώποις,
ὦ δεινότατον πάντων, ὅσ' ἐγὼ
προσέκυρσ' ἤδη. τίς σ', ὦ τλῆμον,
προσέβη μανία; τίς ὁ πηδήσας
μείζονα δαίμων τῶν μακίστων
πρὸς σῇ δυσδαίμονι μοίρᾳ;
φεῦ φεῦ, δύσταν'. ἀλλ' οὐδ' ἐσιδεῖν
δύναμαί σ', ἐθέλων πόλλ' ἀνερέσθαι,
πολλὰ πυθέσθαι, πολλὰ δ' ἀθρῆσαι·
τοίαν φρίκην παρέχεις μοι.

ΟΙ. αἰαῖ αἰαῖ.

1294. *δείξει δὲ καὶ σοί.* "Commonstrabit videndum. Ipse enim sese cœcatum et obrutum malis monstraturus Œdipus erat." El.

1296. (A sight) *such as even an enemy might pity.* Brunck compares Aj. 924. *ὡς καὶ παρ' ἐχθροῖς ἄξιος θρήνων τυχεῖν.* Tyro fr. 15. *κείνην ἀνοικτίρμων τὶς οἰκτείρειεν ἄν.* (Œdipus returns to the stage. The Chorus, at v. 1303. turn away their eyes, as unable to endure the terrible sight.)

1297–8. As the ὦ is not an address to the *παθὸς*, but an exclamation of the Chorus, we are not to write with a circumflex as Wunder and Dindorf have done.

1298–9. *προσκυρεῖν* generally has a dative case after it. Hes. Th. 198. Æsch. Choeph. 13. Ellendt gains an accusative by the following resolution of the verb: *πρὸς ὅσα ἐγὼ ἤδη ἔκυρσα.*

1300–1. *τίς (ἐστιν) ὁ πηδήσας (πηδήματα) μείζονα τῶν μακίστων.*

Ib. *πηδᾶν*, "tralate dictum de irruente invido numine." El.

1301. *μακίστων.* Brunck observes that the Tragedians use the Doric *μάσσων μάκιστος* for *μείζων μέγιστος.* To the examples given by him (Phil. 849. Eurip. Hippol. 826. Æsch. Prom. 634. Pers. 438. 705.) add Pind. Ol. XIII. 161. *εὑρήσεις ἐρευνῶν μάσσον, ἢ ὡς ἰδέμεν.* Isth. III. 7. *ζώει δὲ μάσσων ὄλβος ὀπιζομένων.* Nem. II. 35. *τὰ δ' οἶκοι μάσσον' ἀριθμοῦ | Διὸς ἀγῶνι.*

Ib. *μείζονα τῶν μακίστων*, gravius quam gravissimum, i. e. longe gravissima sunt. El. in voc. *μακρός.*

1301–2. *πρὸς* having here the sense of *approaching*, I understand the whole to imply, "what hostile deity has been making gigantic strides to come *at* you, and your wretched fate?" Cf. sup. 1169.

1306. *φρίκην.* Soph. Fr. Inc. 922. (Dind.) *ὀρθόκειρως φρίκη.* Herodot. VI. 134. *φρίκης αὐτὸν ὑπελθούσης.*

1307. *αἰαῖ αἰαῖ.* Woe, woe, woe, woe!

φεῦ φεῦ δύστανος ἐγὼ,
ποῖ γᾶς φέρομαι τλάμων ;
πᾶ μοι φθογγὰ [διαπέταται] φοράδην ; 1310
ἰὼ δαῖμον, ἵν' ἐξήλλου.

XO. ἐς δεινὸν, οὐδ' ἀκουστὸν, οὐδ' ἐπόψιμον.

OI. ἰὼ σκότου στρ. α'.

1309. (speaks with his hands spread out, as if feeling his way.)

1310. The perplexity of commentators at this verse arises less from want of explanations by the ancient Scholiasts, than from multiplicity. To assist in seizing the proper one, let us first throw ourselves into the situation of a man suddenly blinded like Œdipus, and ask, what would be our primary feelings? A sense of insecurity as to our movements, and a start of astonishment at the sound of our own voices, which would seem to fly different ways (*διαπέταται*), without reaching a distinct point as they had been used to do. The first feeling has apparently been embodied in the verse preceding; the second seems to me as evidently implied in the present verse. And so, I think, the first of the three Scholia imports on the subject, *ποῦ εἰμι; ἐν ποίῳ χωρίῳ ἡ φθογγή μου φέρεται*; To eject a word like *διαπέταται*, as Dindorf and Hermann propose to do, from the text,—that word with some little variation of spelling being to be found in all the best MSS. of Sophocles,—is surely to take an unwarrantable liberty with the text. If any word is to be ejected, it should, I think with Ebner, be the word *φοράδην*, which smells strongly of a gloss derived from the preceding verb *φέρομαι*. That learned writer accordingly proposes to read *πᾷ μοι φθογγὰ πᾷ διαπέταται*, (so his MS.) referring to Herm. ad Ajac. 205. for the dactyl followed by an anapæst. Wunder reads *πᾶ μοι φθογγὰ | πέταται φοράδην*;

Ib. *φοράδην*. Hesych. *πάντῃ φερόμενον*. EL. *raptim*.

1311. *ἵν' ἐξήλλου*. Referring to v. supr. 1300–1, and to the verse which follows, a good general sense is effected by rendering: "alas, thou genius of my fate; the leap which you have taken is—" "into such a calamity as eye or ear has never yet witnessed."

Ib. *ἐξήλλου*. Libri *ἐξήλου* vel *ἐξήλω*. Elms. *ἐξάλω*. "Inaudite *διορίζων*," as Ellendt observes in voc. The Scholiast's metaphoric explanation of the word may very safely be left untold.

1313–14. *σκότου νέφος*. Though construction (cf. sup. 166.) would warrant us in translating, *clouded darkness*, what reader of [m] taste would endure so tame a version in preference to the noble Hebraism "my cloud of darkness?" Euripides

[m] That something more than a matter of *taste* is involved in this construction, may be seen from a mistranslation in our authorized version, where instead of "a bloody husband" (Exod. IV. 25.) we ought to translate with Gesenius (I. 262), "a bridegroom of blood," or with Parkhurst, "a father-in-law by blood." (Heb. Lex. 251.) The former lexicographer considers the expression as metaphorically said of the newly circumcised child, in relation to a mystical matrimonial alliance with God. For Parkhurst's explanation, see himself in loco. Further examples of this Hebraism will be given elsewhere.

νέφος ἐμὸν ἀπότροπον, ἐπιπλόμενον ἄφατον,
ἀδάματόν τε καὶ δυσούριστον ὄν. 1315
οἴμοι,
οἴμοι μάλ' αὖθις· οἷον εἰσέδυ μ' ἅμα
κέντρων τε τῶνδ' οἴστρημα καὶ μνήμη κακῶν.

ΧΟ. *καὶ θαῦμά γ' οὐδὲν ἐν τοσοῖσδε πήμασιν*

thus couples the two words in the text in his Herc. Fur.

οὐδεὶς σκότος γὰρ ὧδ' ἔχει μέλαν νέφος,
ὅστις κακῶν σῶν συμφορὰν κρύψειεν ἄν. 1216.

Pindaric examples of this construction will be given in a future play.

1314. *ἀπότροπον*, SCHOL. *which a person would turn from with horror.* Pind. Pyth. VIII. 134. *ἀποτρόπῳ γνώμᾳ σεσεισμένον.* (The allusion is to such a sudden reverse in human prosperity, inflicted by the gods, as causes the spectator to turn from it with horror.)

Ib. *ἐπιπλόμενον* for *ἐπιπελόμενον, instans*, EL. Cf. Od. VII. 261. Hes. Sc. 87. Th. 493.

Ib. *ἄφατον.* The word occurs in the sense of *unspeakably great*, Pindar Nem. I. 70, where Hercules strangles the two snakes, and makes their souls after some time exhale from their limbs. *ἀγχομένοις δὲ χρόνος | ψυχὰς ἀπέπνευσεν μελέων ἀφάτων.* (metre: dimeter dochmiac.)

1315. *ἀδάματον*=*ἀδάμαστον*: poet. *insuperable.*

Ib. *δυσούριστον, immedicabile* BR. *infaustus, quasi vento sæviter secundo advectus.* EL. So also Hermann before him, deriving the word from *οὖρος* (*a wind*), not from *ὅρος* (*a boundary*) as the Scholiast had done. If a decision is to be made by Wunder between a high poetic sense and a more prosaic one, it is not the former, which the learned writer most naturally inclines to. He accordingly prefers the interpretation of Brunck. I have no hesitation in adopting the derivation of Ellendt and Hermann, but under a somewhat different meaning. Tottering with uncertain step under his new infliction, why should not the ideas of Œdipus suddenly conform themselves to his new situation, and represent him to himself as one tossed about by every adverse wind, and never secure of his path or the step which he takes? If the Pindaric studies of Sophocles are to be taken into account, they certainly would add strength to this suggestion, for with whom more than Pindar does the word *οὖρος* occur in a metaphoric sense? Isthm. IV. 7. *ἄλλοτε δ' ἀλλοῖος* (*adversus*) *οὖρος | πάντας ἀνθρώπους ἐναίσσων ἐλαύνει.* Add Nem. VI. 46. Isth. II. 60. VIII. 120. Pyth. I. 66. IV. 520. Ol. XIII. 38. (metre: dim. dochm.) The tasteful reader will not fail to compare with these first exclamations of the blinded Œdipus those of Milton's Sampson Agonistes, 80 sq.

Ib. *δυσούριστον ὄν.* Brunck's edition: *ἀδάμαστόν τε | καὶ δυσούριστον, οἴμοι.* For the text, as here excellently emended, we are indebted to the metrical skill of Hermann.

1316–17. *οἴμοι, οἴμοι μάλ' αὖθις, woe me,* and *woe me once again!*

1318. *κέντρων οἴστρημα*, the maddening pain derived from the blows inflicted on his eyes.

διπλᾶ σε πενθεῖν καὶ διπλᾶ φέρειν κακά. 1320

ΟΙ. ἰὼ φίλος, ἀντ. α'.
σὺ μὲν ἐμὸς ἐπίπολος ἔτι μόνιμος. ἔτι γὰρ
ὑπομένεις με τὸν τυφλὸν κηδεύων.
φεῦ φεῦ.
οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς, 1325
καίπερ σκοτεινὸς, τήν γε σὴν αὐδὴν ὅμως.

ΧΟ. ὦ δεινὰ δράσας, πῶς ἔτλης τοιαῦτα σὰς
ὄψεις μαρᾶναι; τίς σ' ἐπῆρε δαιμόνων;

ΟΙ. Ἀπόλλων τάδ' ἦν, Ἀπόλλων, φίλοι, στρ. β'.

1320. *φέρειν*. In his annotations, Dindorf prefers *φορεῖν*, which he observes is found in La, Lb, Palat. and six or eight other MSS. Wunder renders this and the preceding verse: in tantis calamitatibus, i.e. *tantæ cum sint calamitates, non est mirum dupliciter te lugere, et dupliciter i. e. graviter te ferre mala.*

1322. *ἐπίπολος* = *πρόσπολος, attendant, servant.* Pass. *ἐπίπολος μόνιμος, my only prop.* Donn.

1323. *ὑμομένεις—κηδεύων*. Schæfer compares Herodot. VII. 101. Diod. Sic. XIX. 12. Xen. Cyrop. IV. 5, 22.

1328. *ὄψεις, eyes.* Antig. 52. *διπλᾶς ὄψεις ἀράξας αὐτός.* Eurip. Phœn. 776. *ὄψιν τυφλώσας.* Cycl. 628. *ἔς τ' ἂν ὄμματος | ὄψις Κύκλωπος ἐξαμιλληθῇ πυρί.*

Ib. *μαραίνειν, to extinguish.*

Ib. *ἐπῆρε*. Schol. *ἔπεισε*. Eur. Or. 280. *ὅστις μ' ἐπάρας ἔργον ἀνοσιώτατον.*

1329. *Ἀπόλλων τάδ' ἦν*. Wunder (cf. Bernhardy p. 281.) compares in his vernacular tongue, "Apollo was *it*, who" &c. &c. A more important question arises, in what tone and spirit are these and the following words uttered by Œdipus? Are we to recognize in them an irreligious heroism, gathering up a proud indignation against the Deity, even when sinking beneath his power? or is it the resignation of Fatalism, surrendering with a wise discretion to a blind necessity, which it cannot avoid; or is it, finally, a pious humility, submitting itself to the inscrutable purposes of a superior Being? These and other points it will be time to consider, when the great Sophoclean [n]Trilogy (for such the poet's arrangements have made it to us, though not to his contemporaries) comes before us for examination, and when it will be attempted to be seen, whether the whole subject may not be placed on higher grounds, than the ingenious and powerful reasonings of Thudichum, Solger and [o]Osann have at present put it. On the general hostility of Apollo to the family of Laius, cf. Æsch. Sept. c. Th. 688.

n More specific differences between this word and the word Tetralogue will be pointed out, when the respective theories of Hermann and Schöll ("Beiträge zur Kenntniss der tragischen Poesie der Griechen") come to be examined.

o See his excellent remarks "Über den Sophocles Aias."

ὁ κακὰ κακὰ τελῶν ἐμὰ τάδ' ἐμὰ πάθεα.
ἔπαισε δ' αὐτόχειρ νιν οὔτις, ἀλλ' ἐγὼ τλάμων.
τί γὰρ ἔδει μ' ὁρᾶν,
ὅτῳ γ' ὁρῶντι μηδὲν ἦν ἰδεῖν γλυκύ;

ΧΟ. ἦν ταῦθ' ὅπωσπερ καὶ σὺ φής.

ΟΙ. τί δῆτ' ἐμοὶ βλεπτὸν, ἢ στρ. γ'.
στερκτὸν, ἢ προσήγορον
ἔτ' ἔστ' ἀκούειν ἡδονᾷ, φίλοι;
ἀπάγετ' ἐκτόπιον ὅτι τάχιστά με,
ἀπάγετ', ὦ φίλοι, τὸν ὄλεθρον μέγαν,
τὸν καταρατότατον, ἔτι δὲ καὶ θεοῖς
ἐχθρότατον βροτῶν.

ΧΟ. δείλαιε τοῦ νοῦ τῆς τε συμφορᾶς ἴσον,

802. and Welcker's Æsch. Tril. p. 355.

Ib. φίλοι. Ebner's MSS. like others, read ὦ φίλοι, thus vitiating the metre (dim. doch. like the verse following).

1330. πάθεα, a dissyllable. DIND. For the sense of the verse cf. infr. 1382. 1440.

1331. A similar verse, i. e. trimeter iambic concluded with a trochæus semantus (see Herm. de Metris, 76. 327. 660 sq.), occurs in the poet's Ajax (400.): ἔτ' ἄξιος βλέπειν νιν' εἰς ὄνησιν ἀνθρώπων.

1333. νιν, *them*, i. e. his eyes. οὔτις (ἄλλος) cf. Ellendt I. 86. The following references will shew, that it is not only in the writings of Sophocles, that we are sometimes to go to a considerable distance to find the substantive to which an emphatic pronoun belongs. Pind. Ol. I. 163. II. 66. 120. VII. 90. VIII. 81. IX. 79. XIII. 131. Pyth. VII. 16. Nem. VII. 131. X. 160. Isthm. IV. 9. 105. VIII. 31. &c. Cf. infr. 1482.

1337–8. βλεπτὸν, *object of sight*, στερκτὸν, *object of love*, προσήγορον, *topic of conversation*. (metre: diiamb. two cretics and diiamb.)

1339. (ὥστε) ἀκούειν ἡδονᾷ, to hear with pleasure or *pleasurably*. Cf. infr. 1526. Dindorf pronounces the metre of this verse not to be iambic, but iambico-trochaic.

1340. Elmsley compares Antig. 1323. ἄγετέ μ' ὅτι τάχος, ἄγετέ μ' ἐκποδών. On what grounds the hiatus at the end of the verse (dim. dochm.) may be defended, see Herm. de Metr. p. 248.

1341. τὸν ὄλεθρον (i. e. κάθαρμα) μέγαν, *perditissimum*. EL. Aristoph. Thesmoph. fr. VIII. 3. ἄγχουσαν, ὄλεθρον τὸν βαθὺν, ψιμμύθιον. See also Meineke ad Menand. p. 191.

1345. τὸν καταρατότατον, cf. sup. 820. Hermann reads τὸν καταρατότατον, εἴ τις δὲ καὶ θεοῖς, making the verse to consist of a dochm. and iamb. ischiorrog.

1347. Hermann: *O miser æque eo, quod cognovisti mala tua, atque*

ὥς σ' ἠθέλησα μηδέ γ' ἂν γνῶναί ποτε.

ΟΙ. ὄλοιθ' ὅστις ἦν ὃς [ἀπ'] ἀγρίας πέδας ἀντ. β'.
νομάδος ἐπιποδίας ἔλαβέ μ' ἀπό τε φόνου
ἔρρυτο κἀνέσωσεν, οὐδὲν εἰς χάριν πράσσων.
τότε γὰρ ἂν θανὼν
οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος.

ΧΟ. θέλοντι κἀμοὶ τοῦτ' ἂν ἦν.

ΟΙ. οὔκουν πατρός γ' ἂν φονεὺς ἀντ. γ'.
ἦλθον, οὐδὲ νυμφίος

ipsis malis. Scholl. δείλαιε τῆς συνέσεως ἕνεκεν, καὶ τῆς συμφορᾶς χάριν. χαλεπὸν γὰρ συνετῷ ἀνθρώπῳ τὰ τοιαῦτα συνενεχθῆναι.

1348. Libri: μηδ' ἀναγνῶναί ποτ' ἄν. Ebner's MSS. μὴ δ' ἀ. ποτ' ἄν. Dind. in Annotat. proposes ὡς ἠθέλησα μηδέ σε γνῶναί ποτ' ἄν, or ὡς ἠθέλησα μηδέ σ' ἂν γνῶναι ποτέ. Hermann translates: *O that I had not even so much as known you!* Donner: Wie wünscht' ich, dass du nimmermehr dich selbst erkannt! Cf. Eurip. Herc. F. 666.

1349. ἀπ'. Dindorf has properly inserted between brackets, what Hermann has admitted into the text. The preposition is to be supplied from the verse following. Cf. supr. 761. For verbs common in the same way to two sentences, cf. Dissen's Comment. ad Pind. p. 66.

Ib. πέδη, *Fuss-fessel, foot-fetter.* Pass.

1350. νομὰς, *pasturing, providing oneself a livelihood*; hence, *remaining or abiding in a place.* Pass. What was this place to Œdipus? A former verse (1026) has told us: ναυταῖσι ἐν Κιθαιρῶνος πτυχαῖ, and infr. 1398. πεπρυμμένη νάπη. There can be little doubt, therefore, I think, that we are here to read with Elmsley νομάδ', making that adjective to agree with the pronoun με, but not giving it the strange sense and construction which that eminent scholar has done. For two Scholia on the subject, and Ellendt's opinion on them, see his Lexicon.

Ib. ἐπιπόδιος (πούς), *on the foot.* The word, as Passow observes, is formed like ἐμπόδιος and περιπόδιος.

Ib. ἔλαβέ μ', Herm. ex Schol. ἔλυσέ μ', Libri. Ebner's MSS. inclusive. Wunder observes that it is difficult to say what ought to be written, as the Strophic verse seems corrupt.

1351. ἔρρυτο (ῥύομαι *tueor, servo*). Cf. sup. 72. 312. 313. For metre, cf. sup. 1331. and see Buttm. Lexil. p. 307.

1353. εἰς χάριν, *ut a me gratiam iniret*, i. e. *gratum.* El.

1354. Elmsley and Hermann punctuate at θανὼν, which is then to be taken absolutely for ἐμοῦ θανόντος, in which sense the Scholiast understood the passage. In that case ἦν in the following verse is in the third, not in the first person. To this construction Dindorf also inclines in his notes, though not in his text.

1356. θέλοντι κἀμοὶ τοῦτ' ἂν ἦν. *This would have been with my good will also.* Cf. Valck. ad Her. VIII. 101. Lobeck ad Phryn. p. 5.

1358. "ἦλθον, propriq significatu

βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.
νῦν δ' ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς,
ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.
εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακὸν,
τοῦτ' ἔλαχ' Οἰδίπους.

XO. οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.
κρείσσων γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός.

OI. ὡς μὲν τάδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,
μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι.
ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων
πατέρα ποτ' ἂν προσεῖδον εἰς Ἅιδου μολὼν,
οὐδ' αὖ τάλαιναν μητέρ', οἶν ἐμοὶ δυοῖν
ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.
ἀλλ' ἦ τέκνων δῆτ' ὄψις ἦν ἐφίμερος,
βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί.

accipio: *non patris interfector* huc *venissem.*" El. Erf.

1360. *ἄθεος*, (*diis invisus*) Elms. Seidl. Reisig. Libri *ἄθλιος*.

1361. *ὁμογενὴς* is to be taken in an active sense. Translate: *consort of her from whom myself was sprung.* Cf. sup. 460.

1364. *πρεσβύτερον, schrecklicheres, more frightful.* Donn.

1365. *ἔτι* Herm. *ἔφυ* libri, which Hermann now approves.

1368. Elmsley compares Aj. 634. *κρείσσων παρ' Ἅιδᾳ κεύθων, ἢ νοσῶν μάταν*, where see Lobeck. On the omission of *ἂν* in the sentence, see Ellendt I. 125.

1369. *τάδε*, i. e. *τὰ τῆς τυφλώσεως.* Schol.

1374. *κρείσσονα ἀγχόνης*, atrociora quam quæ suspendio lui possint. Cf. Viger, p. 65. and 714. Erf. Cf. Œd. Col. 439. *μείζω.. τῶν πρὶν ἡμαρτημένων.* Matth. §. 451.

1375. *ἀλλ' ἦ τέκνων*: "but doubtless you will say that" &c. Schol.: *ἐν ἐρωτήσει*, he speaks interrogatively.

1376. *βλαστοῦσ' ὅπως ἔβλαστε.* Œd. Col. 273. *ἰκόμην ἵν' ἰκόμην.* 336. *εἶσ' οὖπέρ εἰσι.* Eurip. Orest. 78. *ἐπεὶ πρὸς Ἴλιον ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ.*

1378–9. On the three things which the eyes of Œdipus are described in these verses as so much desiderating, viz. the *ἄστυ*, the *πύργος*, and the *δαιμόνων ἀγάλματα*, the commentators of Sophocles say little or nothing; yet surely, whether we look to the present play, or to others connected with the Cadmean family, each and all of them deserve some attention. By the first of these words is, I think, to be understood that upper portion of Thebes which was occupied by the

οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ·

Cadmeans, before Amphion and Zethus added the πόλις or lower part. (Cf. sup. 1203.) As the ancient poets were not always very precise in their use of words, it is not to be expected that this distinction will be always found nicely observed, but whoever will compare the following passages in the Sept. c. Theb. 46–7. 337-8, where the words ἄστυ and [p]πόλις are brought together, will, I think, find reason for seeing that the definition above given of their respective meanings is not altogether incorrect; the term Καδμείων ἄστυ (v. 527. cf. Eurip. Bacch. 838) adding strength to the argument. That the poet, from whom so many previous illustrations of the Sophoclean text have been derived, does not desert us on the present occasion, might easily, did time allow, be shewn from the use of the word ἄστυ in his myth of [q]Bellerophon; and but for the same difficulty, similar conclusions might, I think, be drawn from the following passages in the Phœnissæ of Euripides. 374. 856. 1117. The epithet therefore of πατρῷον attached to this word ἄστυ, not only by Œdipus in the present drama (infr. 1450.), but by his daughter in another (Antig. 937. cf. Œd. Col. 758. Eur. Phœn. 226.) is just that epithet which under the circumstances we might have expected to see attached to it. If this reasoning is correct, may it not be added, that the word ἀστὸς is not, as was contended in a former note (sup. 222.), an unimportant word in this drama, but that if any alteration is to be made in the poet's text, that alteration is to be made, not by excluding ἀστὸς, and substituting αὐτὸς in his *Tyrannus*, but by introducing ἀστὸς, and excluding αὐτὸς, in his Œdipus *at Colonus* (v. 1774)? The reader may be further reminded, that on this elevated [r]spot, and before the Cadmean palace, is laid the scene, not only of the present play, but of the S. c. Theb. of Æschylus, and the Phœnissæ, and, I think, the Herc. Fur. of Euripides. In connexion with the subject of the Cadmean family keeping themselves as a distinct race from the prior and other inhabitants of Bœotia, Pindar's third and fourth Isthmian Odes, both dedicated to Melissus, apparently a Καδμογενὴς, deserve attention, more particularly IV. 13, 14.

1378. πύργος. When it is considered that Cadmus came from a land the cities of which were "fenced up to heaven," and that he had to secure himself from subjugated and hostile tribes, it is natural to suppose that the Theban

[p] Where Æschylus uses πόλις, as he sometimes does, for the acropolis (S. c. T. 219. 226, &c.), then πόλις and ἄστυ are obviously equivalent terms.

[q] That Dissen understood the word ἄστυ in the sense here contended for, may, I think, be collected from his note on the passage. "μέγαρον, videtur Σισύφειον intelligendum cum Tafelio et Strabone VIII. 6. situm in Acrocorintho, ubi regum pristinam sedem credibile. Ibidem in arce quum esset Pirene, suavis denominatio ἄστυ Πειρήνης." Comment. ad Ol. XIII. 62. If the reader have still further appetite for the subject, he may investigate the same poet's first Nemean Ode, as to where the palace of Amphitryon stood, and whence the Καδμείων ἀγυιὰ (v. 76) issue, when alarmed by the cries of the infant Hercules.

[r] Among other proofs of the prospect commanded from them as well as the royal palace, cf. Eurip. Phœn. 99. 499. &c. See also Plate VI. in Kruse's Atlas.

οὐδ' ἄστυ γ', οὐδὲ πύργος, οὐδὲ δαιμόνων

battlements from their first construction assumed no mean appearance. That Euripides was of that opinion, seems clear from the expressive word put into the mouth of his prophetic Tiresias, when arrived at the palace gates of Cadmus.

Τίς ἐν πύλαισι Κάδμον ἐκκαλεῖ δόμων,
Ἀγήνορος παῖδ', ὃς πόλιν Σιδωνίαν
λιπών, ἐπύργωσ' ἄστυ Θηβαίων τόδε;
Bacchæ 170.

But what did the eyes of Œdipus (for to them the text almost confines us) desiderate from this spot as well as his royal dwelling? An expanse of plain (Pind. Nem. IX. 60.), as rich in wood and mead and lawn (Æsch. S. c. T. 294. Soph. Antig. 420. Eurip. Phœn. 840. Herc. F. 468.) as that which the royal heights of Windsor can command; a plain almost as prolific of milk and honey, if we may judge from Pindaric epithets (Diss. Com. p. 391), as the land from which Cadmus himself came; the rich stream of the Ismenos (Eur. Phœn. 805. 841. Suppl. 66. 393. Herc. F. 572. 781. Bacch. 5.) wandering through it, and hard by, that Dircean fountain, "the most nourishing of waters" (S. c. T. 295.) whether to the bodily or the [a] intellectual palate. This magnificent prospect from Theban battlements may be denied to our bodily sense; but do the tragic writings offer no compensation to the intellectual eye? Need we point to that messenger who tells in deathless tale the combat which he beheld from them (Eurip. Suppl. 662 sq.)? Need we tell of that gallant youth, who purchases by falling from them a patriot's immortal name (Eur. Phœn. 1107.), or the two brother-foes making their respective proclamations upon them (Æsch. S. c. T. 631 sq. Eurip. Phœn. 1239.) and in death earning those sympathies from us which their lives had failed to command? But we should never have done, if we went further into the subject except by references. On various matters as connected with the Theban *πύργοι*, see Æsch. S. c. T. 30–3. 202. 220. 282. 302. 422. 545. 625. 823. 895. Soph. Antig. 122. Eur. Phœn. 186. 630. 838. 1094. 1212. 1375. &c.

1379. *ἀγάλματα*, "*statuæ divorum*: nisi *καταχρηστικῶς* dicuntur templa quibus dei sese coli gaudent." El. That something more is meant than this, no one will fail to conjecture who observes how these Cadmean *ἀγάλματα* are alluded to in the writings of Æschylus and Euripides (S. c. T. 244. 251. Phœn. 227. 641.), as well as Sophocles. That if statues, they had reference to statues of the hereditary gods of the Cadmean race (*θεοὶ ἐγγενεῖς*, Antig. 199. *προγενεῖς*, ibid. 938. *πολιοῦχοι* S. c. T. 822.) there can, I think, be little doubt: the ancient writings, however, enable us to specify only one among the Theban *ἀγάλματα*, and that perhaps of a much lower date; viz. the national Thebë, with her golden shield and golden tunic. (Pind. Isth. I. 1. Fgmm. Incert. 104. Diss. edit.) Whether any reference was made by this word to the costly ornaments apparently brought from Sidon by Cadmus (infr. 1464), or

[a] For who lived close adjoining to the Dircean fountain? He who could assure victorious chiefs

πίσω σφε Δίρκας ἀγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι
χρυσοκέλευθον Μναμοσύνας ἀνέτειλαν παρ' εὐτειχέσιν Κάδμου πύλαις.
Pind. Isth. VI. 106. cf. Ol. VI. 145.

ἀγάλμαθ' ἱρὰ, τῶν ὁ παντλήμων ἐγὼ
κάλλιστ' ἀνὴρ εἷς ἔν γε ταῖς Θήβαις τραφεὶς
ἀπεστέρησ' ἐμαυτὸν, αὐτὸς ἐννέπων
ὠθεῖν ἅπαντας, τὸν ἀσεβῆ, τὸν ἐκ θεῶν
φανέντ' ἄναγνον καὶ γένους τοῦ Λαΐου.
τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμὴν
ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὁρᾶν;
ἥκιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
πηγῆς δι' ὤτων φραγμὸς, οὐκ ἂν ἐσχόμην
τὸ μὴ 'ποκλεῖσαι τοὐμὸν ἄθλιον δέμας,
ἵν' ἦ τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ

to costly Cadmean tombs (cf. Diss. ad Pind. Nem. X. v. 67.), I must leave to others to investigate.

Ib. τῶν for ὧν. Pind. Nem. X. 52. τῶν μὲν ἔραται φρενὶ, σιγᾷ οἱ στόμα. Cf. infr. 1427.

1380. "I, who of all men led the most honourable and desirable life in Thebes." That this enlarged sense of the word τρέφειν is occasionally required in Sophocles, seems clear from Œd. Col. 331. 362. &c. Electr. 1183. cf. Pind. Nem. II. 20. Isth. VIII. 35. 86. where see Dissen's explanations. Donner seems to have mistaken the sense, and the current of Œdipus's feelings, when he translates, "I who sprang out of the best stem in the town of Thebes."

1381. ἐννέπων, *commanding*. Pind. Nem. III. 131. φρονεῖν δ' ἐνέπει (ἔννεπεν, Pyth. IX. 170.) τὸ παρακείμενον.

1382–3. τὸν ἐκ θεῶν. By the latter word (plur. for sing.) I understand Apollo. On the preposition ἐκ, see Bernhardy p. 227. Hermann renders: *qui per oraculum et scelestus et Laio sanguine conjunctus repertus sum.*

1384. μηνύσας ἐμὴν (ipse in me declarans El.) κηλῖδα.

1385. ὀρθοῖς ὄμμασιν, *with open eyes*. Donn. I should rather translate, *with eyes erect*, in opposition to *down-cast eyes*. (Pind. Nem. X. 75. κρύπτειν φάος ὀμμάτων. See also Diss. ad Pyth. II. 76.) Cf. Pind. Ol. X. 6. ὀρθᾷ χερὶ, *with uplifted hand*.

Ib. τούτους, *you*. Donn. *Thebanos*. Br. Dind.

1386-7. ἡ ἀκούουσα πήγη δι' ὤτων. Schol. ἡ ἀκουστικὴ δύναμις.

1387. φραγμὸς (φράσσω), *Damm, mound*. Donn. Herodot. VII. 36. φραγμὸν παρείρυσαν ἔνθεν καὶ ἔνθεν, "φραγμὸς δι' ὤτων conjungenda videntur." El.

Ib. οὐκ ἂν ἐσχόμην, *I would not have abstained*. Vid. Schæf. melet. crit. p. 56. and 135.

1388. ἀποκλεῖσαι, Pass. ἀποκλῆναι. El. *to shut up*. Dindorf thinks that the crasis is to be formed by μἀποκλῆσαι. Cf. Schneid. 10. On the particle μὴ, see El. II. 99. On the preservation of the metaphor, see Wund.

1389. ἵν' (in which case) ἦ, *I had been*, &c. Cf. infr. 1392. Elmsley refers to the following as examples

τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ.
ἰὼ Κιθαιρὼν, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε
ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς;
ὦ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια
λόγῳ παλαιὰ δώμαθ', οἷον ἀρά με
κάλλος κακῶν ὕπουλον ἐξεθρέψατε.
νῦν γὰρ κακός τ' ὢν κἀκ κακῶν εὑρίσκομαι.
ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
αἳ τοὐμὸν αἷμα τῶν ἐμῶν χειρῶν ἄπο
ἐπίετε πατρὸς, ἆρά μου μέμνησθ' ὅτι,
οἷ' ἔργα δράσας ὑμὶν, εἶτα δεῦρ' ἰὼν

of this well-known construction. El. 1131. Æsch. Prom. 152. 746. Choeph. 193. Eurip. Hippol. 645. 925. 1078. Iph.Taur. 354. Aristoph. Vesp. 989. Pac. 135. Eccl. 151. 422. &c.

1390. *Sensu carere grata res est in malis.* Camer. *φροντίδ', cogitationem.* El.

1392. *ὡς ἔδειξα, ne ostendissem,* El. II. 1006.

1393. *ἦ* Elmsl. with whom Dindorf now agrees. See Hermann's preface.

1395. *λόγῳ, as far as words went.* Cf. sup. 452.

Ib. *δώματα, palace.* Cf. sup. 531. 925. El. 661. Cf. Pind. Pyth. V. 130. from which it should seem, that in Cyrenë, the royal tombs were erected in front of the palace.

1396. *κάλλος κακῶν ὕπουλον,* i. e. *externe pulcrum, interne morbis latentibus plenum.* Musgr.

Ib. *ὕπουλος* (*οὐλή*, scar left after a wound, Od. XIX. 391. 393. 464. 507, &c.), said of wounds cicatrised but not healed, and which are likely to break out again. Plat. Gorg. 480, b. 518, e. Tim. 72, d. Dem. 327, ult

1398. *τρεῖς κέλευθοι.* Cf. sup. 800–1.

Ib. *νάπη, wood* or *thicket.* Pind. Isth. III. 19. *κοιλᾷ λέοντος νάπᾳ.* Pyth. VI. 8. *ἐν πολυχρύσῳ Ἀπολλωνίᾳ νάπᾳ.*

1399. "*δρυμὸς*, de via *σχιστῇ* silvis umbrosa." El. Homer uses only the plural *δρυμά*. Il. XI. 118. Od. X. 150. 197. 251.

Ib. *στενωπὸς, angustiæ.* El.

1400–1. *τοὐμὸν αἷμα πατρὸς* = *τοὐμοῦ πατρὸς αἷμα.* Erf. Dind. The former compares Antig. 788. *νεῖκος ἀνδρῶν ξύναιμον* for *ξυναίμων.*

1401. *μέμνησθ' ὅτι.* Cf. Herm. ad Antig. 2.

1402. *ὑμὶν*, gl. *παρ' ὑμῖν.* Böthe has taken a far deeper and more poetical view of the word. "Immo ipsam regionem nefando suo facinore læsam ait Œdipus, quemadmodum alibi parietes locuturi esse, si vocem

ὁποῖ' ἔπρασσον αὖθις; ὦ γάμοι γάμοι,
ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
ἀνεῖτε ταυτὸν σπέρμα, κἀπεδείξατε
πατέρας ἀδελφοὺς παῖδας αἷμ' ἐμφύλιον,
νύμφας γυναῖκας μητέρας τε, χὠπόσα
αἴσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἃ μηδὲ δρᾶν καλὸν,
ὅπως τάχιστα, πρὸς θεῶν, ἔξω μέ που
καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
πίθεσθε, μὴ δείσητε. τἀμὰ γὰρ κακὰ
οὐδεὶς οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν.

habeant, et hujusmodi alia dicuntur παθητικῶς."

1403. ὦ γάμοι, *O bridals, wretched bridals!* (sing. for. plur. Jocasta being meant.) Longinus, in reference to these verses, observes (de Sub. c. 23.) ἔσθ' ὅπου προσπίπτει τὰ πληθυντικὰ μεγαλορρημονέστερα, καὶ αὐτῷ δοξοκομποῦντα τῷ ὄγκῳ τοῦ ἀριθμοῦ. Cf. Trach. 1139.

1404–5. φυτεύσαντες — σπέρμα. The same imagery here again occurs, which so often meets us in this play.

Ib. ἀπεδείξατε, *commonstravistis.* El. *fecistis ut.* Wund.

1406. ἐμφύλιον αἷμα (cf. Pind. Pyth. II. 57. Eurip. Suppl. 159). This term belongs to the present and following verse, indicating, by a dreadful conglomeration of ideas, a father in him, who was the brother of those of whom he was the father, and the son of her of whom he was the husband.

1407. "*Et fecistis ut* αἷμ' ἐμφ. *esset* νύμφη γυνὴ καὶ μητὴρ, i. e. ut sponsa esset, quæ uxor fuerat et mater. Wund.

1408. αἴσχιστα ἔργα, *res turpissimæ.* Erf.

1409. Erfurdt compares Isoc. 5, a. ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν. Heliodor. IV. 10. κρύπτουσαν ἃ καὶ πάσχειν αἰσχρὸν, καὶ ἐκλαλεῖν αἰσχρότερον. P. Syrus Sentent. 792. Quod facere turpe est, dicere ne honestum puta.

1410–11. ἔξω καλύψατε. Schol.: ἐκβαλόντες ἀφανῆ ποιήσατε.

1411–12. θαλάσσιος, *quod maris est.* θαλάσσιον ἐκρίψατε = καταποντίσατε. El. Cf. sup. ἀπάγετ', ἐκτόπιον. Œd. Col. 118. ἐκτόπιος συθείς. Aj. 495. χειρίαν ἀφείς. 1019. ἄπωστος γῆς ἀπορριφθήσομαι. Phil. 600. χρόνιον ἐκβεβληκότες, et similia. Pind. Pyth. V. 79. γλῶσσαν . . . ἀπένεικεν ὑπερπονηρίαν. IX. 107. ἐπιγουνίδιον καθημάμεναι.

1414–15. As the ancients believed that pollution was contracted by the mere touch of a polluted per-

ΧΟ. ἀλλ' ὧν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν· ἐπεὶ
χώρας λέλειπται μοῦνος ἀντὶ σοῦ φύλαξ.
ΟΙ. οἴμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
τίς μοι φανεῖται πίστις ἔνδικος; τὰ γὰρ
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.
ΚΡ. οὐχ ὡς γελαστὴς, Οἰδίπους, ἐλήλυθα,
οὐδ' ὡς ὀνειδῶν τι τῶν πάρος κακῶν.
ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα
αἰδεῖσθ' ἄνακτος Ἡλίου, τοιόνδ' ἄγος
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ
μήτ' ὄμβρος ἱρὸς μήτε φῶς προσδέξεται.
ἀλλ' ὡς τάχιστ' ἐς οἶκον ἐσκομίζετε.

son (Solger p. 199), Œdipus desires the Chorus to dismiss all such terrors: "for my pollutions," says he in the depth of his misery, "are so great that they cannot be communicated. One person alone can sustain them and their concomitants, and that person is myself." "πίθεσθε scribendum cum Elmsleio." Dind.

1416. ἐς δέον, *suitably. conveniently.* Cf. Aristoph. Nub. 857. and Krueger ad Xen. Anab. p. 229.

1417. τὸ πράσσειν. Cf. Matth. §. 543. 2. Ellendt II. 222.

1420. τίς μοι κ. τ. ἐ. El. *How can I justly ask his confidence?* Donn. *How can any belief be properly placed in me?*

1422. Creon, though now guardian of the state, is perhaps too new in office to enter with a regal train. Cf. infr. 1424.

Ib. οὐχ ὡς. οὐδ' Pal. MSS. L. (a pr. m.) Lb. Lc.

Ib. γελαστὴς, *a mocker.*

1423. "Οὐδ' cannot here be tolerated," says Ebner; "οὐδ' must certainly be written, which is the reading of L. Lb. Lc."

Ib. τῶν πάρος κακῶν, alluding to their former contentions.

1424–5. θνητῶν γένεθλα, *the race of mortal men.*

1424. καταισχύνεσθε. (Addressing apparently the attendants of Œdipus).

1426–7. Ἡλίου...ἀκάλυπτον. Eurip. Herc. F. 1231. τί δῆτά μου κρᾶτ' ἀνεκάλυψας ἡλίῳ;

Ib. ἄγος. Cf. Blomf. Gloss. in S. c. Th. p. 190.

1427. τὸ=ὅ. See Ellendt in Lex. II. 202. and cf. Pind. Ol. II. 135. VI. 82. 145. X. 121. Pyth. I. 2. 31. 40. 57. 155. III. 139. V. 108. 116. IX. 155–6. XI. 21. XII. 15. 45. Nem. VII. 49. Isthm. VI. 55. 107 &c.

1428. ὄμβρος, *rain.* Cf. Œd. Col. 350. πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασιν | μοχθοῦσα. Trach. 145. καὶ νιν οὐ θάλπος θεοῦ, | οὐδ' ὄμβρος... κλονεῖ. here, *water.*

τοῖς ἐν γένει γὰρ τἀγγενῆ μάλισθ' ὁρᾶν
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.
ΟΙ. πρὸς θεῶν, ἐπείπερ ἐλπίδος μ' ἀπέσπασας,
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμὲ,
πιθοῦ τί μοι· πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω.
ΚΡ. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν;
ΟΙ. ῥίψον με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὅπου
θνητῶν φανοῦμαι μηδενὸς προσήγορος.
ΚΡ. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἄν, εἰ μὴ τοῦ θεοῦ
πρώτιστ' ἔχρῃζον ἐκμαθεῖν τί πρακτέον.
ΟΙ. ἀλλ' ἥ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις,
τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.
ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἵν' ἔσταμεν

Ib. προσδέξεται, *will admit*; viz. from fear of elementary pollution.

1430–1. τοῖς ἐν γένει=τοῖς ἐγγενέσι vel τοῖς συγγενέσι.

Ib. ἐγγενῆ κακὰ, *domestic evils*. Cf. Œd. Col. 765.

1431. εὐσεβῶς ἔχει. sup. 770. δυσφόρως ἔχειν. El. 767. λυπηρῶς ἔχειν. 1178. ἀθλίως ἔχειν, &c. &c.

1432. ἐλπίδος μ' ἀπεσπάσας, *have disappointed the expectations which I had formed*, viz. that I should be the object of your taunts and your reproaches. Aj. 1382. μ' ἔψευσας ἐλπίδος πολύ.

1434. πιθοῦ τί μοι. Œd. Col. 1414. ἱκετεύω σε πεισθῆναί τί μοι. Aristoph. Thesm. 938. χάρισαι βραχύ τί μοι.

Ib. πρὸς σοῦ, *for your interest*. Brunck compares Trach. 479. δεῖ γὰρ καὶ τὰ πρὸς κείνου λέγειν. Aristoph. Vesp. 647. μὴ πρὸς ἐμοῦ λέγοντι. Add Herodot. I. 75. 124. VIII. 22. 60.

1435. τοῦ (i. e. τίνος) χρείας τυχεῖν (*to obtain what thing*). Œd. Col. 1755. τίνος, ὦ παῖδες, χρείας ἀνύσαι (*to accomplish what thing*), προσπίπτετε.

Ib. λιπαρεῖς (*earnestly entreat*) με. Æsch. Prom. 1040. καὶ λιπαρήσω τὸν μέγα στυγούμενον.

1437. μηδενὸς προσήγορος. Phil. 1353. τῷ προσήγορος (Schæf. Mel. Cr. p. 137. τοῦ). *conversable*. Cf. sup. v. 1338.

1438. The double ἂν in this verse is thus explained by Dindorf: ἔδρασ' ἄν, εὖ τοῦτ' ἴσθ', ἔδρασ' ἄν. (In what tone is this uttered? The language seems harsh and unkind, and at variance with the better feelings for which Œdipus had recently given Creon credit.)

1440. No further *response* (φάτις) need be sought from *him*; *his* command is clear enough.

1442. οὕτως ἐλέχθη ταῦθ'. *Such in truth has been his command*.

1442–3. ἵνα χρείας ἔσταμεν = ὅτι ἐνταῦθα χρείας ἔσταμεν. Matth. §. 480. Obs. 3. Trach. 1145. ξυμφορᾶς ἵν' ἔσταμεν. Aj. 102. τί γὰρ δὴ παῖς

χρείας, ἄμεινον ἐκμαθεῖν τί δραστέον.

ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;

ΚΡ. καὶ γὰρ σὺ νῦν τἂν τῷ θεῷ πίστιν φέροις. 1445

ΟΙ. καὶ σοί γ' ἐπισκήπτω τε καὶ προτρέψομαι,
τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.
ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε
πατρῷον ἄστυ ζῶντος οἰκητοῦ τυχεῖν. 1450
ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλῄζεται
οὐμὸς Κιθαιρὼν οὗτος, ὃν μήτηρ τέ μοι
πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,
ἵν' ἐξ ἐκείνων, οἵ μ' ἀπωλλύτην, θάνω.
καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον 1455
μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἄν ποτε
θνήσκων ἐσώθην, μὴ 'πί τῳ δεινῷ κακῷ.

ὁ τοῦ Λαερτίου, ποῦ σοι τύχης ἔστηκεν;

Ib. τἂν = τοι ἄν· ἂν φέροις *will give.* (In what tone again we ask is this uttered? The emphatic νῦν is surely a taunt that might have been spared, more particularly by the brother of Jocasta. That Œdipus feels, what Creon ought to have felt, is clear from his following language.)

1444. οὕτως *dialecticam* vim aliquando habet, *sic igitur*, s. *ergo* significans. Cf. Œd. Col. 1433. Antig. 673. El.

1446. προτρέψομαι. Schol. αἰτήσομαι. El. *deprecabor a te*, πρόστροπος γενήσομαι.

1449. μήποτ' ἀξιωθήτω, See Ell. II. 97.

1450. τόδε πατρῷον ἄστυ. Cf. sup. 1378. Œd. Col. 297. πατρῷον ἄστυ γῆς ἔχει. (Sc. Theseus).

Ib. οἰκητὴς, *an inhabitant.*

1451–2. ἔνθα κ. οὗ. K. οὗ. *ubi est qui meus Cithæron dicitur.* Schaef. Dissen (Comment. p. 493.) compares Nem. IX. 41. Soph. Trach. 636 sq.

1453. κύριον. (Schol. ἴδιον) ἐθέσθην, *apud se destinarunt.* El.

1454. οἵ μ' ἀπώλλυσαν, i. e. as far as wishes and intentions could effect the purpose. Brunck compares El. 320. πρᾶγμ' ἀνὴρ πράσσων (Schol. ἐπιχειρῶν πράσσειν) μέγα. Œd. Col. 993. κτείνοι *occidere velit.* Aristoph. Pac. 212. ἐκείνων πολλάκις σπονδὰς ποιούντων, i.e. ποιεῖν ἐπιθυμούντων. Add Pind. Ol. XIII. 82. κομίζοντες (*endeavouring to recover*). Æschyl. S. c. Th. 1021. ἥρει (*tentabat capere*): see also Ellendt I. 994.

1455–6. μ' ἂν πέρσαι, *is destined to destroy me.*

1457. θνήσκων, *doomed to death, on the point of dying.* Cf. Eurip. Herc. F. 537. 550.

ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅπηπερ εἶσ', ἴτω.
παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέον,
προσθῇ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ
σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βίου·
ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,
(αἷν οὔ ποθ' ἡμὴ χωρὶς ἐστάθη βορᾶς
τράπεζ' ἄνευ τοῦδ' ἀνδρὸς, ἀλλ' ὅσων ἐγὼ

1458. ὅπηπερ Br. Dind. ὅποιπερ El. (whom see). ὅποιπερ Ebner's MSS. Wund.

1459–60. To the troubles already pressing upon Œdipus, Creon was not unlikely to enjoin him solicitude about his family. Œdipus deprecates any such superaddition of trouble (for so the words προσθῇ μέριμναν seem necessarily to be understood) on the part of his two *sons*, for they being arrived at man's estate could take care of themselves; but in the most pathetic terms recommends to his care his two infant daughters. (περὶ may be understood at παίδων, but is not I think absolutely necessary.)

1460. προσθῇ μέριμναν—*ne mihi adde curam* s. *impone*. El. "Scribendum προθῇ cum Elmsleio, qui comparat Electr. 1334. νῦν δ' εὐλάβειαν τῶνδε προὐθέμην ἐγώ." Dind. Hermann, after noticing a mistranslation of Elmsley, and observing that προσθέσθαι μέριμναν does not signify *curam curæ additam habere*, but *curam sibi addere*, subjoins, that though the learned writer's conjecture is very probable in itself, yet as all MSS. concur in the present reading, we are not to consider it as a wrong one.

Ib. μέριμναν. In the Pindaric writings this word is not unfrequently applied to the anxious concern and endeavours of those who laboured to excel in the sacred games. Ol. I. 174. Pyth. VIII. 131. Nem. III. 121.

Ib. ἄνδρες, *men*, as opposed to *women*. Cf. Antig. 484. El. 997. Aj. 1182, &c. &c.

1461. σπάνιν ἔχειν=σπανίζειν, *to be in want of, to be without*.

1463. χωρὶς ἐστάθη, *has been set apart*.

1463–4. βορᾶς i. e. τροπῆς τράπεζα, *eating-table*. cf. Matth. §. 316, f. and §. 355, c. Pind. Scol. fr. 8. (Dissen's edit.)

Ib. ἄνευ τοῦδ' ἀνδρὸς, meaning *himself*.

1464. τράπεζα. The table of Œdipus and its accompaniments,—both heir-looms,—seem to have been of that magnificent description, which might be expected in a regal family coming from the wealthy shores of Tyre and [u] Sidon. Hence the author of the Cyclic Thebaid:

[u] What says the prophetic writer of the Tyrian Prince Ithobal? "Every precious stone has been thy covering, the ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle." Ezech. XXVIII. 13. (Newcome). Where the equipment of the person was such, were the decorations of the table likely to be on a less magnificent scale? But we have only to look to the vastness and strength of the Atrean treasuries (Kruse's Atlas, pl. I.) to conjecture what must have been the wealth of ancient Argive and Theban monarchs, both of them coming from Egyptian and Phœnician shores.

βροτοῖς ἐκλήθην ὧν ἔφυν ἄπο.
νῦν δ' ἄθεος μέν εἰμ', ἀνοσίων δὲ παῖς,
ὁμογενὴς δ' ἀφ' ὧν αὐτὸς ἔφυν τάλας.
εἰ δέ τι πρεσβύτερον ἔτι κακοῦ κακὸν,
τοῦτ' ἔλαχ' Οἰδίπους.

ΧΟ. οὐκ οἶδ' ὅπως σε φῶ βεβουλεῦσθαι καλῶς.
κρείσσων γὰρ ἦσθα μηκέτ' ὢν ἢ ζῶν τυφλός.

ΟΙ. ὡς μὲν τάδ' οὐχ ὧδ' ἔστ' ἄριστ' εἰργασμένα,
μή μ' ἐκδίδασκε, μηδὲ συμβούλευ' ἔτι.
ἐγὼ γὰρ οὐκ οἶδ' ὄμμασιν ποίοις βλέπων
πατέρα ποτ' ἂν προσεῖδον εἰς Ἅιδου μολὼν,
οὐδ' αὖ τάλαιναν μητέρ', οἶν ἐμοὶ δυοῖν
ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα.
ἀλλ' ἡ τέκνων δῆτ' ὄψις ἦν ἐφίμερος,
βλαστοῦσ' ὅπως ἔβλαστε, προσλεύσσειν ἐμοί.

accipio: *non patris interfector huc venissem.*" El. Erf.

1360. *ἄθεος*, (*diis invisus*) Elms. Seidl. Reisig. Libri *ἄθλιος*.

1361. *ὁμογενὴς* is to be taken in an active sense. Translate: *consort of her from whom myself was sprung.* Cf. sup. 460.

1364. *πρεσβύτερον, schrecklicheres, more frightful.* Donn.

1365. *ἔτι* Herm. *ἔφυν* libri, which Hermann now approves.

1368. Elmsley compares Aj. 634. *κρείσσων παρ' Ἅιδᾳ κεύθων, ἢ νοσῶν μάταν*, where see Lobeck. On the omission of *ἂν* in the sentence, see Ellendt I. 125.

1369. *τάδε*, i. e. *τὰ τῆς τυφλώσεως.* Schol.

1374. *κρείσσονα ἀγχόνης*, atrociora quam quæ suspendio lui possint. Cf. Viger, p. 65. and 714. Erf. Cf. Œd. Col. 439. *μείζω.. τῶν πρὶν ἡμαρτημένων.* Matth. §. 451.

1375. *ἀλλ' ἡ τέκνων*: "but doubtless you will say that" &c. Schol.: *ἐν ἐρωτήσει*, he speaks interrogatively.

1376. *βλαστοῦσ' ὅπως ἔβλαστε.* Œd. Col. 273. *ἰκόμην ἵν' ἱκόμην.* 336. *εἶσ' οὐπέρ εἰσι.* Eurip. Orest. 78. *ἐπεὶ πρὸς Ἴλιον ἔπλευσ' ὅπως ἔπλευσα θεομανεῖ πότμῳ.*

1378-9. On the three things which the eyes of Œdipus are described in these verses as so much desiderating, viz. the *ἄστυ*, the *πύργος*, and the *δαιμόνων ἀγάλματα*, the commentators of Sophocles say little or nothing; yet surely, whether we look to the present play, or to others connected with the Cadmean family, each and all of them deserve some attention. By the first of these words is, I think, to be understood that upper portion of Thebes which was occupied by the

οὐ δῆτα τοῖς γ' ἐμοῖσιν ὀφθαλμοῖς ποτέ·

Cadmeans, before Amphion and Zethus added the πόλις or lower part. (Cf. sup. 1203.) As the ancient poets were not always very precise in their use of words, it is not to be expected that this distinction will be always found nicely observed, but whoever will compare the following passages in the Sept. c. Theb. 46–7. 337-8, where the words ἄστυ and [p]πόλις are brought together, will, I think, find reason for seeing that the definition above given of their respective meanings is not altogether incorrect; the term Καδμείων ἄστυ (v. 527. cf. Eurip. Bacch. 838) adding strength to the argument. That the poet, from whom so many previous illustrations of the Sophoclean text have been derived, does not desert us on the present occasion, might easily, did time allow, be shewn from the use of the word ἄστυ in his myth of [q]Bellerophon; and but for the same difficulty, similar conclusions might, I think, be drawn from the following passages in the Phœnissæ of Euripides. 374. 856. 1117. The epithet therefore of πατρῷον attached to this word ἄστυ, not only by Œdipus in the present drama (infr. 1450.), but by his daughter in another (Antig. 937. cf. Œd. Col. 758. Eur. Phœn. 226.) is just that epithet which under the circumstances we might have expected to see attached to it. If this reasoning is correct, may it not be added, that the word ἀστὸς is not, as was contended in a former note (sup. 222.), an unimportant word in this drama, but that if any alteration is to be made in the poet's text, that alteration is to be made, not by excluding ἀστὸς, and substituting αὐτὸς in his *Tyrannus*, but by introducing ἀστὸς, and excluding αὐτὸς, in his Œdipus *at Colonus* (v. 1774)? The reader may be further reminded, that on this elevated [r]spot, and before the Cadmean palace, is laid the scene, not only of the present play, but of the S. c. Theb. of Æschylus, and the Phœnissæ, and, I think, the Herc. Fur. of Euripides. In connexion with the subject of the Cadmean family keeping themselves as a distinct race from the prior and other inhabitants of Bœotia, Pindar's third and fourth Isthmian Odes, both dedicated to Melissus, apparently a Καδμογενὴς, deserve attention, more particularly IV. 13, 14.

1378. πύργος. When it is considered that Cadmus came from a land the cities of which were "fenced up to heaven," and that he had to secure himself from subjugated and hostile tribes, it is natural to suppose that the Theban

[p] Where Æschylus uses πόλις, as he sometimes does, for the acropolis (S. c. T. 219. 226, &c.), then πόλις and ἄστυ are obviously equivalent terms.

[q] That Dissen understood the word ἄστυ in the sense here contended for, may, I think, be collected from his note on the passage. "μέγαρον, videtur Σισύφειον intelligendum cum Tafelio et Strabone VIII. 6. situm in Acrocorintho, ubi regum pristinam sedem credibile. Ibidem in arce quum esset Pirene, suavis denominatio ἄστυ Πειρήνης." Comment. ad Ol. XIII. 62. If the reader have still further appetite for the subject, he may investigate the same poet's first Nemean Ode, as to where the palace of Amphitryon stood, and whence the Καδμείων ἀγυιαὶ (v. 76) issue, when alarmed by the cries of the infant Hercules.

[r] Among other proofs of the prospect commanded from them as well as the royal palace, cf. Eurip. Phœn. 99. 499. &c. See also Plate VI. in Kruse's Atlas.

οὐδ' ἄστυ γ', οὐδὲ πύργος, οὐδὲ δαιμόνων

battlements from their first construction assumed no mean appearance. That Euripides was of that opinion, seems clear from the expressive word put into the mouth of his prophetic Tiresias, when arrived at the palace gates of Cadmus.

Τίς ἐν πύλαισι Κάδμον ἐκκαλεῖ δόμων,
Ἀγήνορος παῖδ', ὃς πόλιν Σιδωνίαν
λιπὼν, ἐπύργωσ' ἄστυ Θηβαίων τόδε;
Bacchæ 170.

But what did the eyes of Œdipus (for to them the text almost confines us) desiderate from this spot as well as his royal dwelling? An expanse of plain (Pind. Nem. IX. 60.), as rich in wood and mead and lawn (Æsch. S. c. T. 294. Soph. Antig. 420. Eurip. Phœn. 840. Herc. F. 468.) as that which the royal heights of Windsor can command; a plain almost as prolific of milk and honey, if we may judge from Pindaric epithets (Diss. Com. p. 391), as the land from which Cadmus himself came; the rich stream of the Ismenos (Eur. Phœn. 805. 841. Suppl. 66. 393. Herc. F. 572. 781. Bacch. 5.) wandering through it, and hard by, that Dircean fountain, "the most nourishing of waters" (S. c. T. 295.) whether to the bodily or the [a] intellectual palate. This magnificent prospect from Theban battlements may be denied to our bodily sense; but do the tragic writings offer no compensation to the intellectual eye? Need we point to that messenger who tells in deathless tale the combat which he beheld from them (Eurip. Suppl. 662 sq.)? Need we tell of that gallant youth, who purchases by falling from them a patriot's immortal name (Eur. Phœn. 1107.), or the two brother-foes making their respective proclamations upon them (Æsch. S. c. T. 631 sq. Eurip. Phœn. 1239.) and in death earning those sympathies from us which their lives had failed to command? But we should never have done, if we went further into the subject except by references. On various matters as connected with the Theban *πύργοι*, see Æsch. S. c. T. 30–3. 202. 220. 282. 302. 422. 545. 625. 823. 895. Soph. Antig. 122. Eur. Phœn. 186. 630. 838. 1094. 1212. 1375. &c.

1379. *ἀγάλματα*, "*statuæ divorum*: nisi *καταχρηστικῶς* dicuntur templa quibus dei sese coli gaudent." El. That something more is meant than this, no one will fail to conjecture who observes how these Cadmean *ἀγάλματα* are alluded to in the writings of Æschylus and Euripides (S. c. T. 244. 251. Phœn. 227. 641.), as well as Sophocles. That if statues, they had reference to statues of the hereditary gods of the Cadmean race (*θεοὶ ἐγγενεῖς*, Antig. 199. *προγενεῖς*, ibid. 938. *πολιοῦχοι* S. c. T. 822.) there can, I think, be little doubt: the ancient writings, however, enable us to specify only one among the Theban *ἀγάλματα*, and that perhaps of a much lower date; viz. the national Thebë, with her golden shield and golden tunic. (Pind. Isth. I. 1. Fgmm. Incert. 104. Diss. edit.) Whether any reference was made by this word to the costly ornaments apparently brought from Sidon by Cadmus (infr. 1464), or

[a] For who lived close adjoining to the Dircean fountain? He who could assure victorious chiefs

πίσω σφε Δίρκας ἀγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι
χρυσοτέπλου Μναμοσύνας ἀνέτειλαν παρ' εὐτειχέων Κάδμου πόλαις.
Pind. Isth. VI. 106. cf. Ol. VI. 145.

ἀγάλμαθ' ἱρὰ, τῶν ὁ παντλήμων ἐγὼ
κάλλιστ' ἀνὴρ εἷς ἔν γε ταῖς Θήβαις τραφεὶς
ἀπεστέρησ' ἐμαυτὸν, αὐτὸς ἐννέπων
ὠθεῖν ἅπαντας, τὸν ἀσεβῆ, τὸν ἐκ θεῶν
φανέντ' ἄναγνον καὶ γένους τοῦ Λαΐου.
τοιάνδ' ἐγὼ κηλῖδα μηνύσας ἐμὴν
ὀρθοῖς ἔμελλον ὄμμασιν τούτους ὁρᾶν;
ἥκιστά γ'· ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν
πηγῆς δι' ὤτων φραγμὸς, οὐκ ἂν ἐσχόμην
τὸ μὴ 'ποκλεῖσαι τοὐμὸν ἄθλιον δέμας,
ἵν' ἦ τυφλός τε καὶ κλύων μηδέν. τὸ γὰρ

to costly Cadmean tombs (cf. Diss. ad Pind. Nem. X. v. 67.), I must leave to others to investigate.

Ib. *τῶν* for *ὧν*. Pind. Nem. X. 52. *τῶν μὲν ἔραται φρενὶ, στιγῇ οἱ στόμα.* Cf. infr. 1427.

1380. "I, who of all men led the most honourable and desirable life in Thebes." That this enlarged sense of the word *τρέφειν* is occasionally required in Sophocles, seems clear from Œd. Col. 331. 362. &c. Electr. 1183. cf. Pind. Nem. II. 20. Isth. VIII. 35. 86. where see Dissen's explanations. Donner seems to have mistaken the sense, and the current of Œdipus's feelings, when he translates, "I who sprang out of the best stem in the town of Thebes."

1381. *ἐννέπων, commanding.* Pind. Nem. III. 131. *φρονεῖν δ' ἐνέπει* (*ἔννεπεν*, Pyth. IX. 170.) *τὸ παρακείμενον.*

1382–3. *τὸν ἐκ θεῶν.* By the latter word (plur. for sing.) I understand Apollo. On the preposition *ἐκ*, see Bernhardy p. 227. Hermann renders: *qui per oraculum et scelestus et Laio sanguine conjunctus repertus sum.*

1384. *μηνύσας ἐμὴν* (ipse in me declarans EL.) *κηλῖδα.*

1385. *ὀρθοῖς ὄμμασιν, with open eyes.* DONN. I should rather translate, *with eyes erect*, in opposition to *down-cast eyes.* (Pind. Nem. X. 75. *κρύπτειν φάος ὀμμάτων.* See also Diss. ad Pyth. II. 76.) Cf. Pind. Ol. X. 6. *ὀρθᾷ χερὶ, with uplifted hand.*

Ib. *τούτους, you.* DONN. *Thebanos.* BR. DIND.

1386-7. *ἡ ἀκούουσα πήγη δι' ὤτων.* SCHOL. *ἡ ἀκουστικὴ δύναμις.*

1387. *φραγμὸς* (*φράσσω*), *Damm, mound.* DONN. Herodot. VII. 36. *φραγμὸν παρείρυσαν ἔνθεν καὶ ἔνθεν.* "*φραγμὸς δι' ὤτων* conjungenda videntur." EL.

Ib. *οὐκ ἂν ἐσχόμην, I would not have abstained.* Vid. Schæf. melet. crit. p. 56. and 135.

1388. *ἀποκλείειν*, PASS. *ἀποκλῄειν.* EL. *to shut up.* Dindorf thinks that the crasis is to be formed by *μἀποκλῇσαι.* Cf. Schneid. 10. On the particle *μὴ*, see EL. II. 99. On the preservation of the metaphor, see WUND.

1389. *ἵν'* (in which case) *ἦ, I had been*, &c. Cf. infr. 1392. Elmsley refers to the following as examples

τὴν φροντίδ' ἔξω τῶν κακῶν οἰκεῖν γλυκύ.
ἰὼ Κιθαιρὼν, τί μ' ἐδέχου; τί μ' οὐ λαβὼν
ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε
ἐμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς;
ὦ Πόλυβε καὶ Κόρινθε καὶ τὰ πάτρια
λόγῳ παλαιὰ δώμαθ', οἷον ἀρά με
κάλλος κακῶν ὕπουλον ἐξεθρέψατε.
νῦν γὰρ κακός τ' ὢν κἀκ κακῶν εὑρίσκομαι.
ὦ τρεῖς κέλευθοι καὶ κεκρυμμένη νάπη
δρυμός τε καὶ στενωπὸς ἐν τριπλαῖς ὁδοῖς,
αἳ τοὐμὸν αἷμα τῶν ἐμῶν χειρῶν ἄπο
ἐπίετε πατρὸς, ἆρά μου μέμνησθ' ὅτι,
οἷ' ἔργα δράσας ὑμὶν, εἶτα δεῦρ' ἰὼν

of this well-known construction. El. 1131. Æsch. Prom. 152. 746. Choeph. 193. Eurip. Hippol. 645. 925. 1078. Iph.Taur. 354. Aristoph. Vesp. 989. Pac. 135. Eccl. 151. 422. &c.

1390. *Sensu carere grata res est in malis.* Camer. *φροντίδ', cogitationem.* El.

1392. *ὡς ἔδειξα, ne ostendissem,* El. II. 1006.

1393. *ἦ* Elmsl. with whom Dindorf now agrees. See Hermann's preface.

1395. *λόγῳ, as far as words went.* Cf. sup. 452.

Ib. *δώματα, palace.* Cf. sup. 531. 925. El. 661. Cf. Pind. Pyth. V. 130. from which it should seem, that in Cyrenë, the royal tombs were erected in front of the palace.

1396. *κάλλος κακῶν ὕπουλον,* i. e. *externe pulcrum, interne morbis latentibus plenum.* Musgr.

Ib. *ὕπουλος* (*οὐλή*), scar left after a wound, Od. XIX. 391. 393. 464. 507, &c.), said of wounds cicatrised but not healed, and which are likely to break out again. Plat. Gorg. 480, b. 518, e. Tim. 72, d. Dem. 327, ult

1398. *τρεῖς κέλευθοι.* Cf. sup. 800–1.

Ib. *νάπη, wood* or *thicket.* Pind. Isth. III. 19. *κοιλᾷ λέοντος νάπᾳ.* Pyth. VI. 8. *ἐν πολυχρύσῳ Ἀπολλωνίᾳ νάπᾳ.*

1399. "*δρυμὸς,* de via *σχιστῇ* silvis umbrosa." El. Homer uses only the plural *δρυμά.* Il. XI. 118. Od. X. 150. 197. 251.

Ib. *στενωπὸς, angustiæ.* El.

1400–1. *τοὐμὸν αἷμα πατρὸς* = *τοῦμοῦ πατρὸς αἷμα.* Erf. Dind. The former compares Antig. 788. *νεῖκος ἀνδρῶν ξύναιμον* for *ξυναίμων.*

1401. *μέμνησθ' ὅτι.* Cf. Herm. ad Antig. 2.

1402. *ὑμὶν,* gl. *παρ' ὑμῖν.* Böthe has taken a far deeper and more poetical view of the word. "Immo ipsam regionem nefando suo facinore læsam ait Œdipus, quemadmodum alibi parietes locuturi esse, si vocem

ὁποῖ' ἔπρασσον αὖθις; ὦ γάμοι γάμοι,
ἐφύσαθ' ἡμᾶς, καὶ φυτεύσαντες πάλιν
ἀνεῖτε ταυτὸν σπέρμα, κἀπεδείξατε
πατέρας ἀδελφοὺς παῖδας αἷμ' ἐμφύλιον,
νύμφας γυναῖκας μητέρας τε, χὠπόσα
αἴσχιστ' ἐν ἀνθρώποισιν ἔργα γίγνεται.
ἀλλ' οὐ γὰρ αὐδᾶν ἔσθ' ἃ μηδὲ δρᾶν καλὸν,
ὅπως τάχιστα, πρὸς θεῶν, ἔξω μέ που
καλύψατ', ἢ φονεύσατ', ἢ θαλάσσιον
ἐκρίψατ', ἔνθα μήποτ' εἰσόψεσθ' ἔτι.
ἴτ', ἀξιώσατ' ἀνδρὸς ἀθλίου θιγεῖν.
πίθεσθε, μὴ δείσητε. τἀμὰ γὰρ κακὰ
οὐδεὶς οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν.

habeant, et hujusmodi alia dicuntur παθητικῶς."

1403. ὦ γάμοι, *O bridals, wretched bridals!* (sing. for. plur. Jocasta being meant.) Longinus, in reference to these verses, observes (de Sub. c. 23.) ἔσθ' ὅπου προσπίπτει τὰ πληθυντικὰ μεγαλορρημονέστερα, καὶ αὐτῷ δοξοκοπεῖντα τῷ ὄγκῳ τοῦ ἀριθμοῦ. Cf. Trach. 1139.

1404–5. φυτεύσαντες — σπέρμα. The same imagery here again occurs, which so often meets us in this play.

Ib. ἀπεδείξατε, *commonstravistis.* El. *fecistis ut.* Wund.

1406. ἐμφύλιον αἷμα (cf. Pind. Pyth. II. 57. Eurip. Suppl. 159). This term belongs to the present and following verse, indicating, by a dreadful conglomeration of ideas, a father in him, who was the brother of those of whom he was the father, and the son of her of whom he was the husband.

1407. "*Et fecistis ut* αἷμ' ἐμφ. *esset* νύμφη γυνὴ καὶ μητὴρ, i. e. ut sponsa esset, quæ uxor fuerat et mater. Wund.

1408. αἴσχιστα ἔργα, *res turpissimæ.* Erf.

1409. Erfurdt compares Isoc. 5, a. ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν. Heliodor. IV. 10. κρύπτουσαν ἃ καὶ πάσχειν αἰσχρὸν, καὶ ἐκλαλεῖν αἰσχρότερον. P. Syrus Sentent. 792. Quod facere turpe est, dicere ne honestum puta.

1410–11. ἔξω καλύψατε. Schol.: ἐκβαλόντες ἀφανῆ ποιήσατε.

1411–12. θαλάσσιος, *quod maris est.* θαλάσσιον ἐκρίψατε = καταποντίσατε. El. Cf. sup. ἀπάγετ', ἐκτόπιον. Œd. Col. 118. ἐκτόπιος συθείς. Aj. 495. χειρίαν ἀφεὶς. 1019. ἄπωστος γῆς ἀπορριφθήσομαι. Phil. 600. χρόνιον ἐκβεβληκότες, et similia. Pind. Pyth. V. 79. γλῶσσαν . . . ἀπένεικεν ὑπερπονηρίαν. IX. 107. ἐπιγουνίδιον καθημάμεναι.

1414–15. As the ancients believed that pollution was contracted by the mere touch of a polluted per-

ΧΟ. ἀλλ' ὧν ἐπαιτεῖς ἐς δέον πάρεσθ' ὅδε
Κρέων τὸ πράσσειν καὶ τὸ βουλεύειν· ἐπεὶ
χώρας λέλειπται μοῦνος ἀντὶ σοῦ φύλαξ.
ΟΙ. οἴμοι, τί δῆτα λέξομεν πρὸς τόνδ' ἔπος;
τίς μοι φανεῖται πίστις ἔνδικος; τὰ γὰρ
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακός.
ΚΡ. οὐχ ὡς γελαστὴς, Οἰδίπους, ἐλήλυθα,
οὐδ' ὡς ὀνειδιῶν τι τῶν πάρος κακῶν.
ἀλλ' εἰ τὰ θνητῶν μὴ καταισχύνεσθ' ἔτι
γένεθλα, τὴν γοῦν πάντα βόσκουσαν φλόγα
αἰδεῖσθ' ἄνακτος Ἡλίου, τοιόνδ' ἄγος
ἀκάλυπτον οὕτω δεικνύναι, τὸ μήτε γῆ
μήτ' ὄμβρος ἱρὸς μήτε φῶς προσδέξεται.
ἀλλ' ὡς τάχιστ' ἐς οἶκον ἐσκομίζετε.

son (Solger p. 199), Œdipus desires the Chorus to dismiss all such terrors: "for my pollutions," says he in the depth of his misery, "are so great that they cannot be communicated. One person alone can sustain them and their concomitants, and that person is myself." "πίθεσθε scribendum cum Elmsleio." DIND.

1416. ἐς δέον, *suitably, conveniently.* Cf. Aristoph. Nub. 857. and Krueger ad Xen. Anab. p. 229.

1417. τὸ πράσσειν. Cf. Matth. §. 543. 2. Ellendt II. 222.

1420. τίς μοι κ. τ. ἐ. EL. *How can I justly ask his confidence?* DONN. *How can any belief be properly placed in me?*

1422. Creon, though now guardian of the state, is perhaps too new in office to enter with a regal train. Cf. infr. 1424.

Ib. οὐχ ὡς. οὐδ' Pal. MSS. L. (a pr. m.) Lb. Lc.

Ib. γελαστὴς, *a mocker.*

1423. "Οὐδ' cannot here be tolerated," says Ebner; "οὐδ' must certainly be written, which is the reading of L. Lb. Lc."

Ib. τῶν πάρος κακῶν, alluding to their former contentions.

1424–5. θνητῶν γένεθλα, *the race of mortal men.*

1424. καταισχύνεσθε. (Addressing apparently the attendants of Œdipus).

1426–7. Ἡλίου...ἀκάλυπτον. Eurip. Herc. F. 1231. τί δῆτά μου κρᾶτ' ἀνεκάλυψας ἡλίῳ;

Ib. ἄγος. Cf. Blomf. Gloss. in S. c. Th. p. 190.

1427. τὸ=ὅ. See Ellendt in Lex. II. 202. and cf. Pind. Ol. II. 135. VI. 82. 145. X. 121. Pyth. I. 2. 31. 40. 57. 155. III. 139. V. 108. 116. IX. 155–6. XI. 21. XII. 15. 45. Nem. VII. 49. Isthm. VI. 55. 107 &c.

1428. ὄμβρος, *rain.* Cf. Œd. Col. 350. πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασιν | μοχθοῦσα. Trach. 145. καὶ νιν οὐ θάλπος θεοῦ, | οὐδ' ὄμβρος... κλονεῖ. here, *water.*

τοῖς ἐν γένει γὰρ τἀγγενῆ μάλισθ' ὁρᾶν
μόνοις τ' ἀκούειν εὐσεβῶς ἔχει κακά.
ΟΙ. πρὸς θεῶν, ἐπείπερ ἐλπίδος μ' ἀπέσπασας,
ἄριστος ἐλθὼν πρὸς κάκιστον ἄνδρ' ἐμὲ,
πιθοῦ τί μοι· πρὸς σοῦ γὰρ, οὐδ' ἐμοῦ, φράσω.
ΚΡ. καὶ τοῦ με χρείας ὧδε λιπαρεῖς τυχεῖν;
ΟΙ. ῥίψον με γῆς ἐκ τῆσδ' ὅσον τάχισθ' ὅπου
θνητῶν φανοῦμαι μηδενὸς προσήγορος.
ΚΡ. ἔδρασ' ἂν εὖ τοῦτ' ἴσθ' ἄν, εἰ μὴ τοῦ θεοῦ
πρώτιστ' ἔχρῃζον ἐκμαθεῖν τί πρακτέον.
ΟΙ. ἀλλ' ἥ γ' ἐκείνου πᾶσ' ἐδηλώθη φάτις,
τὸν πατροφόντην, τὸν ἀσεβῆ μ' ἀπολλύναι.
ΚΡ. οὕτως ἐλέχθη ταῦθ'· ὅμως δ' ἵν' ἔσταμεν

Ib. προσδέξεται, *will admit*; viz. from fear of elementary pollution.

1430–1. τοῖς ἐν γένει=τοῖς ἐγγενέσι vel τοῖς συγγενέσι.

Ib. ἐγγενῆ κακὰ, *domestic evils*. Cf. Œd. Col. 765.

1431. εὐσεβῶς ἔχει. sup. 770. δυσφόρως ἔχειν. El. 767. λυπηρῶς ἔχειν. 1178. ἀθλίως ἔχειν, &c. &c.

1432. ἐλπίδος μ' ἀπεσπάσας, *have disappointed the expectations which I had formed*, viz. that I should be the object of your taunts and your reproaches. Aj. 1382. μ' ἔψευσας ἐλπίδος πολύ.

1434. πιθοῦ τί μοι. Œd. Col. 1414. ἱκετεύω σε πεισθῆναί τί μοι. Aristoph. Thesm. 938. χάρισαι βραχύ τί μοι.

Ib. πρὸς σοῦ, *for your interest*. Brunck compares Trach. 479. δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν. Aristoph. Vesp. 647. μὴ πρὸς ἐμοῦ λέγωντε. Add Herodot. I. 75. 124. VIII. 22. 60.

1435. τοῦ (i. e. τίνος) χρείας τυχεῖν (*to obtain what thing*). Œd. Col. 1755. τίνος, ὦ παῖδες, χρείας ἀνύσαι (*to accomplish what thing*), προσπίπτετε.

Ib. λιπαρεῖς (*earnestly entreat*) με. Æsch. Prom. 1040. καὶ λιπαρήσω τὸν μέγα στυγούμενον.

1437. μηδενὸς προσήγορος. Phil. 1353. τῷ προσήγορος (Schæf. Mel. Cr. p. 137. τοῦ). *conversable*. Cf. sup. v. 1338.

1438. The double ἂν in this verse is thus explained by Dindorf: ἔδρασ' ἄν, εὖ τοῦτ' ἴσθ', ἔδρασ' ἄν. (In what tone is this uttered? The language seems harsh and unkind, and at variance with the better feelings for which Œdipus had recently given Creon credit.)

1440. No further *response* (φάτις) need be sought from *him*; *his* command is clear enough.

1442. οὕτως ἐλέχθη ταῦθ'. *Such in truth has been his command*.

1442–3. ἵνα χρείας ἔσταμεν = ὅτι ἐνταῦθα χρείας ἔσταμεν. Matth. §. 480. Obs. 3. Trach. 1145. ξυμφορᾶς ἵν' ἔσταμεν. Aj. 102. τί γὰρ δὴ παῖς

χρείας, ἄμεινον ἐκμαθεῖν τί δραστέον.
ΟΙ. οὕτως ἄρ' ἀνδρὸς ἀθλίου πεύσεσθ' ὕπερ;
ΚΡ. καὶ γὰρ σὺ νῦν τἂν τῷ θεῷ πίστιν φέροις.
ΟΙ. καὶ σοί γ' ἐπισκήπτω τε καὶ προτρέψομαι,
τῆς μὲν κατ' οἴκους αὐτὸς ὃν θέλεις τάφον
θοῦ· καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.
ἐμοῦ δὲ μήποτ' ἀξιωθήτω τόδε
πατρῷον ἄστυ ζῶντος οἰκητοῦ τυχεῖν.
ἀλλ' ἔα με ναίειν ὄρεσιν, ἔνθα κλῄζεται
οὐμὸς Κιθαιρὼν οὗτος, ὃν μήτηρ τέ μοι
πατήρ τ' ἐθέσθην ζῶντι κύριον τάφον,
ἵν' ἐξ ἐκείνων, οἵ μ' ἀπωλλύτην, θάνω.
καίτοι τοσοῦτόν γ' οἶδα, μήτε μ' ἂν νόσον
μήτ' ἄλλο πέρσαι μηδέν· οὐ γὰρ ἄν ποτε
θνήσκων ἐσώθην, μὴ 'πί τῳ δεινῷ κακῷ.

1445 1450 1455

ὁ τοῦ Λαερτίου, ποῦ σοι τύχης ἵστηκεν;

Ib. τἂν = τοι ἄν· ἂν φέροις *will give.* (In what tone again we ask is this uttered? The emphatic νῦν is surely a taunt that might have been spared, more particularly by the brother of Jocasta. That Œdipus feels, what Creon ought to have felt, is clear from his following language.)

1444. οὕτως *dialecticam* vim aliquando habet, *sic igitur*, s. *ergo* significans. Cf. Œd. Col. 1433. Antig. 673. El.

1446. προτρέψομαι. Schol. αἰτήσομαι. El. *deprecabor a te*, πρόστροπος γενήσομαι.

1449. μήποτ' ἀξιωθήτω, See Ell. II. 97.

1450. τόδε πατρῷον ἄστυ. Cf. sup. 1378. Œd. Col. 297. πατρῷον ἄστυ γῆς ἔχει. (Sc. Theseus).

Ib. οἰκητῆς, *an inhabitant.*

1451–2. ἔνθα κ. οὔ. K. οὗ. *ubi est qui meus Cithæron dicitur.* Schæf. Dissen (Comment. p. 493.) compares Nem. IX. 41. Soph. Trach. 636 sq.

1453. κύριον. (Schol. ἴδιον) ἐθέσθην, *apud se destinarunt.* El.

1454. οἵ μ' ἀπώλυσαν, i. e. as far as wishes and intentions could effect the purpose. Brunck compares El. 320. πρᾶγμ' ἀνὴρ πράσσων (Schol. ἐπιχειρῶν πράσσειν) μέγα. Œd. Col. 993. κτείνοι *occidere velit.* Aristoph. Pac. 212. ἐκείνων πολλάκις σπονδὰς ποιούντων, i.e. ποιεῖν ἐπιθυμούντων. Add Pind. Ol. XIII. 82. κομίζοντες (*endeavouring to recover*). Æschyl. S. c. Th. 1021. ἥρει (*tentabat capere*): see also Ellendt I. 994.

1455–6. μ' ἂν πέρσαι, *is destined to destroy me.*

1457. θνήσκων, *doomed to death, on the point of dying.* Cf. Eurip. Herc. F. 537. 550.

ἀλλ' ἡ μὲν ἡμῶν μοῖρ', ὅπηπερ εἶσ', ἴτω.
παίδων δὲ τῶν μὲν ἀρσένων μή μοι, Κρέον,
προσθῇ μέριμναν· ἄνδρες εἰσὶν, ὥστε μὴ
σπάνιν ποτὲ σχεῖν, ἔνθ' ἂν ὦσι, τοῦ βίου·
ταῖν δ' ἀθλίαιν οἰκτραῖν τε παρθένοιν ἐμαῖν,
(αἷν οὔ ποθ' ἡμὴ χωρὶς ἑστάθη βορᾶς
τράπεζ' ἄνευ τοῦδ' ἀνδρὸς, ἀλλ' ὅσων ἐγὼ

1458. ὅπηπερ Br. Dind. ὁποιπερ El. (whom see). ὁποιπερ Ebner's MSS. Wund.

1459–60. To the troubles already pressing upon Œdipus, Creon was not unlikely to enjoin him solicitude about his family. Œdipus deprecates any such superaddition of trouble (for so the words *προσθῇ μέριμναν* seem necessarily to be understood) on the part of his two *sons*, for they being arrived at man's estate could take care of themselves; but in the most pathetic terms recommends to his care his two infant daughters. (*περὶ* may be understood at *παίδων*, but is not I think absolutely necessary.)

1460. *προσθῇ μέριμναν—ne mihi adde curam* s. *impone*. El. "Scribendum *προθῇ* cum Elmsleio, qui comparat Electr. 1334. *νῦν δ' εὐλάβειαν τῶνδε προὐθέμην ἐγώ*." Dind. Hermann, after noticing a mistranslation of Elmsley, and observing that *προσθέσθαι μέριμναν* does not signify *curam curæ additam habere*, but *curam sibi addere*, subjoins, that though the learned writer's conjecture is very probable in itself, yet as all MSS. concur in the present reading, we are not to consider it as a wrong one.

Ib. *μέριμναν*. In the Pindaric writings this word is not unfrequently applied to the anxious concern and endeavours of those who laboured to excel in the sacred games. Ol. I. 174. Pyth. VIII. 131. Nem. III. 121.

Ib. *ἄνδρες, men*, as opposed to *women*. Cf. Antig. 484. El. 997. Aj. 1182, &c. &c.

1461. *σπάνιν ἔχειν=σπανίζειν, to be in want of, to be without.*

1463. *χωρὶς ἑστάθη, has been set apart.*

1463–4. *βορᾶς* i. e. *τροπῆς τράπεζα, eating-table*. cf. Matth. §. 316, f. and §. 355, c. Pind. Scol. fr. 8. (Dissen's edit.)

Ib. *ἄνευ τοῦδ' ἀνδρὸς*, meaning *himself*.

1464. *τράπεζα*. The table of Œdipus and its accompaniments,—both heir-looms,—seem to have been of that magnificent description, which might be expected in a regal family coming from the wealthy shores of Tyre and [a] Sidon. Hence the author of the Cyclic Thebaid:

[a] What says the prophetic writer of the Tyrian Prince Ithobal? "Every precious stone has been thy covering, the ruby, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle." Ezech. XXVIII. 13. (Newcome). Where the equipment of the person was such, were the decorations of the table likely to be on a less magnificent scale? But we have only to look to the vastness and strength of the Atrean treasuries (Kruse's Atlas, pl. 1.) to conjecture what must have been the wealth of ancient Argive and Theban monarchs, both of them coming from Egyptian and Phœnician shores.

ψαύοιμι, πάντων τῶνδ' ἀεὶ μετειχέτην·)
αἶν μοι μέλεσθαι· καὶ μάλιστα μὲν χεροῖν
ψαῦσαί μ' ἔασον, κἀποκλαύσασθαι κακά.
ἴθ' ὦναξ,
ἴθ' ὦ γονῇ γενναῖε. χερσὶ τἂν θιγὼν
δοκοῖμ' ἔχειν σφᾶς, ὥσπερ ἡνίκ' ἔβλεπον.
τί φημί;
οὐ δὴ κλύω που πρὸς θεῶν τοῖν μοι φίλοιν
δακρυρροούντοιν, καί μ' ἐποικτείρας Κρέων
ἔπεμψέ μοι τὰ φίλτατ' ἐκγόνοιν ἐμοῖν;

Αὐτὰρ ὁ διογενὴς ἥρως ξανθὸς Πολυνείκης
πρῶτα μὲν Οἰδίποδι καλὴν παρίθηκε τράπεζαν
ἀργυρέην, Κάδμοιο θεόφρονος· αὐτὰρ ἔπειτα
χρύσεον ἔμπλησεν καλὸν δέπας ἡδέος οἴνου. Athen. XI. 465, f.

(Why this proceeding should have brought down the curses of the angry monarch upon his sons, it will be time to inquire in a future drama.)

1466. αἶν (gl. τούτων). Wund. Dind. Ebn. MSS. ταῖν Br.

Ib. μέλεσθαι, infin. for imper. sup. 462. Œd. Col. 484. El. 9. 396. Phil. 1411.

ἐλαφρὰν κυπάρισσον φιλέειν,
ἐᾶν δὲ νομὸν Κρήτας περιδαῖον. Pind. Fgmm. Incert. 23.

1468. ἴθ' ὦναξ. A bacchiac verse, as also 1471.

1469. γονῇ γενναῖος seems to imply a person noble in disposition, *because* noble in birth: μηδὲν ὢν γονεῦσιν (Aj. 1093.) implying merely mean birth. The interpretation of Erfurdt and Herm., *qui non ex incestis parentibus genitus*, is more ingenious than solid, for *that* would rather imply that Œdipus himself had been born of incestuous parents, which he was not. Cf. El. in voc. γονή.

Ib. χερσὶ κ. τ. λ.

Ah, dear son Edgar,
Might I but live to see thee in my touch,
I'd say, I had my eyes again.
Gloucester, in King Lear.

1470. The two infant daughters of Œdipus (the Antigonë and Ismenë, who are afterwards to furnish us with so much intellectual delight) are here brought upon the stage: their audible sobbing reaching the paternal ears, Œdipus exclaims as in the verse following.

1471. τί φημι = λέγω τι (v. 1475.) *are my words true? am I deceived*, or *do I augur right?* τι is not, I think, interrogative here any more than in Pind. Pyth. X. 5. τι κομπέω παρὰ καιρὸν, *do I make any unreasonable boast?*

1472-3. τοῖν μοι φίλοιν (*my daughters*) δακρυρρ. The Scholiast notices the Attic use of a plural masculine for a plural feminine.

1474. τὰ φίλτατ' ἐκγ. ἐμ. The unhappy parent already has an instinctive feeling, that though his sons might prove traitors, his daughters would devote themselves to him with unflinching duty and affection.

λέγω τι ; 1475

ΚΡ. λέγεις. ἐγὼ γάρ εἰμ' ὁ πορσύνας τάδε,
γνοὺς τὴν παροῦσαν τέρψιν, ἣ σ' εἶχεν πάλαι.

ΟΙ. ἀλλ' εὐτυχοίης, καί σε τῆσδε τῆς ὁδοῦ

1476. The wide intervals, at which the Sophoclean portraits of Creon were produced, necessarily engendered some variety in the drawing of them. In the present drama Creon is little more than a cold reasoner and calculator, nice in his distinctions and definitions, and sufficiently rhetorical in his expositions of them. In the Œdipus Coloneus, he becomes, with no small display of oratorical powers, a finished sophist, capable of giving any colouring to his thoughts by the power of words, and ready to effect by force and violence what he cannot achieve by treachery and dissimulation. The [x]Antigonë exhibits him as one of the most hateful of tyrants—carrying misery into the bosom of his own family, contumeliously spurning at the man who has helped him in authority, and in the plenitude of power, opposing himself to one of the most sacred of human obligations. That this picture of Absolutism was well calculated to please the poet's audience, there can be no doubt: but is it fraught with no instruction to us? It surely teaches (and it is not the highest lesson which may be drawn from that admirable composition), that though uncontrolled power may by accident be kind and paternal in its character, yet political wisdom requires, that the greatest of civil blessings should not be left to accident and chance, but that Sovereigns should be bound by oaths and obligations as strictly as their subjects. But to come to our more immediate object. That the character of Creon could at no time have found much favour in the eyes of Sophocles, is obvious from the above brief sketch: whence then the present softening in its favour? I answer, from dramatic necessity. The poet knew that he had here the means of furnishing a scene of the most exquisite pathos, and as that scene could not be furnished without the consent of Creon, the new Absolute of Thebes, who begrudges a little inconsistency of character—if indeed there is inconsistency—when necessary for such a purpose? The reader, who wishes to enlarge his intellectual enjoyments, will compare this closing scene of the Œdipus Tyrannus with that of the "Hercules Furens" of Euripides.

1477. I understand: "having known the present pleasure to be that for which you have been long anxious."

Ib. τέρψιν. Eurip. Phœn. 321. πῶς...τέρψιν παλαιῶν λάβω χαρμονῶν;

Ib. ἔχει. WUND. εἶχεν. DIND. EBN.

——— my care provided this delight,
Assured of old what joy their presence gave thee. DALE.

1478. (ἵνεκα) τῆσδε τῆς ὁδοῦ. SCHOL. ἧς ἕνεμψας δηλονότι τὰς κόρας.

[x] It need scarcely be observed, that though the Antigonë is here mentioned last, it was in fact the poet's first production of these three dramas. Internal evidence, as well as historical traditions, prove that at least ten years must have elapsed between the exhibitions of the Antigonë and the Œdipus Tyrannus. Cf. Schlll's "Beiträge zur Kenntniss der Tragischen Poesie der Griechen." p. 169.

δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.
ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε
ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
αἳ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὧδ' ὁρᾶν
τὰ πρόσθε λαμπρὰ προὐξένησαν ὄμματα·
ὃς ὑμὶν, ὦ τέκν', οὔθ' ὁρῶν οὔθ' ἱστορῶν
πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἠρόθην.
καὶ σφὼ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
οἷον βιῶναι σφὼ πρὸς ἀνθρώπων χρεών.
ποίας γὰρ ἀστῶν ἥξετ' εἰς ὁμιλίας;
ποίας δ' ἑορτὰς, ἔνθεν οὐ κεκλαυμέναι
πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;
ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἥκητ' ἀκμὰς,
τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,
τοιαῦτ' ὀνείδη λαμβάνων, ἃ τοῖς ἐμοῖς

i. e. *for this their coming.* And so Ellendt understands the passage. But the words may be better taken, I think, in a Pindaric sense: *for this proceeding, for this mode of acting.* For examples of the words ὁδὸς and κέλευθος thus occurring in Pindar, see Dissen's Comment. p. 213. and cf. Soph. Œd. Col. 1397. 1506. El. 68. 1295. 1314. See also Lowth's Isaiah, c. X. 24. 26. and note: also Blayney's Jerem. XXXII. 39. and note, p. 233.

1479. δαίμων. Here, deity, as efficacious in directing the affairs of man, whether in a good or bad sense.

1481. ὡς = πρός. Trach. 532. θυραῖος ἦλθον ὡς ὑμᾶς. A pause before the wretched man can utter the word ἀδελφάς.

1482–3. ὧδ' ὁρᾶν, *thus* to see, i. e. not to see at all. Wund. I understand: *thus* to be seen by *you.*

1483. τὰ πρόσθε λαμπρὰ ὄμματα, *once brilliant eyes.*

Ib. προυξένησαν. Schol.: περιεποίησαν, εἰργάσαντο, αἴτιοι ἐγένοντο. Cf. Kreug. ad Xen. Anab. VI. 3, 14. also Œd. Col. 465. Trach. 726.

1484. οὔθ' ὁρῶν οὔθ' ἱστορῶν, using neither eye nor tongue—neither investigating matters myself, nor asking of others.= *Ignorantly, unconsciously.*

1488. σφὼ, masculine dual for feminine. Cf. Matth. §. 436. Erf.

Ib. πρὸς ἀνθρώπων, *ab hominibus* sive *per homines.* Wund.

1490. ποίας δ' ἑορτὰς (ἥξετε). Cf. Electr. 982. Eurip. Herc. Fur. 1283.

Ib. κεκλαυμέναι, *bathed in tears.* Cf. Æsch. Choeph. 455. 729.

1491. ἀντὶ τῆς θεωρίας, *in return for the pleasure which the spectacle has afforded you.*

1493–4. παραρρίψει — λαμβάνων

γονεῦσιν ἔσται σφῷν θ' ὁμοῦ δηλήματα; 1495
τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν
ὅθεν περ αὐτὸς ἐσπάρη, κἀκ τῶν ἴσων
ἐκτήσαθ' ὑμᾶς, ὥνπερ αὐτὸς ἐξέφυ.
τοιαῦτ' ὀνειδιεῖσθε. κᾆτα τίς γαμεῖ; 1500
οὐκ ἔστιν οὐδείς, ὦ τέκν', ἀλλὰ δηλαδὴ
χέρσους φθαρῆναι κἀγάμους ὑμᾶς χρεών.
ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
ταύταιν λέλειψαι, νὼ γὰρ, ὧ 'φυτεύσαμεν,
ὀλώλαμεν δύ' ὄντε, μή σφε περίδῃς 1505
πτωχὰς ἀνάνδρους ἐγγενεῖς ἁλωμένας,

κ. τ. ἑ. Schol.: *τίς λαμβάνων ὑμᾶς εἰς γυναῖκας παρόψεται τοιαῦτ' ὀνείδη.* Br. *τίς παραρρίψει—λαμβάνων* quis adeo projecta erit impudentia (ut) &c. Dindorf adopts Brunck's interpretation. Comparing, therefore, construct. sup. 1323, I translate: *who will have the boldness to take to him such reproaches?*

1494–5. *τοῖς ἐμοῖς γονεῦσι* (sc. Laius and Jocasta): *σφῷν γονεῦσι* (Œdipus himself, and Jocasta).

Ib. *δηλήματα, causes of ruin.* Od. XII. 286. *δηλήματα νηῶν.* Donner translates: which will bring a curse upon your parents and mine.

1497–8. *ἤροσεν κ. τ. ἑ.* translate: "wedded her from whose bosom himself had sprung." As a Pindaric word applied to the fields of the Muses *plougheel* by poets, see the beautiful exordium of the sixth Pythian Ode, (where the poet seems in doubt, whether to compose the usual song of triumph, or to substitute an amatory song instead,) and Nem. VI. 55. X. 49.

1498. *ἐκ τῶν ἴσων.* Schol. *ἐκ τῆς ἀρούρης τῆς αὐτῆς.* Translate: "and derived you from the same parent from whom myself was born."

1500. *τοιαῦτ' ὀνειδιεῖσθε = τοιαῦτα ὀνείδη λήψεσθε.*

1502. *χέρσους*, used adjectively of a hard and strong soil: (Antig. 251.) here applied to an unmarried female, who remains without offspring. Translate: *childless.*

Ib. *φθαρῆναι, perire, pessum ire.* Wund. (*φθείρεσθαι* is used principally in the Greek language of those who *travel* to their injury. Ellendt refers to Br. in loco. Bergl. ad Alciphr. I. 13. Abresch. ad Æsch. Pers. 450. Lennep ad Phalar. p. 351.)

Ib. *κἀγάμους*, used after *χέρσους* by the schema *ὑστερολογία.*

1505. *ὀλώλαμεν δύ' ὄντε.* Jocasta actually dead, himself virtually dead.

Ib. *περιδεῖν, to overlook, to neglect. παρίδῃς*, Libr. Ebn. MSS. See Hermann on the passage.

1506. *πτωχὰς ἀνάνδρους ἐγγενεῖς ἁλωμένας.* Dindorf, dissatisfied with this arrangement, proposes to read *ἐκγενεῖς*, a change which seems to be uncalled for. In a former publication (Frogs of Arist. p. 294.) I

μηδ' ἐξισώσῃς τάσδε τοῖς ἐμοῖς κακοῖς.
ἀλλ' οἴκτισον σφᾶς, ὧδε τηλικάσδ' ὁρῶν
πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερί.
σφῷν δ', ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
πόλλ' ἂν παρῄνουν· νῦν δὲ τοῦτ' εὔχεσθέ μοι
οὗ καιρὸς ἀεὶ ζῆν, βίου δὲ λῴονος
ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

ΚΡ. ἄλις, ἵν' ἐξήκεις δακρύων. ἀλλ' ἴθι στέγης ἔσω.
ΟΙ. πειστέον, κεἰ μηδὲν ἡδύ. ΚΡ. πάντα γὰρ καιρῷ καλά.

endeavoured to call attention to Æschylus's mode of accumulating epithets, two, three, and even six together, without any copulative [y] conjunction. That this arrangement, though occasionally abused by the dithyrambic poets, had its own propriety in languages, like the ancient, addressed to *auditors*, and not to *readers*, (a point of much moment in considering the structure of those languages,) there can be little doubt: coupling, therefore, this general remark with a rule previously laid down (sup. 192.), I think that this verse would convey to Attic ears the following sense, but under a form more agreeable to them than our own plain version: "wandering in poverty and unblest singleness, though members of your family." Trach. 299. *ταύτας ὁρώσῃ δυσπότμους ἐπὶ ξένης | χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας.* Eur. Phœn. 1753. *ἀπαρθένευτ' ἀλωμένα.*

1507. *Ne eadem quam ego patior, calamitate illas vexari sine.* EL. *τάσδε* i. e. *τὰ τῶνδε κακά.* WUND. coll. Matth. §. 453. not. 1.

1508–9. *ὧδ' ἐρήμους* (*so destitute*) *τηλικάσδ'* (*and at such a tender age*). *τηλικάσδε*, SCHOL. *μικράς.*

1510. *σῇ ψαύσας χερί.* On this proceeding as a proof of plighted faith, see Eurip. Med. 21. Heracl. 308. Hel. 839. cf. sup. 760. (Creon performs what is requested of him.)

1511. *εἰ μὲν εἰχέτην φρένας.* "Were you capable of understanding those admonitions." On the dual form *εἰχέτην*, see Elmsley ad Arist. Ach. 733. and Eurip. Med. 1041.

1512. *τοῦτ' εὔχεσθέ μοι = εὐχῆς τυγχάνετε ὑπ' ἐμοῦ, receive this prayer on my behalf.* Cf. Schol. and Matth. §. 495, d.

1513. *οὗ καιρὸς, where it is for your advantage.* Musgrave compares Electr. 1259. Libanius II. 376, a. *οὗ καιρὸς, συγκαθίζομεν.*

1515. *ἄλις, ἵν' ἐξήκεις δακρύων, satis jam lachrymasti.* HEATH. Eurip. Herc. F. 1394. *ἀνίστασ', ὦ δύστηνε· δακρύων δ' ἄλις.* (Further instances of hexameters in the Sophoclean dramas occur in Œd. Col. 887–891. Philoct. 1402–1408.)

1516. *πάντα γὰρ καιρῷ* (*at a proper*

[y] Dissen has also called attention to the subject in the Pindaric writings, collecting examples, and explaining them with his usual erudition and good taste. Comment. 304 sq.

ΟΙ. *οἶσθ' ἐφ' οἷς οὖν εἶμι;* ΚΡ. *λέξεις, καὶ τότ' εἴσομαι κλύων.*

ΟΙ. *γῆς μ' ὅπως πέμψεις ἄποικον.* ΚΡ. *τοῦ θεοῦ μ' αἰτεῖς δόσιν.*

ΟΙ. *ἀλλὰ θεοῖς γ' ἔχθιστος ἥκω.* ΚΡ. *τοιγαροῦν τεύξει τάχα.*

ΟΙ. *φῂς τάδ' οὖν;* ΚΡ. *ἃ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην.*

ΟΙ. *ἄπαγέ νύν μ' ἐντεῦθεν ἤδη.* ΚΡ. *στεῖχέ νυν, τέκνων δ' ἀφοῦ.*

ΟΙ. *μηδαμῶς ταύτας γ' ἕλῃ μου.* ΚΡ. *πάντα μὴ βούλου κρατεῖν.*

καὶ γὰρ ἀκράτησας οὗ σοι τῷ βίῳ ξυνέσπετο.

season) καλά. For verbal illustrations, cf. Ellendt I. 900. Whence Sophocles derived some of his notions on this subject, we reserve for another occasion; at present we content ourselves with a single one from that fruitful source.

ὁ δὲ καιρὸς ὁμοίως
πασιν ἔχει κορυφάν. ἔγνων ποτὲ καὶ Ἰόλαον
οὐκ ἀτιμάσαντά νιν (καιρὸν sc.) ἑπτάπυλοι Θῆβαι. Pyth. IX. 135.

1517. *ἐφ' οἷς, on what condition, εἶμι I will go within.* Arist. Plut. 1168. *ἐπὶ τούτοις εἰσίω.* Eur. Phœn. 599. *ἐπὶ τοῖς εἰρημένοις.* Cf. Pind. Pyth. IV. 330. *ἐπὶ θανάτῳ.*

Ib. *λέξ. κ. τ. ἑ.* Erfurdt compares Æsch. S. c. Th. 268. *λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι.* Plaut. Pseud. II. 2, 62. "scin' quid te orem, Syre?" "Sciam, si dixeris." Cf. Wunder ad Philoct. 1255.

1518. *ὅπως πέμψεις.* sub. *ὅρα.*

Ib. *ἄποικον* gl. *ἐξόριστον.* (See on this subject Wunder's Preface to his Œdipus Coloneus, p. 16 sq.)

1519. *ἥκω* = *adsum.* Cf. El. I. 766.

Ib. *τοιγ. τ. τ.* (In what tone does Creon utter this? To me it sounds like a piece of cool detestable irony).

Ib. *φρονῶ, in mente habeo, volo.* El.

1521. *ἀφοῦ* (*ἀφίημι*). Scholl. *ἀφίστασο, let go.* (Œdipus is still tenderly embracing his children). El. "*Medium* (sc. *τοῦ ἀφιέναι*) uno loco reperitur Œd. R. 1521. ubi *τέκνων δ' ἀφοῦ*: quod nisi *amoris* haberet et *desiderii* adsignificationem, vix discreparet ab *ἄφες.*"

1522. *μὴ ἕλῃ* (*αἱρεῖσθαι*), *take not, ταύτας* (*these*), *μου* (*from me.*)

Ib. *πάντα κρατεῖν* as infr. *ἀκράτησας* i. e. *ἃ ἐκράτησας.* So also *κρατεῖν* occurs with an accus. Œd. Col. 839. 1381. Suidas cites the expression in the text as proverbially said of persons, who wish to be altogether prosperous, to bask in sunshine without any intervening cloud.

1523. Scholl. *ὅσα νενίκηκας, οὐ*

ΧΟ. ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὅδε,
(ὃς τὰ κλεὶν' αἰνίγματ' ἤδη καὶ κράτιστος ἦν ἀνὴρ, 1525

συνήνεγκέ σοι, for your former triumphs have been of no benefit to you.

1524–30. No small controversy has been excited among scholars and critics, whether the following verses are to be admitted as genuine Sophoclean verses, or to be discarded as partially or wholly spurious. Heath, Boivin, Camerarius, Dindorf and others, have leaned more or less to the two latter opinions; Hermann, Thudichum, and Matthiæ (Constantine) argue strenuously for their genuineness. The two former think that the tragedy could not properly terminate without them; the latter, after recording the particular pleasure which he derives from the perusal of this "locus pulcherrimus," adds, somewhat oddly, "credo autem minus pulchrum eum visurum esse, si minus sanus, et minus sanum, si minus pulcher visus esset." With all submission to three such high authorities, it appears to me, that the auditor might safely have been left to draw his own moral from what he had heard, without these half-dozen verses being tacked on, which seem to justify Longinus's declaration, that even in the midst of grandeur and sublimity, both Pindar and Sophocles could make an occasional tumble (De Sublim. §. 33.) The arguments relating to the controversy will be found in the "Quæstiones Sophocleæ" of Matthiæ: it is less within the scope of the present undertaking to enter into the dispute than to endeavour to make the verses themselves intelligible to the reader.

Ib. Θήβης. Observations on the use of this name by Sophocles are reserved for a future play.

Ib. ἔνοικοι. Soph. Trach. 1092. Νεμέας ἔνοικον.. λέοντα. The word is of much more frequent occurrence in the writings of Æschylus and Euripides.

1525. τὰ κλεὶν' αἰνίγματα. We have for some time lost sight of the Ascrean poet, from whose writings, as well as those of his illustrious countryman, it was proposed to illustrate the present drama; and without disrespect to that great moral and philosophic poet, we may add, that we should have been content to lose sight of him altogether, had the deep tragic tone which pervades the later scenes of this noble drama been left to operate upon us undisturbed. But the hexametrical verses, which seem so satisfactory to Hermann and Thudichum, having snapped the chain, which had previously held our own minds in bondage, we shall perhaps give less offence to others, if we amuse an idle moment by inquiring, whether, in the enigmatic Sphinx the language of Hesiod and Sophocles allows us to see any thing more than a volcanic mountain, which had recently burst forth, carrying terror and desolation to all around—philosophers of course excepted. The pinions of the "winged girl" will create no surprise to those who know the heights to which such mountains carry their productions, and the velocity with which their work is done, when once they are in earnest: the lion-part of her will be satisfactorily explained by future references to the *Leo Nemæensis*, her own brother by the mother's side; and for the virgin-face, if we cannot otherwise dispose of it, the reader must be content to imagine, that being the youngest of the breed, this Sphinx had been for

ὅστις οὐ ζήλῳ πολιτῶν καὶ τύχαις ἐπιβλέπων,)

some time the pet-volcano of philosophic eyes. And now to more recondite proofs of our assertion, taking in this as well as many preceding matters of far more importance, the learned Sickler as "our Tyrian cynosure and star Bœotian."

Among the earlier elementary deities in Hesiod's Theogony, who derive their offspring from legitimate wedlock, and not from spontaneous or individual creation, stand a most respectable couple, bearing the names of Phorcys and Keto (Theog. 270). A very numerous progeny was the issue of their joint loves; how could it be otherwise, since the male deity was by etymology "the separating or decomposing [z]principle," and the female that portion of atmospheric [a]space, in which float the electrical fluid and other matters; the epithet of "beautiful-cheeked" (καλλιπάρηος) being added to her name, in allusion to the various and ever-changing colours which atmospheric space exhibits? Dropping any further notice of some eight or ten of their progeny, whose Phœnician etymologies, however, would evince how deeply the philosophy of that people had entered into the principles of electricity, the origin of thunder and lightning, and the formation of clouds,—sucking-clouds, rain-clouds, concussion-clouds, &c.—we come at once to their daughter Echidna, and their son-in-law, Typhaon, whose union introduces us to six grandchildren, of whom the *Sphinx* was one; and who, with her brother, the *Leo Nemeæus*, we are obliged to state, were not more creditably begotten than the children of Œdipus [b]himself. Echidna, like so many other primeval deities of Hesiod, bears a name void of etymological meaning in the Greek language, but when traced to her settlement among the Arimoi (Theog. v. 301.), and consequently to Aramean roots, she presently becomes the "freckled" or "the spotted" one (Sickler's Cadmus, p. 52. Gesen. I. 58.); passing in general language for the head of the snake and dragon tribe, but in symbolical language, representing all those serpentine windings and fissures which extended from the two Syrias through Lycia, Lydia, and elsewhere, and were the cause of those numerous convulsions and earthquakes in ancient days, to which Strabo has adverted (L. XII. XIII. XVI. ad fin.). Typhaon is too well known in his modern name of Typhoon—i. e. as a storm-wind, rising suddenly from the earth and sweeping all before it—to occasion any doubt as to what his etymology *ought* to be; and we have only to add, that in the same Phœnician tongue, his name closely answers to the definition here given of him. Two persons better calculated to be the parents of a set of volcanic eruptions cannot well be imagined: let us pass their six poetic children successively before us, to see how far they answer this

[a] From פר, *to split, to set free*, and the terminating ס, (which has been elsewhere explained,) comes Phork-os, "the separating and decomposing power." (Kadmus, p. 41.)

[a] Cf. "Cadmus," p. 41. The derivation depends upon too many minutiæ to admit of our here going into the subject.

[b] The object of this union in the primeval myth is obviously to connect electrical and volcanic appearances. That purpose is still further effected by establishing a close connexion between Orthos and Geryon.

εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.

account. We shall take the brood in that order which will best assist us in coming to a conclusion on the subject, without regarding rights of seniority, or other arrangements which might place the matter in a more logical and scientific point of view. That the *Chimæra*, with its three heads of dragon, goat and lion, was a volcano—the dragon representing the symbolical foundation of such mountains, the goat its middle or more accessible part, and the lion its summit or head,—is now generally admitted; were there in fact a doubt, that doubt would be satisfied by the large details into which Sickler has entered respecting the *Leo Nemeæus*, who, it has been before hinted, was a son of Echidna, and by one of her own offspring. That all the Greek words λέων, λελων, λῖς, are of Semitic origin, is unquestionable—that the epithet attached by Hesiod to the word λέων comes also from the same language, is pretty clear—but to prove, as Sickler has most ingeniously done (Cadmus, p. 57 sq.), that in these two words we have but collaterally to deal with the well-known Peloponnesian lion of that name, the primary idea of the words *Leo Nemæus* being that of a volcano in full roar, would lead us into lengths utterly incompatible with our present limits. And thus far for two of the breed. Our imaginations have been so long accustomed to see in *Cerberus* the mere guardian of the infernal regions, that it requires some strength of mind to recognize him in his original office; and yet if any one has seen Mount Ætna or Mount Vesuvius in full play of flame and voice, he will be at no loss to imagine, whence the idea of a barking hell-dog first arose. *Orthos*, the fourth of this hot and noisy stock, will create us little difficulty. When we find him characterised by Hesiod as a *dog*, attendant on the triple and *electric* Geryon (Sickler 51–2. 4.), we are at no loss to guess what *his* original occupation and office were. We have now only the Lernæan Hydra and Sphinx, or, as Hesiod terms her, the [c] Phix, to deal with. Of the bog-volcano and its conical hills, we say nothing, that we may address ourselves without further delay to the object of our search. And first for etymology. "From the verb פצה (Phitzeh), *to open widely*," says the learned Sickler, "comes the word *Phi* (*a mouth*);" and that this mouth was not the mouth of a compound form, bearing the face of a young virgin and the body of a lion (of all which, by the way, Hesiod says nothing), but the crater of a volcano, discoursing such lion-like sounds as volcanos usually do—is, we trust, apparent from all that has been previously advanced. But did Hesiod elsewhere acknowledge this Phix to be a mountain? Let the reader turn to his *Scutum Herculis* (v. 32-3.): let him compare the poet's Τυφαόνιον and Φίκιον ἀκρότατον with an observation made by a scholiast in Pindar (Ol. IV. 11.), and then judge whether not only a mountain, but a burning mountain is meant by those terms; and that Sophocles, however he might feel himself obliged to deal with the Sphinx as a poet, knew her as an antiquarian to be such a mountain, is also pretty evident; why else does he term her in the

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this form of expression (Philoct. 412. *ἦν ζῶν.* 435. *τεθνηκὼς ἦν.* 444. *ζῶν κυρεῖ.* 459. *ἐξαρκοῦσα ἔσται*); but his great model of composition might teach him to give it occasionally in the elliptic form. Pind. Pyth. X. 67. *φυγόντες* (sub. *εἰσὶ*) *ὑπέρδικον Νέμεσιν.* Ol. II. 102. *εἰ δέ μιν ἔχων* (sub. *ἐστὶ*) *τις, οἶδεν τὸ μέλλον.* Cf. Dissen on both places.

1527. *εἰς ὅσον.* The sense, as Matthiæ explains, is to be continued from v. 1524. the two intermediate verses being as it were parenthetical.

1528–30. Out of the various poetical enunciations to a similar effect (Solon. El. Eurip. Androm. 100. Troades 513. Suppl. 270. Iph. A. 161. Herc. F. 103. Antiop. fr. XXXIX. 5. Ovid. Metam. III. 135. Ausonius in ludo VII. Sapient.) we content ourselves with transcribing our poet's own. Trach. 2. *οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν | θάνῃ τις, οὔτ' εἰ χρηστὸς οὔτ' εἰ τῷ κακός.*

Ib. *ὥστε κ. τ. ἑ.* Cf. Œd. Col. 565.

1528–9. *ἐπισκοποῦντα ἰδεῖν, expectantem dum videat* Erf. Instead of *ἰδεῖν*, Stanley (ad Æsch. Sept. c. Th.) suggests *ἴδοι*. Matthiæ improves upon this ingenious suggestion by proposing, or rather deciding for *γε δεῖν*. The word *τελευταίαν* emphatic.

1529. *ὀλβίζειν.* Æsch. Ag. 902. *ὀλβίσαι δὲ χρὴ | βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῳ.* Eurip. Phœn. 1703. *ἐν ἡμάρ μ' ὤλβισ', ἐν δ' ἀπώλεσεν.* (Œdipus de seipso). Soph. Trach. 284. *ἐξ ὀλβίων ἄζηλον εὑροῦσαι βίον.*

1530. *τέρμα τοῦ βίου.* For the first noun without an article, Erfurdt compares Œd. Col. 735. *τέρμα τῆς σωτηρίας.* Phil. 900. *δυσχέρεια τοῦ νοσήματος.*

It would require the pen of Von Auffenberg to give due effect to the tumultuous scenes which often followed the exhibition of a Greek drama: how could it be otherwise where so many elements of tumult existed; the author and his friends, the choregus and his partisans, dance-masters and flute-masters, each with their respective knots of admirers; but, above all, the ten tribes pitted against each other, and each anxious that the other nine might be excluded from the first prize of victory? That the reader may not consider himself in an absolute bear-garden on the present occasion, we shall draw our remarks from a small circle, which, if the least noisy, was certainly not the least qualified among that countless throng to pass judgment on the scenes that had just passed before them. The splendour of their costume, the extreme beauty of their persons,—their fair faces set off to no small advantage by the dark Phrygian attendants who, [a] with fans of peacock feathers, kept off the oppressive heat,—and

[a] The retinue of an Hetæra of the higher class is thus described in the "Trinummus of Plautus:

Ducitur familia tota:
Vestispicæ, unctor, auri custos, *flabelliferæ*,
sandaligerulæ,
Cantrices, cistellatrices, nundi, renuncii.

the general vivacity of their manners, all evinced that they belonged to that class of persons, who, if they did not represent the virtue, most certainly engrossed all the female talent of Athens. Many an eye had been turned to this galaxy of beauty during the representation of the drama, to conjecture how it was there received, and not the less because a whisper, though ill-founded, prevailed, that the poet's own female friend (ἑταίρα), the beautiful Theodoris, was among their number. "I like not this silence," said the fairest among this brilliant assembly, as the play terminated,—a slight Phœnician accent giving to her pure Attic a charm of indescribable attraction,—"I like not this ominous silence: such did not prevail when the 'Antigonë' was performed." Low as the tone was in which these words were uttered, they seemed to fall on some attentive ear; for the word "Antigonë" passed rapidly from mouth to mouth, and "a shout for the Antigonë" was presently called for. The audience stood up to a man, the shout was given, and silence again prevailed. "And that shout is of still worse omen than the silence," said the same fair speaker; "the audience are irresolute how to proceed: causes of dissatisfaction, which they hardly know how to express, are in their thoughts, and they only seek for some extraneous and foreign matter in which to embody the ill feelings within them. The pass-word will doubtless come from that little knot of critics, between whom such whisperings and interchanges of opinion have passed from the very commencement of the piece; if all other paths of criticism are closed, the criticism of politics is ever open, and the cuckoo-cry will perhaps begin from them." And the speaker was not mistaken. A laugh, and a cry of "No Thebes" rose from the expected quarter; and "No Thebes" began presently to resound from different parts of the theatre. "Now Aphroditë be thanked," said one of the fair Phœnician's companions, "that our Bœotian friends did not accept my summons to the hospitalities of the festival, for I should have expired with shame at the thought of their ears being thus greeted." "Nay, for that matter," said another, laughing, "be thankful above all to Aphroditë that the young Cleonë was not among them; if she is budding into so much beauty as report speaks, the son of Alcimedon might perchance wear other chains than he does at present." "Those who date birth from the archonship of Philiscus," it was retorted, "had better look to their own captives; if fame speaks true, they may easily be counted." The cry of "No Thebes" died away, and the pass-word of "No Pindar" came from the same quarter. "Add more particularly his eighth Nemean," cried one: (Boeckh's Explicc. p. 448.) "And don't forget the eighth Pythian," exclaimed another, (Diss. Comment. p. 284.) "And let his countrymen know that we understand his arbitrating Æacus," said a third. "And that his goddess of Tranquillity, with her two keys, has not escaped us," said a fourth;

δαίμων ἄμεινον ἢ 'μὲ φρουρήσας τύχοι.
ὦ τέκνα, ποῦ ποτ' ἐστέ; δεῦρ' ἴτ', ἔλθετε
ὡς τὰς ἀδελφὰς τάσδε τὰς ἐμὰς χέρας,
αἳ τοῦ φυτουργοῦ πατρὸς ὑμῖν ὧδ' ὁρᾶν
τὰ πρόσθε λαμπρὰ προὐξένησαν ὄμματα·
ὃς ὑμὶν, ὦ τέκν', οὔθ' ὁρῶν οὔθ' ἱστορῶν
πατὴρ ἐφάνθην ἔνθεν αὐτὸς ἠρόθην.
καὶ σφὼ δακρύω· προσβλέπειν γὰρ οὐ σθένω·
νοούμενος τὰ λοιπὰ τοῦ πικροῦ βίου,
οἷον βιῶναι σφὼ πρὸς ἀνθρώπων χρεών.
ποίας γὰρ ἀστῶν ἥξετ' εἰς ὁμιλίας;
ποίας δ' ἑορτὰς, ἔνθεν οὐ κεκλαυμέναι
πρὸς οἶκον ἵξεσθ' ἀντὶ τῆς θεωρίας;
ἀλλ' ἡνίκ' ἂν δὴ πρὸς γάμων ἥκητ' ἀκμὰς,
τίς οὗτος ἔσται, τίς παραρρίψει, τέκνα,
τοιαῦτ' ὀνείδη λαμβάνων, ἃ τοῖς ἐμοῖς

i. e. *for this their coming*. And so Ellendt understands the passage. But the words may be better taken, I think, in a Pindaric sense: *for this proceeding, for this mode of acting*. For examples of the words ὁδὸς and κέλευθος thus occurring in Pindar, see Dissen's Comment. p. 213. and cf. Soph. Œd. Col. 1397. 1506. El. 68. 1295. 1314. See also Lowth's Isaiah, c. X. 24. 26. and note: also Blayney's Jerem. XXXII. 39. and note, p. 233.

1479. δαίμων. Here, deity, as efficacious in directing the affairs of man, whether in a good or bad sense.

1481. ὡς = πρός. Trach. 532. θυραῖος ἦλθον ὡς ὑμᾶς. A pause before the wretched man can utter the word ἀδελφάς.

1482–3. ὧδ' ὁρᾶν, *thus* to see, i. e. not to see at all. Wund. I understand: *thus* to be seen by *you*.

1483. τὰ πρόσθε λαμπρὰ ὄμματα, *once brilliant eyes*.

Ib. προυξένησαν. Schol.: περιεποίησαν, εἰργάσαντο, αἴτιοι ἐγένοντο. Cf. Kreug. ad Xen. Anab. VI. 3, 14. also Œd. Col. 465. Trach. 726.

1484. οὔθ' ὁρῶν οὔθ' ἱστορῶν, using neither eye nor tongue—neither investigating matters myself, nor asking of others.= *Ignorantly, unconsciously*.

1488. σφὼ, masculine dual for feminine. Cf. Matth. §. 436. Erf.

Ib. πρὸς ἀνθρώπων, *ab hominibus* sive *per homines*. Wund.

1490. ποίας δ' ἑορτὰς (ἥξετε). Cf. Electr. 982. Eurip. Herc. Fur. 1283.

Ib. κεκλαυμέναι, *bathed in tears*. Cf. Æsch. Choeph. 455. 729.

1491. ἀντὶ τῆς θεωρίας, *in return for the pleasure which the spectacle has afforded you*.

1493–4. παραρρίψει — λαμβάνων

γονεῦσιν ἔσται σφῷν θ' ὁμοῦ δηλήματα;
τί γὰρ κακῶν ἄπεστι; τὸν πατέρα πατὴρ
ὑμῶν ἔπεφνε· τὴν τεκοῦσαν ἤροσεν
ὅθεν περ αὐτὸς ἐσπάρη, κἀκ τῶν ἴσων
ἐκτήσαθ' ὑμᾶς, ὥνπερ αὐτὸς ἐξέφυ.
τοιαῦτ' ὀνειδιεῖσθε. κᾆτα τίς γαμεῖ;
οὐκ ἔστιν οὐδείς, ὦ τέκν', ἀλλὰ δηλαδὴ
χέρσους φθαρῆναι κἀγάμους ὑμᾶς χρεών.
ὦ παῖ Μενοικέως, ἀλλ' ἐπεὶ μόνος πατὴρ
ταύταιν λέλειψαι, νὼ γὰρ, ὧ 'φυτεύσαμεν,
ὀλώλαμεν δύ' ὄντε, μή σφε περίδῃς
πτωχὰς ἀνάνδρους ἐγγενεῖς ἁλωμένας,

κ. τ. ἑ. Schol.: τίς λαμβάνων ὑμᾶς εἰς γυναῖκας παρόψεται τοιαῦτ' ὀνείδη. Br. τίς παραρρίψει—λαμβάνων quis adeo projecta erit impudentia (ut) &c. Dindorf adopts Brunck's interpretation. Comparing, therefore, construct. sup. 1323, I translate: *who will have the boldness to take to him such reproaches?*

1494–5. τοῖς ἐμοῖς γονεῦσι (sc. Laius and Jocasta): σφῷν γονεῦσι (Œdipus himself, and Jocasta).

Ib. δηλήματα, *causes of ruin*. Od. XII. 286. δηλήματα νηῶν. Donner translates: which will bring a curse upon your parents and mine.

1497–8. ἤροσεν κ. τ. ἑ. translate: "wedded her from whose bosom himself had sprung." As a Pindaric word applied to the fields of the Muses *ploughed* by poets, see the beautiful exordium of the sixth Pythian Ode, (where the poet seems in doubt, whether to compose the usual song of triumph, or to substitute an amatory song instead,) and Nem. VI. 55. X. 49.

1498. ἐκ τῶν ἴσων. Schol. ἐκ τῆς ὁμοίας τῆς αὐτῆς. Translate: "and derived you from the same parent from whom myself was born."

1500. τοιαῦτ' ὀνειδιεῖσθε = τοιαῦτα ὀνείδη λήψεσθε.

1502. χέρσος, used adjectively of a hard and strong soil: (Antig. 251.) here applied to an unmarried female, who remains without offspring. Translate: *childless*.

Ib. φθαρῆναι, *perire, pessum ire*. Wund. (φθείρεσθαι is used principally in the Greek language of those who *travel* to their injury. Ellendt refers to Br. in loco. Bergl. ad Alciphr. I. 13. Abresch. ad Æsch. Pers. 450. Lennep ad Phalar. p. 351.)

Ib. κἀγάμους, used after χέρσους by the schema ὑστερολογία.

1505. ὀλώλαμεν δύ' ὄντε. Jocasta actually dead, himself virtually dead.

Ib. περιδεῖν, *to overlook, to neglect*. παρίδῃς, Libr. Ebn. MSS. See Hermann on the passage.

1506. πτωχὰς ἀνάνδρους ἐγγενεῖς ἁλωμένας. Dindorf, dissatisfied with this arrangement, proposes to read ἐκγενεῖς, a change which seems to be uncalled for. In a former publication (Frogs of Arist. p. 294.) I

μηδ' ἐξισώσῃς τάσδε τοῖς ἐμοῖς κακοῖς.
ἀλλ' οἴκτισον σφᾶς, ὧδε τηλικάσδ' ὁρῶν
πάντων ἐρήμους, πλὴν ὅσον τὸ σὸν μέρος.
ξύννευσον, ὦ γενναῖε, σῇ ψαύσας χερί.
σφῷν δ', ὦ τέκν', εἰ μὲν εἰχέτην ἤδη φρένας,
πόλλ' ἂν παρῄνουν· νῦν δὲ τοῦτ' εὔχεσθέ μοι
οὗ καιρὸς ἀεὶ ζῆν, βίου δὲ λῴονος
ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός.

ΚΡ. ἄλις, ἵν' ἐξήκεις δακρύων. ἀλλ' ἴθι στέγης ἔσω.

ΟΙ. πειστέον, κεἰ μηδὲν ἡδύ. ΚΡ. πάντα γὰρ καιρῷ καλά.

endeavoured to call attention to Æschylus's mode of accumulating epithets, two, three, and even six together, without any copulative conjunction. That this arrangement, though occasionally abused by the dithyrambic poets, had its own propriety in languages, like the ancient, addressed to *auditors*, and not to *readers*, (a point of much moment in considering the structure of those languages,) there can be little doubt: coupling, therefore, this general remark with a rule previously laid down (sup. 192.), I think that this verse would convey to Attic ears the following sense, but under a form more agreeable to them than our own plain version: "wandering in poverty and unblest singleness, though members of your family." Trach. 299. *ταύτας ὁρώσῃ δυσπότμους ἐπὶ ξένης | χώρας ἀοίκους ἀπάτορας τ' ἀλωμένας.* Eur. Phœn. 1753. *ἀπαρθένευτ' ἀλωμένα.*

1507. *Ne eadem quam ego patior, calamitate illas vexari sine.* EL. *τάσδε* i. e. *τὰ τῶνδε κακά.* WUND. coll. Matth. §. 453. not. 1.

1508–9. *ὧδ' ἐρήμους* (*so destitute*) *τηλικάσδ'* (*and at such a tender age*). *τηλικάσδε*, SCHOL. *μικράς.*

1510. *σῇ ψαύσας χερί.* On this proceeding as a proof of plighted faith, see Eurip. Med. 21. Heracl. 308. Hel. 839. cf. sup. 760. (Creon performs what is requested of him.)

1511. *εἰ μὲν εἰχέτην φρένας.* "Were you capable of understanding those admonitions." On the dual form *εἰχέτην*, see Elmsley ad Arist. Ach. 733. and Eurip. Med. 1041.

1512. *τοῦτ' εὔχεσθέ μοι = εὐχῆς τυγχάνετε ὑπ' ἐμοῦ, receive this prayer on my behalf.* Cf. Schol. and Matth. §. 495, d.

1513. *οὗ καιρὸς, where it is for your advantage.* Musgrave compares Electr. 1259. Libanius II. 376, a. *οὗ καιρὸς, συγκαθίζομεν.*

1515. *ἄλις, ἵν' ἐξήκεις δακρύων, satis jam lachrymasti.* HEATH. Eurip. Herc. F. 1394. *ἀνίστασ', ὦ δύστηνε· δακρύων δ' ἄλις.* (Further instances of hexameters in the Sophoclean dramas occur in Œd. Col. 887–891. Philoct. 1402–1408.)

1516. *πάντα γὰρ καιρῷ* (*at a proper*

[7] Dissen has also called attention to the subject in the Pindaric writings, collecting examples, and explaining them with his usual erudition and good taste. Comment, 304 sq.

ΟΙ. οἶσθ' ἐφ' οἷς οὖν εἶμι; ΚΡ. λέξεις, καὶ τότ' εἴσομαι κλύων.

ΟΙ. γῆς μ' ὅπως πέμψεις ἄποικον. ΚΡ. τοῦ θεοῦ μ' αἰτεῖς δόσιν.

ΟΙ. ἀλλὰ θεοῖς γ' ἔχθιστος ἥκω. ΚΡ. τοιγαροῦν τεύξει τάχα.

ΟΙ. φὴς τάδ' οὖν; ΚΡ. ἃ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν μάτην.

ΟΙ. ἄπαγέ νύν μ' ἐντεῦθεν ἤδη. ΚΡ. στεῖχέ νυν, τέκνων δ' ἀφοῦ.

ΟΙ. μηδαμῶς ταύτας γ' ἕλῃ μου. ΚΡ. πάντα μὴ βούλου κρατεῖν.

καὶ γὰρ ἀκράτησας οὗ σοι τῷ βίῳ ξυνέσπετο.

season) καλά. For verbal illustrations, cf. Ellendt I. 900. Whence Sophocles derived some of his notions on this subject, we reserve for another occasion; at present we content ourselves with a single one from that fruitful source.

ὁ δὲ καιρὸς ὁμοίως
πᾶσιν ἔχει κορυφάν. ἔγνων ποτὲ καὶ Ἰόλαον
οὐκ ἀτιμάσαντά νιν (καιρὸν sc.) ἑπτάπυλοι Θῆβαι. Pyth. IX. 135.

1517. ἐφ' οἷς, *on what condition*, εἶμι *I will go within*. Arist. Plut. 1168. ἐπὶ τούτοις εἰσίω. Eur. Phœn. 599. ἐπὶ τοῖς εἰρημένοις. Cf. Pind. Pyth. IV. 330. ἐπὶ θανάτῳ.

Ib. λέξ. κ. τ. ἑ. Erfurdt compares Æsch. S. c. Th. 268. λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι. Plaut. Pseud. II. 2, 62. "scin' quid te orem, Syre?" "Sciam, si dixeris." Cf. Wunder ad Philoct. 1255.

1518. ὅπως πέμψεις. sub. ὅρα.

Ib. ἄποικον gl. ἐξόριστον. (See on this subject Wunder's Preface to his Œdipus Coloneus, p. 16 sq.)

1519. ἥκω = *adsum*. Cf. El. I. 766.

Ib. τοιγ. τ. τ. (In what tone does Creon utter this? To me it sounds like a piece of cool detestable irony).

Ib. φρονῶ, *in mente habeo, volo*. El.

1521. ἀφοῦ (ἀφίημι). Schol. ἀφέστασο, *let go*. (Œdipus is still tenderly embracing his children). El. "*Medium* (sc. τοῦ ἀφιέναι) uno loco reperitur Œd. R. 1521. ubi τέκνων δ' ἀφοῦ: quod nisi *amoris* haberet et *desiderii* adsignificationem, vix discreparet ab ἄφες."

1522. μὴ ἕλῃ (αἱρεῖσθαι), *take not*, ταύτας (*these*), μου (*from me*.)

Ib. πάντα κρατεῖν as infr. ἀκράτησας i. e. ἃ ἐκράτησας. So also κρατεῖν occurs with an accus. Œd. Col. 839. 1381. Suidas cites the expression in the text as proverbially said of persons, who wish to be altogether prosperous, to bask in sunshine without any intervening cloud.

1523. Schol. ὅσα νενίκηκας, οὐ

ΧΟ. ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ', Οἰδίπους ὅδε,
(ὃς τὰ κλεὶν' αἰνίγματ' ἤδη καὶ κράτιστος ἦν ἀνὴρ, 1525

συνήνεγκέ σοι, for your former triumphs have been of no benefit to you.

1524–30. No small controversy has been excited among scholars and critics, whether the following verses are to be admitted as genuine Sophoclean verses, or to be discarded as partially or wholly spurious. Heath, Boivin, Camerarius, Dindorf and others, have leaned more or less to the two latter opinions; Hermann, Thudichum, and Matthiæ (Constantine) argue strenuously for their genuineness. The two former think that the tragedy could not properly terminate without them; the latter, after recording the particular pleasure which he derives from the perusal of this "locus pulcherrimus," adds, somewhat oddly, "credo autem minus pulchrum eum visurum esse, si minus sanus, et minus sanum, si minus pulcher visus esset." With all submission to three such high authorities, it appears to me, that the auditor might safely have been left to draw his own moral from what he had heard, without these half-dozen verses being tacked on, which seem to justify Longinus's declaration, that even in the midst of grandeur and sublimity, both Pindar and Sophocles could make an occasional tumble (De Sublim. §. 33.) The arguments relating to the controversy will be found in the "Quæstiones Sophocleæ" of Matthiæ: it is less within the scope of the present undertaking to enter into the dispute than to endeavour to make the verses themselves intelligible to the reader.

Ib. Θήβης. Observations on the use of this name by Sophocles are reserved for a future play.

Ib. ἔνοικοι. Soph. Trach. 1092. Νεμέας ἔνοικον.. λέοντα. The word is of much more frequent occurrence in the writings of Æschylus and Euripides.

1525. τὰ κλεὶν' αἰνίγματα. We have for some time lost sight of the Ascrean poet, from whose writings, as well as those of his illustrious countryman, it was proposed to illustrate the present drama; and without disrespect to that great moral and philosophic poet, we may add, that we should have been content to lose sight of him altogether, had the deep tragic tone which pervades the later scenes of this noble drama been left to operate upon us undisturbed. But the hexametrical verses, which seem so satisfactory to Hermann and Thudichum, having snapped the chain, which had previously held our own minds in bondage, we shall perhaps give less offence to others, if we amuse an idle moment by inquiring, whether, in the enigmatic Sphinx the language of Hesiod and Sophocles allows us to see any thing more than a volcanic mountain, which had recently burst forth, carrying terror and desolation to all around—philosophers of course excepted. The pinions of the "winged girl" will create no surprise to those who know the heights to which such mountains carry their productions, and the velocity with which their work is done, when once they are in earnest: the lion-part of her will be satisfactorily explained by future references to the *Leo Nemæensis*, her own brother by the mother's side; and for the virgin-face, if we cannot otherwise dispose of it, the reader must be content to imagine, that being the youngest of the breed, this Sphinx had been for

ὅστις οὐ ζήλῳ πολιτῶν καὶ τύχαις ἐπιβλέπων,)

some time the pet-volcano of philosophic eyes. And now to more recondite proofs of our assertion, taking in this as well as many preceding matters of far more importance, the learned Sickler as "our Tyrian cynosure and star Bœotian."

Among the earlier elementary deities in Hesiod's Theogony, who derive their offspring from legitimate wedlock, and not from spontaneous or individual creation, stand a most respectable couple, bearing the names of Phorcys and Keto (Theog. 270). A very numerous progeny was the issue of their joint loves; how could it be otherwise, since the male deity was by etymology "the separating or decomposing [z]principle," and the female that portion of atmospheric [a]space, in which float the electrical fluid and other matters; the epithet of "beautiful-cheeked" (καλλιπάρηος) being added to her name, in allusion to the various and ever-changing colours which atmospheric space exhibits? Dropping any further notice of some eight or ten of their progeny, whose Phœnician etymologies, however, would evince how deeply the philosophy of that people had entered into the principles of electricity, the origin of thunder and lightning, and the formation of clouds,—sucking-clouds, rain-clouds, concussion-clouds, &c.—we come at once to their daughter Echidna, and their son-in-law, Typhaon, whose union introduces us to six grandchildren, of whom the *Sphinx* was one; and who, with her brother, the *Leo Nemeæus*, we are obliged to state, were not more creditably begotten than the children of Œdipus [b]himself. Echidna, like so many other primeval deities of Hesiod, bears a name void of etymological meaning in the Greek language, but when traced to her settlement among the Arimoi (Theog. v. 301.), and consequently to Aramean roots, she presently becomes the "freckled" or "the spotted" one (Sickler's Cadmus, p. 52. Gesen. I. 58.); passing in general language for the head of the snake and dragon tribe, but in symbolical language, representing all those serpentine windings and fissures which extended from the two Syrias through Lycia, Lydia, and elsewhere, and were the cause of those numerous convulsions and earthquakes in ancient days, to which Strabo has adverted (L. XII. XIII. XVI. ad fin.). Typhaon is too well known in his modern name of Typhoon—i. e. as a storm-wind, rising suddenly from the earth and sweeping all before it—to occasion any doubt as to what his etymology *ought* to be; and we have only to add, that in the same Phœnician tongue, his name closely answers to the definition here given of him. Two persons better calculated to be the parents of a set of volcanic eruptions cannot well be imagined: let us pass their six poetic children successively before us, to see how far they answer this

[a] From פר, *to split, to set free*, and the terminating ש, (which has been elsewhere explained,) comes Phork-os, "the separating and decomposing power." (Kadmus, p. 41.)

[a] Cf. "Cadmus," p. 41. The derivation depends upon too many minutiæ to admit of our here going into the subject.

[b] The object of this union in the primeval myth is obviously to connect electrical and volcanic appearances. That purpose is still further effected by establishing a close connexion between Orthos and Geryon.

εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.

account. We shall take the brood in that order which will best assist us in coming to a conclusion on the subject, without regarding rights of seniority, or other arrangements which might place the matter in a more logical and scientific point of view. That the *Chimæra*, with its three heads of dragon, goat and lion, was a volcano—the dragon representing the symbolical foundation of such mountains, the goat its middle or more accessible part, and the lion its summit or head,—is now generally admitted; were there in fact a doubt, that doubt would be satisfied by the large details into which Sickler has entered respecting the *Leo Nemeæus*, who, it has been before hinted, was a son of Echidna, and by one of her own offspring. That all the Greek words λέων, λεῖων, λῖς, are of Semitic origin, is unquestionable—that the epithet attached by Hesiod to the word λέων comes also from the same language, is pretty clear—but to prove, as Sickler has most ingeniously done (Cadmus, p. 57 sq.), that in these two words we have but collaterally to deal with the well-known Peloponnesian lion of that name, the primary idea of the words *Leo Nemæus* being that of a volcano in full roar, would lead us into lengths utterly incompatible with our present limits. And thus far for two of the breed. Our imaginations have been so long accustomed to see in *Cerberus* the mere guardian of the infernal regions, that it requires some strength of mind to recognize him in his original office; and yet if any one has seen Mount Ætna or Mount Vesuvius in full play of flame and voice, he will be at no loss to imagine, whence the idea of a barking hell-dog first arose. *Orthos*, the fourth of this hot and noisy stock, will create us little difficulty. When we find him characterised by Hesiod as a *dog*, attendant on the triple and *electric* Geryon (Sickler 51–2. 4.), we are at no loss to guess what *his* original occupation and office were. We have now only the Lernæan Hydra and Sphinx, or, as Hesiod terms her, the [c] Phix, to deal with. Of the bog-volcano and its conical hills, we say nothing, that we may address ourselves without further delay to the object of our search. And first for etymology. "From the verb פָּעַד (Phitzeh), *to open widely*," says the learned Sickler, "comes the word *Phi* (*a mouth*);" and that this mouth was not the mouth of a compound form, bearing the face of a young virgin and the body of a lion (of all which, by the way, Hesiod says nothing), but the crater of a volcano, discoursing such lion-like sounds as volcanos usually do—is, we trust, apparent from all that has been previously advanced. But did Hesiod elsewhere acknowledge this Phix to be a mountain? Let the reader turn to his *Scutum Herculis* (v. 32-3.): let him compare the poet's Τυφαόνιον and Φίκιον ἀκρότατον with an observation made by a scholiast in Pindar (Ol. IV. 11.), and then judge whether not only a mountain, but a burning mountain is meant by those terms; and that Sophocles, however he might feel himself obliged to deal with the Sphinx as a poet, knew her as an antiquarian to be such a mountain, is also pretty evident; why else does he term her in the

[c] ἡ δ' ἄρα (Echidna sc.) Φῖκ' ὀλοὴν τέκε, Καδμείοισιν ὄλεθρον. Theog. 326.

ὥστε θνητὸν ὄντ' ἐκείνην τὴν τελευταίαν ἰδεῖν

present drama (v. 166.) *φλόγα πήματος, a fire of bale*, or *a baleful fire?* But the enigma and its solution—how are they to be disposed of? When facts once give way to fiction, it is difficult to say, when and how fable first begins; but let us suppose some Œdipus of the day, equally gifted with the love of science and of poetry, ascending the Phix with a view to explore its mysteries. In some parts he walks erect, in others he uses the support of his staff, in others he is obliged to descend to the less dignified posture of all-fours: meantime, certain mysterious and enigmatical sounds are continually operating in his ears, and when we remember what effects a succession of hammerings produced on the musical ears of Pythagoras and [d]Handel, and further consider that the taste of Œdipus's day ran much into poetical riddles, I see no reason why the musings of our supposed philosopher and poet should not have clothed themselves in that identical set of hexameters, which, if they have not preserved the philosophic portion of the subject, have kept alive the poetic part of it. Whether it results from all this, that Œdipus was the prince of scientific men in his day, and that by contriving to *cover up* and stop the Phix's vomitings, he derived his name, as Sickler derives it, from the word עפה *to cover*, I do not take upon myself to say; but if any modern man of science can perform a similar feat with mount Ætna, Hecla, or Vesuvius, no one, I think, would begrudge him the first vacant throne in Europe for his ingenuity, even though no widowed Jocasta should form an addition to his prize.

Ib. *κράτιστος, most eminent.* Herm. Matthiæ (Const.) considers the *fortitude* of Œdipus to be as much intimated by this epithet, as his *wisdom* in the preceding sentence, *ὃς τὰ κ. αἰν. ἥ.* and his *justice* in the verse following; a *triplicity* of commendation, which, if correct, gives more dignity to this little epilogue, than most readers, I imagine, will be inclined to give it on the first perusal.

1526. *ὅστις* = *ὅς*. Cf. Ellendt II. 387.

Ib. *ζήλῳ, invidiously.* Cf. sup. 51. *ἀσφαλείᾳ.* 405. *ὀργῇ.* 434. *σχολῇ* 491. *βασάνῳ.* 1228. *καθαρμῷ.* 1339. *ἡδονᾷ.* So also Electr. 233. Phil. 1322. *εὐνοίᾳ, (benevolently).* Antig. 1003. *φοναῖς, (murderously).* Phil. 538. *ἀνάγκῃ, necessarily,* &c. &c. For Hesiodean opinions on the word *ζῆλος*, see his Op. 193 sq. How deeply the passion itself pervaded antiquity, a future drama will give an opportunity of examining.

Ib. *πολιτῶν καὶ τύχαις.* Seager, Matthiæ, and Ellendt, agree in substituting *πολιτῶν ταῖς τύχαις*, the latter translating, "who envied not the fortunes of the citizens from a cavilling disposition." This trait in Œdipodean character not a little resembles one which Pindar assigns to his royal friend Hiero, the excellent, but far-from faultless "Absolute" of Syracuse.

βασιλεὺς
πρανὴς ἀστοῖς, οὐ φθονίων ἀγαθοῖς, ξείνοις δὲ θαυμαστὸς ἀνήρ.
Pyth. III. 124.

Ib. *ἐπιβλέπων* (sc. *ἦν*). It is more usual with Sophocles to complete

[d] Commemorated in his well-known air, "The harmonious Blacksmith." For the more important effects produced on Pythagoras, see Iamb. Vit. Pyth. c. 26.

ἡμέραν ἐπισκοποῦντα μηδέν' ὀλβίζειν, πρὶν ἂν
τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών. 1530

this form of expression (Philoct. 412. ἦν ζῶν. 435. τεθνηκὼς ἦν. 444. ζῶν κυρεῖ. 459. ἐξαρκοῦσα ἔσται); but his great model of composition might teach him to give it occasionally in the elliptic form. Pind. Pyth. X. 67. φυγόντες (sub. εἰσὶ) ὑπέρδικον Νέμεσιν. Ol. II. 102. εἰ δέ μιν ἔχων (sub. ἐστὶ) τις, οἶδεν τὸ μέλλον. Cf. Dissen on both places.

1527. εἰς ὅσον. The sense, as Matthiæ explains, is to be continued from v. 1524. the two intermediate verses being as it were parenthetical.

1528–30. Out of the various poetical enunciations to a similar effect (Solon. El. Eurip. Androm. 100. Troades 513. Suppl. 270. Iph. A. 161. Herc. F. 103. Antiop. fr. XXXIX. 5. Ovid. Metam. III. 135. Ausonius in ludo VII. Sapient.) we content ourselves with transcribing our poet's own. Trach. 2. οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν | θάνῃ τις, οὔτ' εἰ χρηστὸς οὔτ' εἰ τῳ κακός.

Ib. ὥστε κ. τ. ἑ. Cf. Œd. Col. 565.

1528–9. ἐπισκοποῦντα ἰδεῖν, *expectantem dum videat* Erf. Instead of ἰδεῖν, Stanley (ad Æsch. Sept. c. Th.) suggests ἴδοι. Matthiæ improves upon this ingenious suggestion by proposing, or rather deciding for γε δεῖν. The word τελευταίαν emphatic.

1529. ὀλβίζειν. Æsch. Ag. 902. ὀλβίσαι δὲ χρὴ | βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ. Eurip. Phœn. 1703. ἐν ἡμάρ μ' ὤλβισ', ἐν δ' ἀπώλεσεν. (Œdipus de seipso). Soph. Trach. 284. ἐξ ὀλβίων ἄζηλον εὑροῦσαι βίον.

1530. τέρμα τοῦ βίου. For the first noun without an article, Erfurdt compares Œd. Col. 735. τέρμα τῆς σωτηρίας. Phil. 900. δυσχέρεια τοῦ νοσήματος.

It would require the pen of Von Auffenberg to give due effect to the tumultuous scenes which often followed the exhibition of a Greek drama: how could it be otherwise where so many elements of tumult existed; the author and his friends, the choregus and his partisans, dance-masters and flute-masters, each with their respective knots of admirers; but, above all, the ten tribes pitted against each other, and each anxious that the other nine might be excluded from the first prize of victory? That the reader may not consider himself in an absolute bear-garden on the present occasion, we shall draw our remarks from a small circle, which, if the least noisy, was certainly not the least qualified among that countless throng to pass judgment on the scenes that had just passed before them. The splendour of their costume, the extreme beauty of their persons,—their fair faces set off to no small advantage by the dark Phrygian attendants who, [a] with fans of peacock feathers, kept off the oppressive heat,—and

[a] The retinue of an Hetæra of the higher class is thus described in the "Trinummus of Plautus:

Ducitur familia tota:
Vestispicæ, unctor, auri custos, *flabelliferæ*,
sandaligerulæ,
Cantrices, cistellatrices, nundi, renundi.

the general vivacity of their manners, all evinced that they belonged to that class of persons, who, if they did not represent the virtue, most certainly engrossed all the female talent of Athens. Many an eye had been turned to this galaxy of beauty during the representation of the drama, to conjecture how it was there received, and not the less because a whisper, though ill-founded, prevailed, that the poet's own female friend (ἑταίρα), the beautiful Theodoris, was among their number. "I like not this silence," said the fairest among this brilliant assembly, as the play terminated,—a slight Phœnician accent giving to her pure Attic a charm of indescribable attraction,—"I like not this ominous silence: such did not prevail when the 'Antigonë' was performed." Low as the tone was in which these words were uttered, they seemed to fall on some attentive ear; for the word "Antigonë" passed rapidly from mouth to mouth, and "a shout for the Antigonë" was presently called for. The audience stood up to a man, the shout was given, and silence again prevailed. "And that shout is of still worse omen than the silence," said the same fair speaker; "the audience are irresolute how to proceed: causes of dissatisfaction, which they hardly know how to express, are in their thoughts, and they only seek for some extraneous and foreign matter in which to embody the ill feelings within them. The pass-word will doubtless come from that little knot of critics, between whom such whisperings and interchanges of opinion have passed from the very commencement of the piece; if all other paths of criticism are closed, the criticism of politics is ever open, and the cuckoo-cry will perhaps begin from them." And the speaker was not mistaken. A laugh, and a cry of "No Thebes" rose from the expected quarter; and "No Thebes" began presently to resound from different parts of the theatre. "Now Aphroditë be thanked," said one of the fair Phœnician's companions, "that our Bœotian friends did not accept my summons to the hospitalities of the festival, for I should have expired with shame at the thought of their ears being thus greeted." "Nay, for that matter," said another, laughing, "be thankful above all to Aphroditë that the young Cleonë was not among them; if she is budding into so much beauty as report speaks, the son of Alcimedon might perchance wear other chains than he does at present." "Those who date birth from the archonship of Philiscus," it was retorted, "had better look to their own captives; if fame speaks true, they may easily be counted." The cry of "No Thebes" died away, and the pass-word of "No Pindar" came from the same quarter. "Add more particularly his eighth Nemean," cried one: (Boeckh's Explicc. p. 448.) "And don't forget the eighth Pythian," exclaimed another, (Diss. Comment. p. 284.) "And let his countrymen know that we understand his arbitrating Æacus," said a third. "And that his goddess of Tranquillity, with her two keys, has not escaped us," said a fourth;

(Diss. Comment. p. 471.) "Nor who has burnt his fingers with reading it," said a fifth; (infr. p. 863.) The eye of the Phœnician darted from speaker to speaker with a fire more bright than any brilliant in the tiara which graced her brow; but nothing spoke in her beyond the curl of a contemptuous lip. "And why no Pindar?" was asked by a pair of lips, from which more than one sculptor had borrowed those of a laughing Hebë; "and why no Pindar? If there be one portion of Grecian poetry more beautiful than another, it is surely that which tells of the herald of Aphroditë sitting on the eyelids of virgins and boys (Nem. VIII. 1.); and never did Sophocles do a thing more commendable in my eyes than when he so dexterously transferred the beautiful image to his Antigonë." "Nay, nay," said another, laughing, "we had better cry 'No Pindar' too; for if the young men of Athens should form themselves upon his strict and prudish [a]morality, you and I, fair Neæra, might stand a chance of going back to the slave-dealer again." The Hebë bit her lips for a moment, then humming the new scolion, "Things are not as they were in [b]Charixenë's time," and laughing heartily as she pronounced the words, "Ah! that incomparable [c]droll," she addressed her merry eye to the growing storm, as if amused with its progress. (Loud cries of "*Down with the Absolutes.*") "Ah!" said a gentle and timid voice, addressing the Phœnician who sat next to her, "those odious politics! but it is as our estimable Theodoris anticipated!" "And what said our intellectual friend?" inquired the anxious Phœnician, "for Sophocles puts nothing into the archon's hand on which he does not take her judgment previously. Speak, Cleonicë; I know not how, but that gentle voice seems only the more audible in proportion as the tumult thickens around us: what said our fair friend?" "'Son of Sophilus,' she observed, and in my hearing, 'it would ill become me to obtrude my opinion on this new effort of your genius; but as you ask for it, and seem to think me not altogether content, I give it. I say nothing of the subject-matter; for though a delicate one, it has already gained possession of the [d]stage, and in the handling of it you have surpassed even yourself: and yet——' 'And yet my fair critic has a world of faults to find,' said he, laughingly. 'I will confine myself to one,' continued she. 'When I recollect where the scene of your fable is laid, and further consider to what Euripides has accustomed the public ear, whenever the name of [e]Thebes is brought before them, I confess that a whole Theban drama, and without a single

[a] Of all the Grecian writers, none perhaps exhibits such exquisite delicacy and genuine purity of thought, when addressing young men, as the great Theban poet. The word *σωφροσύνη* is indeed a golden word with him.

[b] The exemplar of all that was virtuous and becoming in the female sex of Athens, before the spirit of democracy tainted every thing in that unfortunate metropolis. Aristoph. Eccl. 943.

[c] By this irreverent expression must be meant the great comic poet of Athens, then young in his career, but already rising fast into public favour. We must not, of course, measure these matters by a woman's gabble.

[d] As in the Œdipus of Æschylus.

[e] See more particularly his "Supplices."

compliment to the name of Athens, fills me with some alarm. A dexterous chorus, a well-timed speech——' 'Nay, nay,' said he, laughing, 'I did wonders for Democracy in my Theban Antigonë. Absolutism made hateful in the person of the regnant monarch; a prince apparent stuffed with popular and liberal notions: a pragmatical, philosophizing, march-of-intellect watchman (of whom, by the way, I make a present to my brother bard, Euripides, for he belongs rather to his school than mine); a fellow like this making a mockery, as it were, of Absolutism in its more vacant hour, while one of the tenderer sex beards and braves it in the sternest of its resolves, what could place a stronger contrast between the names of Athens and Thebes than such a drama as that?' 'True,' said Theodoris, 'and as of all human agencies reaction and revulsion of opinion are the least failing, may it not happen that the censures will prove as extravagant on the present occasion, where no such sacrifice is paid, as the applause——' 'was extravagant in the other. Thank you, my fair friend, for leaving me to complete the sentence. No,' said he, after a pause, and speaking in a graver tone: 'I leave such artifices to those who condescend to stoop to them. I love my country, and, some foibles notwithstanding, I respect her; and when a fair opportunity offers, proof of both shall be at her service; but never shall it be said of the son of Sophilus that he sacrificed his honour as a man to his popularity as an artist. Say I right,' said he, 'fair Andrian,' turning to me, and resuming his playful manner, 'or will those bright eyes look less graciously upon me because such are my sentiments, and because I am determined firmly to abide by them?' (Holy Pallas! what a shout was that!) Yes, dearest Ismenë, bright eyes was his word; and to think that a great poet like him should deign to notice my eyes, I that was brought up in a slave-dealer's house, and learnt all those little accomplishments on which the men set so much store, to the sound of a cruel lash! Doubtless it is a fine thing to consort with wits and poets, and great lords and statesmen; and yet, I sometimes think that to have known a father's blessing and a mother's prayer, and to have called an honest man my husband, had been far worth it all. But your eye wanders, Ismëne, and I speak to an inattentive ear!" "Ah! that young rebel! and he, too, to join the outcry against the oath to Helios as not strictly Attic! Well, well, be the oath orthodox or heterodox, there is one in whose presence he shall take it, or he may meet with an eye more malignant of aspect than even our planetary Ares. But I understand that imploring look; he is under the eye of his mother, that imperious woman, who knows only to sit among her female slaves, and, as she superintends their labours, to begin every other speech with, (*mimics*) 'In the first archonship of my husband Polyclea.' Were death to surprise her at this moment, I verily believe the last movements of her lips would be: 'Ah! one is cut down like a flower!'

Fifty years have not elapsed since my husband Polycles, then first Arch— (*to Cleonicè*). Well, well, I am glad to see a smile in that pale cheek; but indeed, child, you take these matters too seriously. That scene between the blind monarch and his little ones has been too much for your tender nature. And indeed it brought tears and the maternal home into my own eyes and thoughts; for I knew a mother's love, though you did not. (*pause.*) Would I were with my sister Hierodules at the Delphic shrine, that I might talk with them of our blue Sidonian hills, our ports and battlements, our Ismenian god, and proud Herculean and Astartë fanes! But no: Ismenë plays a character here which Delphic seclusion would not admit. Poets listen to my tales, historians ask me of by-gone days, and even statesmen put their questions to the Phœnician slave. Why should they not? My ancestors were among the merchant-princes of the earth, pushing their barks where these braggarts dare not venture; renowned alike for wisdom and for wealth, when the sons of Athens housed them in sheds and fed on berries. Marked you the awe which came across them, when the choral strain told of their proud Olympian fane? How my soul longed to tell them, from the archives of our race, of a far prouder structure, when as the Hebrew monarch stood upon his elevated [f]platform to bless the countless thousands round, the glory of their nation's God came down, and filled the dome with majesty ineffable! Even to my mother's sire, though [g]twentieth in descent from him who helped to frame the wonderous pile, none told the tale, but still he stood uncovered as he pronounced the awful name; and yet who more zealous than they in attending the fanes built by our royal Hiram (Joseph. Antiq. VIII. 5.), or who more implicitly believed the oracles which came from the royal Ithobal, and the [h]stones of fire? As I tell the son of Sophilus of these and many kindred themes, the longest summer's day seems short; and still he asks, as he bends over me with enraptured ear, 'And what could our great historian have been about, that he neglected to set foot in this land of wonders, even though that glorious structure, as you tell me, had been destroyed, and the sons of those who reared it had gone captives into distant lands?' But, holy Esmun, what sounds are these that reach me? (Cries of '*Philocles,*' and '*the banquet of victory to the Acamantian tribe!*') It cannot be! that mockery of the Muses! that little monster of absurdity!" "Nay, nay," said the Andrian, in a voice of deep emotion, "the day is lost; those shouts

[f] 2 Chron. VI. 13.

[g] Calculated loosely from 1004 B. C. when Solomon's temple was dedicated, to 428 B. C., when the Œdipus *might* have been exhibited. For an account of the Tyrian who assisted in the building, see 1 Kings VII. 13 sq.

[h] The prophet Ezekiel, speaking in the person of Jehovah, says of this prince:

I made thee as the anointed covering cherub:
Thou wast upon the holy mountain of God;
Thou didst walk to and fro amidst the stones of fire. XXVIII. 14.

What is meant by these stones of fire, i. e.

of laughter, and the consenting eyes of those dastard judges (κριταὶ)—" "Then be it so," said the Phœnician, after an indignant pause: "if the son of Sophilus has lost one banquet, our care shall provide him another; and instead of the Acamantian rabble, all that is great and illustrious, all that is eminent for wit and beauty in Athens, shall be there." "And the song that is sweetest to his ear shall be forthcoming from my lips at it," said one. "And if our women's voices cannot raise up the Absolute of Thebes, our tongues shall run down the Absolute of Athens," said another. "And if this poor head of mine," said she of the Scolion, "has caught nothing else, he shall find that not a single saltatory step has escaped me in one of his choral strains; and your Sidonian needle must have lost its skill, Ismenê——" "I come from the border-land of the prophetic [1]valley" said the Phœnician, her eye flashing golden light as she spoke, "and his Tiresias shall stand before him on the canvass as prophet never yet stood before the eyes of these cold Grecian imitators! And courage, son of Sophilus," continued she, her voice gathering animation as she spoke, "courage, son of Sophilus, we will exclaim in a body: remember that there is a Posterity as well as a contemporary Public; and that for one who hears tell of Philocles, thousands will hear the name of Sophocles." "And worship as they hear," said the gentle Andrian, in a voice scarcely audible.

precious stones, which shone as fire, like the twelve on the breastplate of the Jewish high priest, see Lowth in loco, and Parkhurst in voc. VIS.

[1] Jerusalem, called in Isaiah XXII. 1., THE VALLEY OF (prophetic) VISION. See Lowth's note.

APPENDIX.

1. The objection made to the use of the word πάλαι as applied to Cadmus, will appear still more captious than I fear it does at present, if the term παλαιγενεῖ is really applied to *Laius* in the Phœnissæ of Euripides (352.). Brunck and Beck propose to read Κάδμῳ.

3. ἐξεστεμμένοι. Eurip. Herc. F. 526.

5. παιάνων. Solger, adverting to a popular tradition, that Sophocles had the power of allaying storms and tempests, thinks that the story had probably arisen from his having been the author of some pæanic poems, which had been publicly sung for the purpose of averting some public calamity. We must in that case suppose that the poet's prayers had been accomplished.

6. Neue compares Xenoph. Cyrop. I. 6. 2.

P. 8. The argument has been overstated in saying that the messenger was dispatched by the Corinthians. His errand seems to have been a voluntary performance.

9. ὁ κλεινὸς, a common epithet of monarchs. Eurip. Herc. F. 38. 541. Troad. 358, &c. &c.

14. Cf. Œd. Col. 296.

20. διπλοῖς νάοις. The editors of a German prose translation of Sophocles, which has just come into my hands, understand by this term a single temple dedicated conjointly to the Pallas Onca, and Pallas Ismenia. On the Pallas Alalcomeneis, see Parkhurst's Heb. Lex. p. 51.

Ib. On the *ashes* of Hebrew sacrifices the reader may consult Levit. VI. 11. Numb. IV. 13. XIX. 9, 10.

Ib. Παλλάδος. Cf. Antig. 1183–5. See also Dissen's Comment. on Pind. p. 438.

27. ἀγόνοις, κατὰ πρόληψιν. Cf. Aj. 69. *Neue.*

30. πλουτίζεται. Æsch. Ag. 569. 1239.

36–7. "And this too (cf. Antig. 322), though no information or instruction on our part had reached you." ἡμῶν and θεοῦ emphatic. πλέον, pleonastic.

42. ἀλκήν. Cf. Eurip. Herc. F. 144. 326. Æsch. S. c. T. 76.

52. αἰσίῳ. Eurip. Herc. F. 596. Pind. Nem. IX. 41.

63. μόνον καθ' αὑτὸν, κοὐδέν' ἄλλον. Œd. Col. 908. El. 885.

65. Cf. Æsch. S. c. T. 1–3.

70. γαμβροί. Cf. Dissen Comment. in Pind. p. 420.

P. 21. A travelled friend informs me, that the German "Wegstunde" is in common parlance an hour's walk, or about two miles and a half; and the same friend computes the distance between Thebes and Delphi in Cramer's

map to be about sixty miles, allowing for winding of the road. (Thudichum's little lapses, in sending a man of Cleon's rank, and under such circumstances, *on foot*, and from a town so celebrated as Thebes for the excellence and numbers of its carriages (Antig. 149. Œd. Col. 1062.) will not escape the observing reader.) Those who know in what manner the Delphic oracle was worked, and how skilfully means were adopted to elicit what the object of the visitor was, before any answer was attempted to be given to his inquiries, will not be surprised at Creon's delay,—*if* in a work of fiction it is necessary to make such a remark.

80. *εἰ γὰρ, utinam.* Pyth. I. 90. *εἰ γὰρ ὁ πᾶς χρόνος . . . καμάτων ἐπίλασιν παράσχοι.*

82. *ἡδύς.* Cf. Philoct. 530.

90. *προδείσας εἰμί.* 126. *δοκοῦντα ἦν.* 274. *ἔστ' ἀρίσκοντα.* 847. *ἐστὶ ῥέπον.* 1045. *ἐστὶ ζῶν.*

100. *ἀνδρηλατοῦντες.* Cf. Blomf. Gloss. in Theb. p. 164.

101. *τόδε.* Cf. Hes. Op. 269.

1b. *αἷμα.* Murder and blood are synonyms hardly requiring illustration. The Hebrew language furnishes them abundantly. Hosea IV. 2. "blood reacheth unto blood," (i. e. there are murders committed without intermission: one overtaketh another. *Newc.*) XII. 14. "therefore his Lord will leave his blood upon him," (i. e. therefore his murders shall be upon him, and his *master* or conqueror shall requite them unto him. *Horsley.*)

107. *τινάς.* Dissen compares Pind. Nem. I 97. *ἀνδρῶν τινὰ τὸν ἐχθρότατον,* hominum aliquos qui infestissimi. Add Pyth. II. 95. *ὑψιφρόνων τιν' ἔκαμψε βροτῶν.*

124. *ξὺν ἀργύρῳ, by means of money.* Pyth. IV. 445. *κλέψεν τε Μήδειαν σὺν αὐτᾷ (ipsa puella juvante).*

130. Pind. Isth. VIII. 25. *τὸ δὲ πρὸ ποδὸς ἄρειον ἀεὶ σκοπεῖν χρῆμα πᾶν.*

146. *σὺν τῷ θεῷ, by favour of the god.* Pind. Nem. VI. 40. *σὺν θεοῦ τύχᾳ.* V. 88. *Μενάνδρου σὺν τύχᾳ.* 98. *σὺν ξανθαῖς Χάρισσιν.* IV. 11. *σὺν Χαρίτων τύχᾳ.*

1b. *ὅδε.* Are we to understand Œdipus or Creon by this term? A gesture or wave of the hand would apprise the *audience* which was meant; *we* must form our conjectures from other circumstances; and upon the whole I agree with the German prose translators of Sophocles, that Creon is intended. (The Hebrew language, from causes adverted to in the page following, naturally anticipated the Greek language in every phase of construction. Among others may here be mentioned the emphatic pronoun (Newc. Ezek. XXIII. 24.), the pronoun with no antecedent, or with the antecedent at a great distance, (Newc. Ezek. XXI. 30.) and the deictic or demonstrative pronoun. By this latter may, I think, be explained a difficult passage in Isaiah, (c. VII.) where, while a greater and more distant sign is implicated, a nearer and more immediate one is given. The prophet, it will be remembered, goes with his son [a] Shearjashub to meet Ahaz, who has been deeply alarmed by the unnatural combination of the Syrians and Israelites against him. The prophet assures the Jewish monarch of deliverance, and de-

[a] A prophetic name, signifying "The remnant shall return," as in a following chapter with equal pungency of meaning, the prophet's second child is named Maher-shalal hash-baz, i. e. "haste to the spoil, quick to the prey."

sires him to ask any sign, even to the most difficult, as a proof of divine interference. The monarch declining to do this, the prophet himself promulgates two signs; the first relative to the great deliverance to be hereafter achieved by the son of a virgin, the second to be effected within a very few years—" before *this* child (pointing to his infant son) shall have arrived at that age when good and evil are distinguished." This, if my memory does not deceive me, is Kennicott's interpretation of the passage.)

154. Παιάν. Pyth. IV. 480. ἐσσὶ δ' ἰατὴρ ἐπικαιρότατος, Παιάν τέ σοι τιμᾷ φάος. V. 85. ὁ (Apollo sc.) καὶ βαρειᾶν νόσων | ἀκέσματ' ἀνδρέσσι καὶ γυναιξὶ νέμει. For the Apollo Pæan and hymn sung to him after deliverance from pestilence, Dissen refers to Valcken. ad Eurip. Hippol. p. 313. Müller's Dor. I. p. 298.

155. ἀμφὶ, *propter*. Pind. Ol. VIII. 114. IX. 20. Pyth. I. 21. VIII. 48. Nem. VII. 117.

158. On the word ἐλπὶς, as implying *fear* as well as *hope*, see Dissen ad Pind. Nem. I. p. 364. Cf. Hes. Op. 500. Soph. Trach. 724.

159. Though on this and many other occasions, the reader has been referred to Matthiæ and other Greek grammars for construction, he should never forget that there is a grammar of a still higher nature which should ever be present in his view, if he would read ancient authors with delight; viz. that grammar which arose naturally out of compositions addressed by the *voice* to the *ear*, and which necessarily differs so widely from the grammar of compositions addressed through the *press* to the *eye*. Grammarians necessarily invent names to distinguish these constructions,—Schema Atticum, schema Pindaricum, schema Alcmanicum, σχῆμα πρὸς τὸ σημαινόμενον, δεικτικῶς, pleonastic, &c. &c. Readers of taste, who peruse ancient authors with facility, of course trouble themselves little about mere names; but do they less deeply admire the beautiful collocations which grew out of this necessity, and which perhaps are no where more apparent than in the writings of Sophocles, where with his *emphatic* words of every description, they constitute a never-ceasing charm? Perhaps a more philosophical inquiry than has yet been instituted might be made, with a view of seeing how modern languages gradually acquired different inflexions and different constructions to adapt themselves to the great change of circumstances effected by *printed* instead of *spoken* languages.

P. 37. On the interchange between Hecatë and Artemis, see Thudich. p. 355.

P. 52. The pestilence is frequently described as a *blast*, a *hot wind*, in the scriptures. See inter alia Blayney's Jerem. IV. 11. XXII. 22. XXIII. 19. XXX. 23. LI. 1.

160. Cf. Diss. in Pind. p. 102.

161. οὐδ' Ἀΐδας ἀκινήταν ἔχε ῥάβδον,
βρότεα σώματ' ᾗ κατάγει κοίλαν πρὸς ἀγυιὰν
θνασκόντων. Pind. Ol. IX. 50.

(Where βρότεα is used for βροτῶν.) Cf. Antig. 1265. See also Quæst. Soph. p. 38. and add notes by Neue, Matthiæ, and Dissen at εὔκυκλον ὥραν (Pind. Nem. IV. 106.).

Ib. εὐκλέα. Cf. Pind. Pyth. IX. 96.

166. φλόγα πήματος. Lowth observes (Dissert. Prelim. to Isaiah), that from our constant use of a close verbal translation, both of the Old and New Testament, the English language has been gradually moulded into

such a conformity with that of the original scriptures, that it can upon occasion assume the Hebrew character without appearing forced or unnatural. This is no where more observable than in the above mode of putting two substantives together, instead of an adjective and substantive. A few of more unusual form, which the genius of our language could not admit, are here given from the Hebrew prophets. Ezek. IX. I. "the weapon of his destruction"=his destroying weapon. XVII. 5. "field of seed"=fruitful field. XX. 47. "flame of flaming"=flaming flame. XXV. 17. "rebukes of fury"=furious rebukes. XXXV. 9. "desolations of eternity"=perpetual desolations. XXXIX. 11. "a place of a name"=a renowned place. XLVII. 5. "waters of swimming"=waters to swim in. Amos VIII. 9. "day of light"=bright day. Hosea VII. 6. "a fire of flame"=a flaming fire. Micah VI. 6. "the God of height"=High God. 10. "ephah of leanness" =scant measure. Habakkuk II. 19. "stone of silence"=silent stone. Zach. XI. 13. "a magnificence of price"=a goodly price. XII. 3. "a stone of burden"=a burdensome stone. Jerem. XXXI. 39. "a line of the measure"=a measuring line. For more common forms, see Ezekiel II. 5. VIII. 11. XVI. 12. 17. 39. 49. XVII. 8. 23. XVIII. 9. XIX. 13. XX. 28. XXI. 15. 23. XXII. 2. XXIII. 6. XXVI. 11. 16. XXXII. 19. XLV. 1. Jonah II. 8. Amos II. 7. V. 11. Hosea VII. 16. XI. 9. XIII. 15. Micah II. 9. VI. 11. Zephan. III. 13. Zech. VIII. 17. XIV. 6. Malachi II. 14.

170. On Pindar's mode of terming his mind or tongue a *bow*, and his verses *arrows*, see Tafel's Dilucidationes Pindaricæ, t. I. p. 10, 11.

171. Pestilence and famine are almost necessary companions; but no where do they appear so strikingly together as in a passage of the prophetic writings. Flattered by some embassies which he had received from neighbouring nations, more particularly Tyre and Sidon, the Jewish monarch Zedekiah had dared to rebel against the Babylonian monarch, to whom he had sworn allegiance. Another invasion followed in consequence. Terrified at the consequences which might ensue, Zedekiah endeavour to propitiate the favour of Jehovah, by performing one duty at least of the sabbatical year; viz. that of proclaiming *liberty* to all Hebrew bondmen. The proclamation took place under the most solemn ceremonies (Jerem. XXXIV.): but the Chaldeans withdrawing from the siege, the edict was immediately withdrawn. The prophet's commission to the perjured monarch and his subjects was instantly to the following effect: "Therefore thus saith JEHOVAH, Ye have not hearkened unto me, in proclaiming *liberty* every one to his brother, and every one to his neighbour; behold, I proclaim *liberty* in regard to you, saith JEHOVAH, unto the sword, and to the pestilence, and to the famine; and I will give you up to vexation in all kingdoms of the earth." (Blayney). That this scourge was emphatically called the angel of Jehovah, cf. 2 Kings XIX. 35, and 1 Chron. XXI. 12.

172. "Nor by means of births do women have a remission from their mournful troubles."

176. And a man's relation, and he that burneth him, shall take him up,
To carry the bones out of the house:
And shall say to him that is in the innermost part of the house, Is there yet any with thee?
And he shall say, There is none. Then shall he say, Be silent.
Amos VI. 10.

("This obscure verse seems to denote the effects of famine and pestilence

during the siege of Samaria. The carcass shall be burned, and the bones shall be removed with no ceremony of funeral rites, and not without the assistance of the nearest kinsman. Solitude shall reign in the house: and if one is left, he must be silent (see ch. VII. 3.) and retired, lest he be plundered of his scanty provisions." Newcome.)

178. Cf. Newcome's note to Joel II. 20.

179. *ὧν ἀνήριθμος*. Cf. Aj. 601.

180. In reference to this double meaning of the word *θάνατος*, Horsley translates Hosea XIII. 14. "From the power of hell I will redeem them. From death I will reclaim them. Death! I will be thy pestilence. Hell! I will be thy burning plague." Cf. Gesen. in voc. קֶטֶב.

181. "*ἐν δέ, atque ita simul.* Cf. Blomf. ad Æsch. Sept. 965." Dissen ad Pind. Ol. VII. v. 5. See also Bernhardy, p. 198–9.

184. *κρηπίς*. Eurip. Herc. F. 985. 1009. 1261 (metaph.) Diss. Comment. in Pind. p. 232. Soph. Trach. 993.

192. *περιβόητος ἀντιάζων*. For sense, (coll. Pind. Nem. IX. 80.) we may perhaps translate, *opposing me with war on every side.* For construction, (the adjective with participle assuming an adverbial form,) besides other passages in the present play, cf. Œd. Col. 196. *βραχὺς ἀκλάσας*. Trach. 1064. *ἀήτυμος γεγώς*. Æschyl. S. c. T. 439. *γεγωνὰ κυμαίνουτ' ἴπῃ*. Eurip. Phœn. 1554. *δύστανος λαύων*. Pind. Ol. XIII. 120. *καρτερὸς ὁρμαίνων*. Nem. IV. 22. *ποικίλον κιθαρίζων*. Pyth. III. 190. *πολὺς ἐπιβρίσαις*. VI. 10. *ἐπαντὸς ἀλθὼν*, &c. &c.

197. *ἀφυίναι* est *omittere. Neue.*

207. *αἴγλας*. Cf. Dissen ad Pind. Ol. XIII. p. 149. on the Hellotia, a festival to Minerva, as a moon and light-goddess, and celebrated by a game of torches.

211. *σθιον*. Cf. Jerem. XXV. 30. XLVIII. 33. 45. and Gesen. in voc. יָזַל.

215. Alluding to the festivals of Bacchus, which were generally performed by torch-light.

219. On the objections made by Voltaire and others to this, see some ingenious observations in Preface to Solger's Sophocles, I. 31 sq.

221. *σύμβολον*. Include *πιστὸν* in the translation, *certum indicium.*

227. "And if he fears the (consequences of the) charge." Cf. Pind. Ol. XIII. 54. "he put (the consequences of) these honourable labours round his hair." The German prose translators render, "But he whom self-consciousness of guilt terrifies, let him no longer stun the voice of his own conscience."

241. The student of Pindar will not unfrequently find the necessity of eliciting a verb out of a verb that has preceded. Thus Nem. IX. 45. *οὐδὲ Κρονίων ἀστεροπὰν ἐλελίξαις οἴκοθεν μαργουμένους στείχειν ἐπώτρυν', ἀλλὰ φείσασθαι κελεύθου*, (where from *ἐπώτρυνε*, as Dissen remarks, is to be elicited *ἐκέλευσεν.*)

270. *ἀνύναι*. Eurip. Ion 1000. Herc. F. 625. Pind. Pyth. IV. 175.

285. So Plautus's "Amphitryon" immediately has recourse in his difficulties to the soothsayer Tiresias. Act V. Sc. 1.

287. *ἐν ἀργοῖς*. Aj. 971. *ἐν κενοῖς.*

313. *ῥῦσαι*. A case of *zeugma* occurs Exod. XX. 18. "And all the people *saw* the thunderings and the lightnings, and the *noise* of the trumpet, and the mountain smoking," &c.

316. Cf. Eurip. Phœn. 968. sq.

337. *τὴν ἐμὴν, caused by me.* The possessive pronoun of the Hebrew writers often requires a little discrimination. Ezek. XXIII. 41, "mine incense and mine oil," i. e. which should have been offered to me. XXIV. 7. "her blood" (i. e. the blood shed by the inhabitants of Jerusalem) "is in the midst of her." Isaiah XXI. 2, "her vexations" i. e. vexations caused by her. A close approximation to this use of the possessive pronoun occurs in a passage of Ezekiel, from which the reader will perhaps allow me to make a considerable extract. In that chapter of unparalleled magnificence, the prophet is represented as casting into the lower parts of the earth various enemies of the Jewish race—Egypt—Assyria—Elam—Sidon &c., the prophet himself or a chorus singing over them a dreadful refrain, of which the following is a specimen:

> There is Meshech, Tubal, and all her multitude:
> Her graves are round about her:
> All of them uncircumcised, slain by the sword,
> Though they caused *their terror* in the land of the living.
> And these lie down with the mighty,
> That are fallen of old time,
> That are gone down to the pit with their weapons of war,
> And have laid their swords under their heads;
> And the punishment of their iniquity is upon them,
> Though they were the terror of the mighty in the land of the living.
> Ezek. XXXII. 26–7. (Newcome).

377. *ἱκανοί.* Xen. Anab. III. 3. 10. *οἵπερ (οἱ θεοὶ) ἱκανοί εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι, σώζειν εὐπετῶς.*

400. *παραστατήσειν.* Cf. Pind. Ol. VI. 70.

409. *ἴσ' ἀντιλέξαι.* So the *popular* Hæmon to the *despotic* Creon, Antig. 757. *βούλει λέγειν τι, καὶ λέγων μηδὲν κλύειν;*

423. Neue takes the same view. "Ipse hymenæus est *εἴσπλους* vel *ὁρμισις.* Matth. §. 408. El. 492."

427. *σοῦ.* For emphatic pronouns, cf. Hes. Theog. 277. 591. 615. 628. 659. 793. 899. 900. 910. 979.

431. *ἀποστραφείς.* Antig. 315. *εἰπεῖν τι δώσεις; ἢ στραφεὶς οὕτως ἴω;*

442. *τύχῃ.* Pindar sometimes uses this word in the sense of *triumph* or *victory.* Pyth. IX. 126. *καί νιν ἐν Πυθῶνί νιν ἀγαθίᾳ Καρνειάδα | νίὸς εὐθαλεῖ συνέμιξε τύχᾳ.*

450. *ἀνακηρύσσων.* Œd. Col. 429. (Œdip. de seipso), *ἀλλ' ἀνάστατος | αὐτοῖν ἐπέμφθην κἀξεκηρύχθην φυγάς.*

463. *πέτρα.* Pind. Ol. VI. 81.

470. *πυρὶ καὶ στεροπαῖς.* Exod. XIV. 20. וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ "and it was a cloud and darkness (i. e. a dark cloud) to them." (As to whether there were two pillars in the wilderness, or one, viz. *a pillar of cloud with fire burning in it,* the former of which would appear most by day, the latter by night, see Parkhurst's Heb. Lex. p. 536.) For other instances of the Hendiadys in the sacred writings, see Levit. VIII. 17. Jerem. XV. 8. (Blayney). Lowth, Isaiah, p. 276, Newcome's Min. P. Zechar. XIII. 2, and Wintle's notes on Daniel, p. 23.

505. *μαμφομένους.* Pind. Nem. I. 35. *λέλογχε δὲ μαμφομένους ἑσλοὺς ὕδωρ πέτνια φέρειν ἀστίων.*

518. *μακραίωνος*. That this word may be rendered in a more limited sense, cf. Œd. Col. 150.

533. *τόλμης πρόσωπον*. Cf. Matth. §. 316, f.

541–2. *τυραννίδ', ὅ*. Pind. Pyth. II. 91. *θεὸς, ὃ καὶ πτερόεντ' αἰετὸν κίχε*.

580. There seems to be rather a delicate evasion on the part of Œdipus, than an admission that Jocasta shared his sovereignty.

592. *τυραννὶς*. The three forms of ancient government—a despotism, a democracy, and an aristocracy, are thus described by Pindar:

> *ἐν πάντα δὲ* [b] *νόμον εὐθύγλωσσος ἀνὴρ* [c] *προφέρει,*
> *παρὰ τυραννίδι,* [d] *χὠπόταν ὁ λαβρὸς στρατὸς,*
> *χὤταν πόλιν οἱ σοφοὶ τηρέωντι.* Pyth. II. 159.

660. On the uplifted hand, as a sign of solemn adjuration, see Ezek. XX. 5. 6. 15. 28. XXXVI. 7. Daniel XII. 7. (where see Wintle).

P. 98. Thebes has been spoken of as the native town of Pindar in a popular way; his general residence being there or in the neighbourhood. His real birth-place has never been satisfactorily ascertained. See Boeckh's Life of the poet.

672. "Construe *στυγνὸς δῆλος εἶ*. Ant. 471. Œd. Col. 321. 1210." *Neue.*

673 sq. See an excellent note on this subject by Thudichum, I. 303.

696. Pind. Pyth. I. 65. *ναυσιφορήτοις δ' ἀνδράσι πρῶτα χάρις | ἐς πλόον ἀρχομένοις πομπαῖον ἐλθεῖν οὖρον.*

733. The mode of illustration pursued in this play must be my excuse for drawing attention to a *σχιστὴ ὁδὸς* of another kind. It is that where the great conqueror halts for a moment, as doubtful whether his vengeance shall fall first on Rabbah or Jerusalem. "For the king of Babylon stood at the parting of the way, at the head of two ways: to use divination, he mingled his [e] arrows, he consulted with images, he looked in the liver." Ezekiel XXI. 21.

740. *φύσιν*. Cf. Hes. Op. 129.

741. *ἤβης*. Cf. Trach. 547.

745. *προβάλλων οὐκ εἰδέναι*, i. e. *προβαλεῖν οὐκ εἰδώς*. Ut alibi est *λανθάνειν*. (Matth. §. 552, β.) *Neue.*

756. "*ἵκετο, rediit.* Heind. ad Plat. Protag. 4. 758." *Neue.*

763. Cf. Philoct. 584.

770. *ἐν σοὶ, te judice.* Antig. 925. *ἐν θεοῖς, diis judicibus.* 903. *καίτοι σ' ἐγὼ 'τίμησα τοῖς φρονοῦσιν εὖ. ἐν omitted.* Sup. v. 9. *πᾶσι, omnium judicio.*

778. *σπουδῆς.* Aj. 12. *ἐννέπειν δ' ὅτου χάριν | σπουδὴν ἔθου τήνδ'.*

785. *τὰ μὲν κείνου ἑτερπόμην.* Thudichum (p. 357.) finds an *embarrassment* about Polybus and Meropë when questioned by Œdipus about his birth, the grounds of which it is not easy to discover.

Ib. The schema Atticum, as it is generally termed, is also a Hebraism. Ezek. IV. 12. "And a barley cake, thou shalt eat it." XXXII. 7. "The sun, I will cover it with a cloud." XXXIII. 2. "A land, when I bring a sword upon it." Amos I. 11. "His wrath, he kept it." Hos. XIV. 8. "Ephraim, what hath he to do with idols?" Isaiah XXII. 9. "And the breaches of the city of David, ye shall see that they are many."

[b] *Form of government.* [c] *Excels.*
[d] *The turbulent multitude or people.*
[e] On divination by arrows, see Wintle's Daniel, note, p. 26.

792. δηλώσομ' ὁρᾶν. Cf. Diss. ad Pind. Ol. IX. 74.

795. On ἄστρον = *sun*, see Goettl. ad Hes. Op. v. 417.

830. Pind. Ol. VII. 109. ἀγνὸν θεὸν, i. e. *Solem*.

P. 125. The Jewish notion on this subject is derived, I believe, from Ezek. XXXVIII. 12. where Cast. Lex. observes, "Hebræi de Judæa intelligunt, quæ in medio terræ."

901. τάδε, *these things which I affirm*.

909. τιμαί. Cf. Hes. Op. 138. 347.

914. Hosea XI. 7. "And my people shall hang in doubt;" where Newcome observes, "they shall be μετεωριζόμενοι, in a state of anxious suspense, Luke XII. 29."

917. φόβους = φόβερα, a Hebraism. Ezek. II. 7. "For they are rebellion; i. e. most rebellious. XVI. 7. "Thou wast nakedness and bareness;" i. e. naked and bare. XXX. 12. "And I will make the river dryness;" i. e. dry. Joel III. 17. "And Jerusalem shall be holiness;" i. e. holy. Zech. V. 8. "And he said, This is wickedness;" i. e. the wicked one.

919. Cf. Plautus's Mercator, Act. IV. sc. 1. Bacchides, Act. II. sc. 1.

948. On the fluctuations between κτάνοι and κτάνῃ, see the respective editors.

950. Ἰοκάστης κάρα. Goethë, if I recollect rightly, uses the word *Haupt* frequently in its classic sense, in his "Iphigenie auf Tauris."

964. φεῦ φεῦ. Thudichum, in his attempts to prove the pious trust of Œdipus in oracular predictions, makes a strange remark in reference to these words: "Nichts ist aber bewundernswürdiger, als bei der Nachricht vom Tode des Polybos sein Schmerz, dass nun doch die Weissagungen nichtig seyen; die Freude über seine Rettung kann dagegen nicht aufkommen, er versucht eine uneigentliche Deutung, um seinen wankenden Glauben wieder herzustellen," &c. &c. I. 361. The *reflecting* character of this exclamation (*strange, most strange!*) may partly be seen in Philoct. 234.

987. τάφοι. For the frequent use of plural for singular nouns by the *prophetic* writers, see Newcome's Ezekiel II. 3. XXI. 16. XXIII. 17. XXV. 17. XXVI. 16. 21. XXVIII. 8. 19. XXIX. 10. Joel II. 7. Zephaniah III. 4. Habakkuk I. 6. Jeremiah L. 21. &c. &c.

1029. This want of regular abode in the θῆς seems to be alluded to in Hesiod's directions, θῆτά τ' ἄοικον ποιεῖσθαι. See also Paget's travels in Hungary and Wallachia, where the same mode of tending cattle from spring to autumn appears to prevail as in ancient Greece. See also Lowth's notes on Isaiah I. 8. XXIV. 20.

1035. σπάργανα. On the tokens put into cradles, see more particularly Plautus's Rudens, Act IV. sc. 4. Cistellaria, Act III. sc. 1.

1084. *Non ita diversus a pristina opinione evadam, ut originem meam nolim quærere;* i. e. *quamvis diversa stirps mea cognoscatur, nihilo secius sum quæsiturus. Neue.*

1108. In Ezek. c. XVI., Jerusalem is represented under the image of an exposed infant, whom God preserved from destruction, brought up, espoused, and exalted to sovereignty.

1137. As a personification, Arcturus is seen to great advantage in the Prologue to Plautus's "Rudens."

1151. ἄλλος πονεῖ, gives himself unnecessary trouble, merely to win your favour.

1154. *ἀποστρέψει χέρας*. Cf. Plautus's Epidicus, Act. V. sc. 2. But perhaps some species of torture, and not mere whipping, is here intended.

1186. A strong suspicion was thrown out in the preceding notes, that the view taken by Erfurdt and Hermann of this and the following verses was not the correct one, and that a reference to some general Pindaric doctrines would be the best means of refuting those views. It gives me much pleasure to find since, that the very learned and acute author of the "Quæst. Sophocl." has come to the same conclusion as myself as to the actual meaning of the verses, though by a much more learned process. His general version, however, of the passage, as will be shewn hereafter, is perfectly Pindaric: *quisnam plus felicitatis adipiscitur, quam ut fructus aliquamdiu secunda fortuna* vel *gloria rursus infelix fiat*.

1188. On the Pherecratean verse as following a set of Glyconics, see Solger's Preface to his Sophocles, p. 68.

1220. For the formula *ἐκ στομάτων*, Neue refers to Matth. §. 396. ann. 2.

1225. Neue supports the opinion here taken, but refers to El. 1328.

1227. Cf. Plautus's Mostellaria, Act II. sc. 2.

1329. Cf. Eur. Androm. 168. Thucyd. VI. 77. Blomf. Gloss. Æsch. Pers. 1.

1378. *πύργος*. Cf. Ezek. XXVI. 4. 9. for Tyrian battlements; for [a] Sidonian, see Notes on Daniel by Wintle, p. 177. See also Lowth's note on Isaiah XXXIII. 18. Ægina is termed by Pindar *ἠὐπυργον Αἰακιδᾶν ἕδος*. Nem. IV. 18.

1420. *πίστις ἔνδικος*. The German prose translation paraphrastically renders, "What feeling of compassion, what consolation can I, his accuser and foe, entreat of him!" Neue, comparing vv. 625. 1445, translates *πίστις, obsequium*.

1435. *τυχεῖν*. On this infinitive thus used, see Neue's note. On *ἀνύσαι*, consult Wunder's note ad Œd. Col. 1736.

1467. *ψαύειν, to embrace*. Cf. Œd. Col. 1639.

1478. The Hebrew *derek* is used frequently like the Greek *ὁδὸς, a mode of proceeding*. Cf. Lowth's Isaiah X. 24. 26. and the learned prelate's note.

1493–4. Cf. Hes. Theog. 102.

1506. Cf. Œd. Col. 1114. 1236. 1241.

1510. Ezek. XVII. 18. "Because he (Zedekiah) hath despised the oath, by breaking the covenant, (*when, lo, he had given his hand*) ... he shall not escape." Cf. Philoct. 813. 1398. See also Plautus's Rudens, Act. V. sc. 3.

1518. *τοῦ θεοῦ μ' αἰτεῖς δόσιν*, a gift which only the god, i. e. Apollo, can bestow.

1520. On *φάναι*, in the sense of *to promise*, Neue refers to Schæf. ap. Seidl. ad Eur. El. 33.

1526. *ζήλῳ*. The Hebrew language partakes of these adverbial substantives. Hosea XII. 14. "Ephraim hath provoked with bitternesses;" i. e. most bitterly. Ezek. XXV. 6. "in soul;" i. e. heartily.

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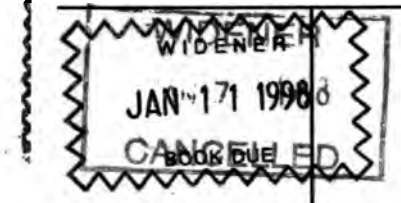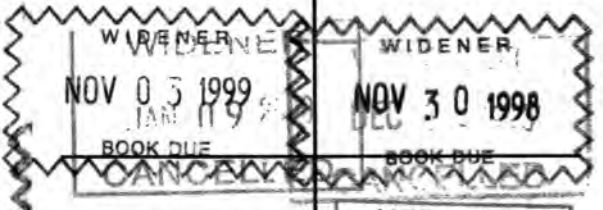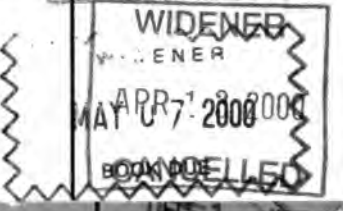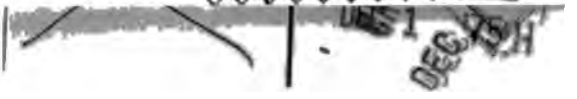
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